

Der Lutheraner.

God's Word and Luther's Doctrine Shall Never Perish.

Fifty-fifth year

1899.



St. Louis, Mo.

CONCORDIA PUBLISHING HOUSE.

1899.

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Published by -er Deutsche Cvangeli
Edited by the teacher-Ci

Vol. 55.

(Submitted.)

To the New Year.

Now, O Lord, let us feel the
workings of thy power, And open a
thousand doors which we have
scarcely thought of.

Like streams of water direct
men's hearts and minds, That every
soul may think on eternal gain.

Yes, let, O dear Master, the
spirit's breath blow, That a
thousand proud spirits True wisdom
longs for

That a thousand self-righteous
men may know their delusion And
tread the evil, misjudged path of life;

That a thousand might save
themselves to thee from the night of
vice, And caught, freed from chains,
by thy power.

Preserve the true faith of all
Christendom, Whether all devils
snort in these last days.

The fire of brotherly love kindled
to new fervour, Thou who hast
bought the brothers with thy blood.

Let our hopes go up to God's
throne, where the same hosts stand
as conquerors already.

Yes, bring the herd of peace, O
shepherd, in the new year To the
goal, the new earth, Only ever
closer!

Preface.

In the name of the Lord, the "Lutheran" begins a new year with today's issue. For a long series of years - no less than 54 years - he has been in the homes of Lutheran Christians, teaching them, admonishing them, punishing them, comforting them, and also strengthening their arm to fight. There will be only a few left among his current



given by -the German Evangelical Lutheran Synod of Missouri, Ohio and other States".

Edited by the teachers' college of the theological seminary in St. Louis.

St. Louis, Mo., January 10, 1899. **No. 1.**

readers who have read it from the first number, which appeared on September 7, 1844. But these few know from their own experience what we younger ones recognize when we look through the old volumes with their manifold, excellent contents: At no time has the "Lutheran" left the initial position. He still occupies exactly the same position today as he did in 1844, when he appeared with the testimony of truth. And just as he has always spoken clearly during this long period of time, and has gone his way without fear of man or complacency, solely according to the guidance of the divine Word, in truth and in love, so he will also in the new year, and, God willing, for many a year to come, maintain the old standpoint and steadfastly continue his course, for the glory of the Lord and the salvation of the Church.

The "Lutheran," and with him our entire Synod, by which he is published and whose voice he is, still holds the Holy Scriptures, the written word of the apostles and prophets, to be the sole and perfect source of all saving knowledge, the exclusive and infallible rule and guide of faith and life. He wants to know nothing of the modern myths that the holy Scriptures only contain God's word, that they are not really God's word; that there are also errors in the Scriptures which man must recognize and eliminate as such; that there are also other sources of knowledge, be it the church or reason. On the contrary, the "Lutheran" accepts the word of God entirely and believes all that is written in it; reason may say what it will about it, many or few may agree. He asks all who would have him believe otherwise: Where is it written? and holds out to them, Thus it is written.

Even today, the "Lutheran", as a true Lutheran, takes the correct position on the confessions of the Lutheran Church. He considers them to be the pure and correct explanation and exposition of the divine word, i.e., the truthful

Truth, because they agree in all points with the Word of Truth, the written Word. Therefore, he does not want to know anything about the nowadays so common disregard of our symbols and the widespread deviations from the doctrinal content of the same.

The "Lutheran" therefore teaches and confesses even today the individual biblical Lutheran doctrines as they are laid down in God's Word and are known in the symbols of our church, but are just in our time and in our country often falsified and denied, e.g. the doctrine of the deep, total, original sinful corruption of the natural man and its terrible consequences, of the perfect redemption and reconciliation of the whole world through Christ, the Son of God and the Son of Mary, of the means of grace of the Word and the Sacraments as the hand of God with which He presents to us the salvation we have acquired, of faith as the sole hand with which we take hold of salvation, of the justification of a poor sinner before God by grace alone, of the free grace of God, which alone converts the sinner, and brings him to faith, without all his merit and pretended good behaviour; of the church, which is the fellowship of all true believers, in whom Christ is Lord, and all are brethren one of another, and yet at the same time all are free and lords of all spiritual goods and rights; of the distinction of the kingdom of Christ and the kingdom of the world; and what other such principal doctrines there are.

The "Lutheran", however, still takes the old position also in the so-called practical questions and thus proves that our Synod has not only outwardly written God's word and Luther's teaching on its banner, but is also fully serious about it in practice. It regards it as the main task of the church to proclaim the gospel and thereby to extend God's kingdom ever further. He advocates the establishment and maintenance of parochial schools as the best way to instruct children in God's Word from their youth, to train them to become discerning Christians, and thereby to build and strengthen the orthodox church.

received. He rejects all church, altar, and pulpit fellowship with those of other faiths and false believers as contrary to the word of God. He believes that the church and the lodge have nothing to do with each other, just as the light has nothing to do with the darkness, and therefore he condemns this creeping in the darkness, hostile to Christ and the church, and wants to keep his readers united with it. He holds fast to the simple, sober manner of our ancients and warns against the ecclesiastical nature and activities of the sects that surround us on all sides and often seem so seductive. He takes a stand against the worldly creature that seeks to penetrate Christian congregations and causes great harm: Pleasure-seeking, dancing, going to the theatre, drinking, clubbing, etc.

This has been the position of this paper until now. It shall therefore remain so in the new volume and in the future. One may call this position "outdated," "retrograde," "exclusive," or "un-American," but we know that it is the Christian, the Lutheran position.

That the "Lutheran," and in it our whole Synod, occupies such a position, is by God's grace, yea, by grace alone. We know of no merit, either on the part of our fathers or on our part. It is by grace that God has made their hearts and ours willing to submit completely to His word and not to depart from any word of Scripture, but to hold firmly and faithfully to the confession of being true Lutherans. Let us therefore also gratefully praise and extol this free, undeserved grace. When we see how the Roman Antichrist rages against Christ and holds millions of people captive in soul-destroying error, we must be grateful: When we see how the Roman Antichrist rages against Christ and holds millions of people captive in soul-destroying error, withdrawing them from God's Word, burdening them with the commandments of men, sinking them into works righteousness; when we see how the doctrine of justification and of the freedom of a Christian man is falsified by the various reformed sects, the means of grace are despised, law and gospel are mixed, Christ's kingdom and the kingdom of the world are blended into one another; when we see how the name Lutherans deny the "by grace alone," rob Christians of their spiritual rights, and practice false, un-Lutheran practices we must praise and glorify God that he has gifted us, who are no better than they, with the knowledge of the pure doctrine of his word, and has hitherto faithfully preserved it, and has allowed it to be witnessed by our Synodal organ, the "Lutheran," for so many years. It would be shameful ingratitude if we were not to recognize this grace that has been bestowed upon us, if we were to grow weary of the words "pure doctrine" and "Lutheran practice" that so often resound in this publication.

But true gratitude is shown by holding on to and preserving what has been entrusted to us, and such holding on requires testimony and struggle. Christ says to his faithful church: "Hold fast that which you hold, that no one may take your crown", Revelation 3:11. There are many enemies who want to rob us of what we have. Satan disguises himself as an angel of light, his apostles disguise themselves as Christ's apostles and preachers of righteousness. Error and false doctrine confront us on every side. Our flesh and blood does not want to know anything about a complete submission to God's word, our reason does not want to be captive to the obedience of Christ. Here it is important that we, even the "Lutheran," should not be a thief.

resist, fight earnestly and bravely with the weapons of God for the jewel of the right confession that is given to us, and do not grow weary in such a struggle. The "Lutheran" is not quarrelsome, he does not provoke the fight; he is drawn into the fight because false doctrine is led on and on by the papacy, by sects and name Lutherans, and thereby the pure biblical Lutheran doctrine is endangered. If he were to cease to combine teaching with fighting back, if he were to show indifference or gentleness toward false doctrine in any respect, he would not be faithful, would disparage the crown, and would be guilty if it were lost. A little leaven leaveneth the whole dough. False doctrine eats away at you like a crab.

But in the other area, too, it is necessary to hold fast and to fight. If we understand the signs of the times correctly, then we are not likely to have a special, individual doctrinal battle in the near future, as our Synod has hotly but also victoriously fought through such battles in earlier years. The dangers that especially threaten us, and therefore the battles that are especially prescribed for us, lie just now in the practical area. The many requests for popular, inexpensive writings against lodges and associations, and the large sales of some such pamphlets that have appeared in recent times, show clearly that in many a congregation this question is a burning one. If one looks into other congregations, especially into older city congregations, it cannot be denied that worldliness and world spirit seek to find entrance in business, social, and ecclesiastical matters, that the boundary between church and world is not always and everywhere strictly maintained, and that it is forgotten that the friendship of the world is the enmity of God. With the prevalence of the English language, in some places there is also a desire to adopt inverted English-American ecclesiastical views and ways, to disregard the doctrinal differences between the individual church communities in the unionist sense, to see in the congregation an institution which also has to provide for amusements, to collect funds for ecclesiastical or charitable purposes in the manner popular with the sects. If one pays attention to our school system, there are many signs that the blessing of a parish school is not recognized everywhere in the right way, that one therefore shies away from the sacrifices that the establishment and maintenance of such Christian weekly schools entail, that one is often satisfied with a Sunday school without need, and that through the latter the Sunday catechism examinations with the confirmed youth are displaced, on the introduction and maintenance of which our fathers already placed so much emphasis in the Synodal Constitution. *) From all this arises for us the task of holding fast with right fidelity what we have, of resisting the onslaught of the lodge and world and sectarianism, of holding fast to the old well-founded and well-tried ways, of standing manly and firmly, of watching and fighting. And the "Lutheran" again would not be faithful if he did not want to speak out against all threatening dangers, against all manifest indifference, if he wanted to appear quietly, let himself be misled, and not fight in such a way that the field is kept.

*) Cap. IV, A., § 6. V, A., § 17.



This is the program of our paper for the new year that has just begun. It is not a new program, but the old one known to all readers. The "Lutheran" wants to help in its part that we all do what St. Paul exhorts his disciple and helper Timothy to do: keep what is entrusted to us. (1 Tim. 6, 20.) He wants to avoid the unspiritual, loose talk and the bickering of falsely famous art, which can be found in many ecclesiastical papers. Rather, he wants to continue to instruct, edify, admonish, and comfort his readers; he wants to inform them about the events in the kingdom of God, especially about the affairs of our synod; he wants to teach them to correctly recognize and understand the signs of the times, but also to present them with the necessary weapons for battle. Let all readers, however, diligently intercede that all who work on and for the "Lutheran" may be equipped by God for their work and made capable through the rich gifts of the Holy Spirit, so that this publication may produce much fruit in ever wider circles for the glory of the Lord and the salvation of His Church.

L. F.

In memory of the blessedly deceased P. Christoph Heinrich Löber.

(Born at Eichenberg in Saxony, October 11, 1828; died at Brooklyn, N. Y., March 18, 1897.)

The Synod of Missouri, Ohio, and other States has a great graveyard. It reaches as far as it is spread, and it beds each one where he has labored with it in the service of his God and theirs, in the joyful assurance of a future resurrection to eternal life, when the teachers shall shine as the sun, and the many shall be pointed to righteousness as the stars for ever and ever. The funeral sermons are preached by those who were closest to them in life, both locally and otherwise, and then they place a memorial tablet in their organ, the "Lutheran," on which their dear departed are briefly informed, without glory-seeking and idolatry, who the deceased was and what he accomplished for the salvation of immortal souls, as far as this can be depicted, so that one may praise God for what he made of a poor, sinful man and what he accomplished through him. Such a monument is then also set up with these goals for our faithful Father C. H. Löber.

The deceased came from old, respected Saxon families on both his father's and mother's side. His family tree goes back from the father's side to the year 1490 to an Adam Löber in Plauen. His son was Paul Löber, who lived in Weimar in 1546. His son, Christoph, was a merchant in Weimar and his son, Friedrich, was a captain lieutenant in the Thirty Years' War. His son, Christoph Heinrich Löber, was superintendent in Orlamünde until 1705. Among his eighteen children, Christian (died as General Superintendent at Altenburg in 1747) is noteworthy. He is the author of the Dogmatics, which was republished in St. Louis in 1872 with a preface by vr. Walther, which was published in St. Louis in 1872 with a foreword by vr. The son of this theologian was Gottwerth Heinrich. He died in 1761 as archdeacon in Schmolle and left a son with the same name, who was born at the beginning of our era.

He was the superintendent of Kahla at the end of the eighteenth century. One of his three sons, Gotthold Heinrich, was the father of our Blessed.

The mother, Wilhelmine, was a née Zahn, the eldest daughter of Zahn, a sister of the famously known seminary director Franz Ludwig Zahn, who wrote the widely distributed "Biblical Stories". A sister of hers, the now 95-year-old widow of the unforgettable Fr. Theodor Brohm, last pastor of Cross Parish in St. Louis, still lives with her son Theodor, professor at the teacher's seminary at Addison, Ill. To this couple God gave a son on October 11, 1828. How they regarded the child is evident from the beautiful baptismal sermon delivered by the father at the baptism of his son, which took place on October 14, 1828, on Matth. 28, 18-20. and which concludes with the following words: "Certainly, millions of baptized people cannot accept this promise: 'Behold, I am with you always, even unto the end of the world,' because they do not remain with Jesus, do not turn to Him, do not seek Him, do not keep their baptismal covenant, do not carry their Savior in their mind and heart. Therefore, if we want to call our little son Christoph Heinrich, let him in the future, if God preserves his life, be called Christoph, or actually Christophorus, that is. Let one who carries Christ with him diligently remember the Christ, his Savior, whom he put on in baptism, and let him carry the same, not for show, like the hypocrites, but also not hidden, like the timid and man-pleasing, who are ashamed of the Savior! And by the name of Henry, may it remember many a pious and godly Henry in the line of its fathers, whose blessing rests upon it, and may it become a better Henry than its father is!

"However weak and sinful I may be, I am rich by the grace of God, and I can plant a blessing in the heart of my child that is greater than the world and crowns. But because this blessing also depends only on God's blessing and mercy, I will vow to you, my son, today on your baptismal day, that as much as God gives strength, I will faithfully persevere in prayer for you, that the Lord may bless you with the light of his knowledge, with the power of living faith in him, with the blessedness of the love that is in Christ JEsu!"

This Christian attitude, however, was not only a temporary outburst of joy and gratitude for the Son, but it was the lasting and prevailing one. As proof of this, a few passages from the diary which the father kept at that time may follow here.

"Our little son Christoph Heinrich was born on October 11, 1828, early between 5 and 6 o'clock on a Saturday, before the 19th Sunday after Trinity. We, the parents, with all our joy and love, urged ourselves at an early stage to get used to regarding the little child as a possession of the Lord, which he could take from us again just as soon as he had taken our dear little daughter Anna Clementine from us again after only 11 days."

In another place the following beautiful words of the pious father are found from that time:

"Hall my child in Thy arms of grace, and let him lie there until that day. Bless him with Thy Holy Spirit, and let his upbringing be well

...and we shall be in thee! But, O Lord, only educate us Yourself according to Your counsel, and draw us more firmly, oh, more firmly into Your word and work, until we shall be with You forever. Amen."

On January 5, 1834, his birthday, his father wrote the following in his diary:

"On my birthday (this year at the high new year), God filled my heart and eyes with many tears of melancholy and pain because of my dear Heinrich, who is becoming so frail and emaciated, and perhaps will soon be snatched from the coming misery of time. I was especially saddened by the fact that I am not yet certain of our dear Henry's bliss, and perhaps for the first time in my life I felt such deep sorrow for a soul because of the torment of hell. Oh, Lord, this sorrow was truly from you, that I should take better care of my child and, together with my wife, raise it more carefully for your sole possession. Give, oh, give me counsel, wisdom, and faithfulness for this, and help the child not to prefer us to you; but also help me to have more such pain for the peril of the souls of the other dear souls you have entrusted to me. Amen." -

Early our Löber was taught by his father, and from the age of six also by the now blessed Father Fürbringer, who was then a candidate and tutor of the Löber family, until, at the age of ten, he emigrated with his parents to America on the ship "Republic" toward the close of the year 1838, arriving at St. Louis, Mo. in the early days of January, 1839.

From St. Louis he still moved in 1839 to Altenburg, Mo. where his father became pastor of the congregation which had emigrated from Germany in order to have God's word and the holy sacraments free and pure here in the distant Occident, but which had been terribly deceived by their leader and put into spiritual and physical misery. Nor was the Löber family here lacking in inward temptations and outward want. The deceased often spoke in his family about how miserable it was at that time in the parish house in Altenburg. Everything was done to get bread only in the still uncultivated area. Due to the harmful influences of the climate and overwork, evil diseases, especially fevers, arose and carried off many family members. The pastor was therefore a much sought-after man for the sick and dying, and also as a caretaker for the hungry. Although he himself did not receive a salary from the congregation in the early days, he shared in his poverty as much as he could, and often took whole families into his little house, rejoicing as God blessed his little so that all were fed. In return, young and old respected him like a father and, when the hardship lessened, repaid him with great love. The establishment of a college in Altenburg took place in the middle of the time of hardship and distress. Of course, this was at first only a log house, which the pastors and candidates who were in and around Altenburg at that time helped to build with their own hands, but it was the birthplace of our theological institution, which has since served hundreds of young people for training for the holy ministry. Our Löber now also entered this institution and was taught by the candidates Brohm, Fürbringer, F. Bünger, and his

Father faithfully. On Palm Sunday 1842 he was confirmed and received the saying on his way through life: "Remain pious and keep yourself right, for such will fare well in the end. Ps. 37, 37. In his address to the congregation, his father said, among other things: "If there is fellowship of the Spirit among us, and mutual love and mercy, it should not be the parents only who take upon their hearts the care of your progress in the world, that you may not be lost, and that you may grow up and prosper for the salvation and benefit of the church; wherefore I also lay this my son, whom I have confirmed here today, upon the heart of you all, and commend him to your love withal, that ye, that if, in the circumstances known to you and in the service I owe you, I should not be able to do and care enough for him, or should have to leave him long or short to a lonely widow, that you may then take care of him in Christian love, remind him of the vows of fidelity he has made here today, where it should be necessary, and assist him with counsel and action."

Under the eyes of his pious parents and carried and guided by their prayers and exhortations, the youthful years of our Löber flowed along like a clear little book, which one can always see to the bottom. And although the writer of these lines was soon afterwards pastor of the same congregation for more than five years, in the midst of which Löber was confirmed and attended college, he did not hear the slightest thing about any excesses in youthful exuberance, or about any "adventures" that he might have encountered. Therefore, one of his funeral preachers, Father G. Kühle, described this period of his life beautifully: "The heavenly Father has guided and led our dear father and brother with his hands from childhood. The Lord gave him pious parents, a venerable, learned, highly respected, pious preacher for a father and likewise a pious wife for a mother, and then let the boy grow up in such surroundings, in such circles, where God's Word and prayer and the love of Christ through the Spirit of God ruled and governed. One might say that he hardly breathed any other spiritual air in his childhood and youth, which he mostly lived through in the house of his parents, than that which was permeated by the Spirit of God. He has grown up into a pious boy and youth." It was a day of anxious fear, and yet of great joy to him and to his parents, when he, now twenty years of age, preached his first sermon on Apost. 11, 1848, on Apost. 18, 1-11. successfully delivered before the congregation at Altenburg. In August of the following year he had completed his studies, and in December traveled to St. Louis, and there, together with Candidate H. Wunder, passed his theological examination before Prof. C. F. W. Walther, preaching also before the Trinity congregation on the Gospel of the Third Sunday of Advent. Soon afterwards he was called by the congregation at Frohna, Mo. which until two years ago had been served by Father Keyl, and on the 1st Sunday after Epiphany was ordained by Father Grüber, assisted by Father Schieferdecker, and solemnly installed in his office. Unfortunately, the father did not live to see either the examination or the ordination of his son. He died of a malignant fever on August 19, 1849, and soon after the institution was moved to St. Louis.

(To be continued.)

Notes from a Lecture by Fr. Hübeneraus Kolberg in Pomerania about the Evangelical Lutheran Free Church in Germany. *)

In the Lord Jesus Christ, dearly beloved fellow believers!

As a stranger I have come to this country, which was unknown to me until then, but I have never felt like a stranger anywhere. As much newness as this new world may have, especially for one who comes over from the old world for the first time, there is one precious heirloom from the old home, which a Christian and child of God is well able to make his home in this new, otherwise often strange world; that is the old faith, which the dear Missouri Synod has been striving to preserve and cultivate for more than fifty years, above all other church communities. Wherever I have come, I have found myself among brethren; and so also here. Then I became aware in a way and to an extent that I have never before been aware of how the Lord Jesus fulfills his promises so literally, yes, exuberantly, who said that whoever leaves houses, or brothers, or sisters, or father, or mother, or wife, or children, or fields, for his sake, shall take them back a hundredfold, already in this life. What an innumerable multitude of dear brothers in faith I have found in this country! I cannot express how good this does my heart and how it strengthens my faith. Yea, verily, we are flesh of one flesh and bone of one bone. Your faith is our faith, your doctrine our doctrine, your confession our confession, your hope our hope, your struggle our struggle, your shame our shame.

Yes, your shame is our shame too. I need not tell you how much disgrace and dishonor is associated with the name "Missouri" in the world and among the false brethren. You know it well enough yourselves. No one can be a Christian without bearing at least some of the shame of Christ. For it is written, "All that will live godly in Christ Jesus must suffer persecution." 2 Tim. 3:12. And, "Know ye not that the friendship of the world is the enmity of God? He that will be the friend of the world shall be the enemy of God." Jac. 4, 4.***) Now each one may examine himself, how his Christianity is ordered according to this. But it is precisely the orthodox visible church that, for the sake of its faithful and resolute confession, has to bear the reproach of Christ to a very special degree, as is known throughout the world from the Missouri Synod. Yet the reproach of Christ clings to the name "Missouri" as a confessional name. Now, all

This disgrace, as it is known to you and as you gladly bear it for the sake of the Lord Jesus, and let it be an honor to you to bear it, we bear it with you. But I may well say that we so-called "Missourians" in Germany, moreover, have to suffer and bear a good deal more, precisely for the sake of our confessional name, of which we are not ashamed, but which it is an honor for us to be allowed to bear.

For there are not a few people in Germany who do not even think of wanting to become "Missourian", but still say: "Yes, in America one can well put up with the Missourians. For there the Missouri Synod, or rather the Synodal Conference, is a large, respectable church body. In America the Free Church may well have its justification, for there is no national church there at all. In America, where everything is republican, the church, too, may be constituted republican, etc. But in Germany it is different. What is the point of this sectarian form of the Free Church with its few and small congregations? Nor is it necessary, for we have the old, venerable, well-ordered national churches. Nor is it suitable for German conditions. For what Christian could want to make common cause with the subversives who want to set up republics in place of the God-given monarchies?" Thus and similarly speak many in Germany, and not the obviously unbelieving, but the very people who want to be good Christians and Lutherans. And - hand on heart! - should there be someone here and there among you who, if not speaking, would think in this way or in a similar way? Does it not sometimes happen that voices are raised in our congregations here, too, who say: "How beautiful it was in the old fatherland, even in ecclesiastical matters! How everything was so beautifully united in the church, while here there are so many, many sects and churches, and so much strife among them! And what trouble one has here with the congregational meetings, etc., while in Germany one did not have to worry about all that!"

In the end, it is not to be wondered at if those who speak or think in this way cannot understand why we so-called "Missourians" in Germany have separated from the national churches and formed a free church; indeed, it is not to be wondered at if some of your congregations, when they come to Germany for a visit, pass by our churches and altars as if they still belonged to the national church. I do not say that this is the rule. For I know well that your pastors and even some of your congregations delight us every year with their visit, and I can testify to you that it is always a true heart-satisfaction to us when the brethren from America profess their faith in us. However, it does happen that members of local Missouri congregations, who have not yet warmed up to the Lutheran Church here, even though they belong to the Missouri Synod, are afraid to profess their faith in our small and despised Lutheran Free Church in Germany. Cause is: You have emigrated from Germany, either yourselves or in your parents or grandparents, and in this way, without knowing it or wanting it, you have also been taken out of the national churches to which you formerly belonged, by God's grace, and introduced into the right Lutheran Free Church, into the Missouri Synod. There are probably many

*) I was induced to communicate the following notes by the decision of several district synods. The lecture was delivered partly at these, partly, and much more, in the form of a sermon lecture, in a number of congregations of the Missouri Synod, according to the state of affairs, soon one way, soon another. In fulfilling my promise of publication herewith, for the warm interest which has been everywhere manifested in the cause of our little Free Church, and for the cordial reception which I have everywhere found as its representative, I hereby again express my heartfelt thanks to all my dear fellow believers. H-r.

**) This word is especially to be remembered and used against the lodge system.



There are many among you who do not even appreciate this great good fortune that has befallen them unawares; indeed, there are even many who have been richly blessed by the orthodox church fellowship here, who have awakened from their sleep and have become true Christians and Lutherans, and yet, because all this has happened so slowly and gradually, have not even thought about the inner transformation that has taken place in them. When such people now think of their old home, they are perhaps sometimes overcome by something like homesickness. And the conditions in their old fatherland, even the ecclesiastical ones, appear to them in such a rosy light, as if everything had been so much, much better there than in this foreign country. "Why," ask those who think in this way, "did the brethren of the Saxon Free Church, who are so often mentioned in our magazines, leave the national churches?"

On the other hand, one can probably also hear the question in local congregations (at least I could imagine that the question would be raised): "How can it be that, while we have such large and numerous congregations here in the Missouri Synod, the 'Missourians' in Germany do not really want to get going? The brethren in Germany must not know how to handle the fact that their congregations and their synod have remained so small."

Allow me first to answer these two questions, namely, 1. why we have gone out of the national churches? and 2. whence it comes that our Free Church in Germany does not, or not nearly, grow to the extent that the Missouri Synod does here? in the following.

(To be continued.)

Back to diligent study of the Concordien book.

In our Norwegian sister synod there is quite an active interest in the spreading of the Concordia Book. The Norwegian Synod is working on a beautiful and good Norwegian edition of the Concordia Book, since the old one, published more than thirty years ago in Lisbon, Iowa, has long been out of print. Praeses Koren draws attention to this new edition in an article published in the "Kirketidende" of November 9, in which the following passage is found, which is not only significant for the position of our Norwegian brethren, but also generally delicious in its content, in which it is shown in a fitting manner how a right study of the symbolic books makes right, firm Lutherans, right, firm Lutheran congregations. After Fr. Koren has spoken of the Lutherans of the time when our Confessions were written, he writes, among other things, as follows:

"Of those old, faithful Lutherans spiritual children and heirs we would like to be in the Norwegian Synod. But let us not think that we can be so without having to go through temptations and dangers.

"Apostasy from God's Word is common in our day. There is always a temptation to compromise. Peace and unity are beautiful words and are seductive to some who forget that between lies and truth there can be no peace and unity.

"The appearance of spiritual life and holiness also seduces some who do not have enough light and experience to be able to judge whether what catches their eyes is from God or whether it is the vain spirit of self-satisfied people that appears in the God-sounding phrases. Contempt for 'pure doctrine' is a characteristic of our time. That the doctrine is never pure in the last analysis, if one is silent about the necessity of the fruit in life or neglects it, we have always shown in the Norwegian Synod, and this thought runs like a red thread through the whole Book of Concord. But first the root, then the branches and fruits. First the pure doctrine, the right law and the unadulterated gospel, then faith, then the fruits of faith in a Christian life. If we want to help our congregations, if we want to strengthen them in the knowledge of the truth and steel them against spiritual temptations and attacks, it is the ancient truths of the divine Word that must be brought into their hearts and consciences.

"A powerful means to this end will be the study of the Confession of our fathers. They were Lutherans. They were not merely called that.*)" Only from 'what is written*' did they draw their faith and wisdom. If we mean what we say:

God's word is our inheritance, It shall also be our children's,**)

we will do everything in our power to preserve this heritage. The study of the Concordia Book should also serve this purpose."

What Koren has said in the foregoing about the Concordia Book and its study should be of practical interest to all of us. It is certainly beneficial to all readers, and especially to our dear brothers in the audience, that the necessity and usefulness of the study of the Book of Concord is again brought to their attention, and that they are thereby reminded of something which the fathers of our Synod already deeply recognized, and which they also practiced in life much more than is unfortunately the case today. As far as we can judge, it seems to us that in earlier times, in the early days of our Synod, the confessions of our Church were much more widespread in our congregations, much better known. The old fathers in our older congregations mostly have the Concordia Book (often still the old Ludwig edition) and know its contents, the doctrinal position of the right Lutheran Church, while among the younger generation a copy of the Concordia Book is seldom found. How diligently were the lectures on the Concordia Book held so often in the congregations in old times attended! How diligently did they inquire how this or that doctrine stood according to God's Word and the confessional writings to which our congregations profess, and by which our preachers are bound! How many fighters for right Lutheranism there were among the listeners, - fighters for the once recognized and also highly esteemed truth, who in the individual doctrines were not guided by every wind of enthusiastic deviations, but only by the guide of the divine Word and the doctrines taken from the Word of God, which are in the

*) Underlined by us.

**) Beginning of hymn No. 45 in the Norwegian hymnal.

The Lutherans were guided by the confessional writings contained in the Concordia Book! Such true Lutherans who were well acquainted with the Lutheran doctrine in all its parts and who were firm in their confession of the Scriptures were more frequent in earlier times than in our days. There was no lack of knowledge of the Lutheran confessional writings contained in the Concordia Book. If, however, this knowledge is not to be found among many today, then we are missing out on a great blessing, not only with regard to the state of knowledge of the individual, but also with regard to the state of our congregations, to our entire congregational life. One can soon notice it in the congregations if there is a larger number of such genuine Lutherans in them, who are at home in Lutheran doctrine, in the confession of our church, and live in it, - of whom then applies what Koren says above of the fathers: "They were not only called Lutherans. They were." But the more we feel this lack in various places, the more it should be said of us not only, "Back to Luther," but also, "Back to a right diligent reading, teaching, and study of the Confessions on the part of all right Lutherans!" And one of the best and most necessary books for a Lutheran home is most certainly the Concordia Book, which contains all the confessional writings of our church.)

C. Dreyer.

To the ecclesiastical chronicle.

America.

Two beautiful bequests have been made by an old faithful member of the congregation at Frankenmuth, Mich. who died in October, 1897, Andreas Lämmermann, left two beautiful bequests, \$1000.00 for our local seminary and \$1000.00 for the Lutheran orphanage "Zum Kindlein JEsu" in Des Peres, near St. Louis, Mo. The deceased not only showed great and lively interest in all matters of the Kingdom of God, which were well known to him from our journals, but he also always had an open hand and many a thaler for church and charitable purposes has passed through the hand of the writer of this in former years. The legacies reached payment a few weeks ago, as according to the will of the deceased, anyone who had borrowed money from him was to have a year to pay, so that no one would be pressed. "If anyone"-we are told-"has given these legacies in the right way, from the heart in faith, in love with a wish of divine blessing." Such examples of beautiful and godly provisions in wills are shared here in order to give joy to others and to cause others to remember the Church and her works and institutions in their last wills in the right spirit and with heartfelt gratitude. St. Paul praises the willingness and generosity of the Corinthians to those of Macedonia, and says to the former: "Your example has provoked many," 2 Cor. 9:2.

L.F.

Care of our parochial schools. The "Lutheran Church Bulletin" of Philadelphia, a paper published within the "General Council", enumerates in its number of December 17 of last year the purposes which it strives to achieve. Among these is the "reawakening of the Christian church school." May the "Kirchenblatt" have much success with its "revival" work.

*) The Concordia Book in a handsome edition may be obtained for \$1.25 from the Concordia Publishing House, St. Louis, Mo.

have! It is true, of course, that the parochial school is not absolutely necessary for the existence of the Christian church; there are Christians and Christian congregations even where there are no Christian parochial schools. For where God's Word is still taught in public preaching and practiced in the homes, there the saving faith in Christ is also continually produced and preserved; in short, there is still a Christian church. Even if it should come to this in the Missouri Synod - which God forbid - that the Christian church school should be given up, the church would not immediately perish. But on the other hand it is and remains true that a Christian congregation has lost a part of its right outward form if it has given up its church school and now lets its uneducated children grow up in schools from which God's Word is excluded. There are regions where Christians live so isolated that they cannot have a Christian school. There they feel the lack of school as a great cross, and they seek to make up for the lack as far as possible by Christian instruction in the home. But where a Christian congregation is well able to establish a Christian school, and yet lets its children grow up in schools where there is no word of God, this is a bad blot on the Christian name of the congregation. In his book "Die rechte Gestalt einer evangelisch-lutherischen Ortsgemeinde" (The Right Form of a Local Evangelical Lutheran Congregation), Dr. Walther quite rightly says, among other things, the following: "In order that the Word of God may flourish in a congregation, it is necessary that the congregation, where possible, establish an Evangelical Lutheran school for children. (P. 96.) F. P.

The care of our higher Lutheran schools. A few months ago Archbishop Ireland of St. Paul issued a circular in which he called for the establishment and supply of higher Catholic schools. He said it was a mistake to think that colleges were only for future priests. If the Catholic Church wanted to gain the influence it deserved in civil and public life, then more young Catholics would have to attend the higher Catholic schools. Only the young people educated in these Catholic schools would be able later on to work properly in the sense of the Catholic Church. Ireland is absolutely right from his point of view, and we Lutherans can learn something from him. Nor are our colleges merely for the future pastor. The future doctor, lawyer, legislator, etc., who wants to be as good a man as possible in all circumstances, needs a general education such as our Lutheran colleges provide. What a pity that Lutheran parents often do not take advantage of this opportunity, but send their sons to sectarian institutions, where they usually pay a high price and have to be satisfied with an inferior education. Even the most famous, oldest and most expensive institutions in our country are usually not equal to ours as far as language training is concerned. And what is most important: Lutheran parents wish above all that their studying sons become and remain discerning and faithful Lutherans. Can they expect support for their sons in this respect at the higher educational institutions of the sects? Certainly not! Especially the studying youth is exceedingly gullible. As experience teaches, they usually accept unseen what is offered to them, for example, in the name of so-called "science. If the young people do not have a very strong support at home, their whole Christian world-view will be spoiled for them. Instead of judging everything according to God's word, they become miserable slaves to the changing opinions of men. If they then later enter public life, they do not become ornaments of our noble Lutheran Church, but often its traitors. Therefore, once again, let us faithfully use our higher Lutheran teaching institutions!

F. P.

German Baptists. Some time ago 34 Baptist preachers were gathered at their so-called Atlantic Conference. The conference report states, among other things, as follows: "When the first conference of German Baptists assembled in Philadelphia in 1851, five German Baptist preachers were present. In all, the fellowship at that time had twelve preachers and colporteurs, twelve congregations and about 600 members. Twenty years later, in 1871, there were already Conferences, the Eastern and Western Conferences; the Western Conference at that time with a round membership of 2500 and the Eastern Conference with 3000 church members. After a further period of 27 years, the Eastern Conference has now also been divided into two parts, and one, the Atlantic Conference, will have about 1200 more members than the entire Eastern Conference had 27 years ago. During the 27 years the Western Conference has divided into five Conferences with nearly 200 congregations and 14,500 members." From this report, which we take from the "Luch. Kirchenzeitung", it can be seen that the German Baptists have experienced a not insignificant growth. And it is quite certain that most of the members they have won are Lutherans by birth, who have allowed themselves to be seduced into the Anabaptist error. It is precisely the Baptists, along with the Methodists and the so-called Albrechtsleute, who are "missionizing" among the German Lutherans here, who are still unsupplied by the church. And all the more urgent is the call to us Lutherans to be ever more zealous in taking care of our fellow believers everywhere and to seek them out and gather them into Lutheran congregations before the false teachers come and deprive them of their Lutheran faith.

L. F.

The first Protestant mission in Cuba since the last war has been started by the Methodists. A native Cuban, whose mother tongue is therefore Spanish, but who has lived thirty years in the United States, has opened a mission station in Santiago. Great efforts are being made to furnish the Cubans with Spanish Bibles.

L. F.

A Presbyterian on the lodges. The more frequent is the perception that the preachers of other church denominations say nothing against the lodge system, but rather defend the same, and are themselves only too often members of secret societies, the more gratifying is the pronouncement which a member of the "United Presbyterian Church," Dr. W. J. Robinson, at a meeting in Saratoga, in which he determined the position of his church on the lodge question as follows: "Against all societies which require of their members an oath of secrecy, or oblige them to obey laws unknown to them, whether they pursue political or benevolent" (?) "purposes, we protest as inconsistent with the distinctiveness and spirit of Christianity, and declare that church members should have no fellowship with them. In our eyes, such associations, which abound in our day, are, according to their principles, their conduct, and their influence, contrary to the teachings of the divine word, and harmful to the souls of men; for they profane the sacred ordinance of the oath, they subjugate the pleasures, they deprive men of their liberty and unite them in unholy associations, they impose obligations which may be sinful, they arrogate to themselves the exercise of religious observances which belong to the church, they observe forms of worship in which Christ is absent, they degrade some of the most sacred usages of our Christianity, they are selfish and unscriptural in their pretended benevolence, they interfere with God's office in determining the limits of the brotherhood, they exert a detrimental influence on domestic, civil and

We do not exclude any religious life, nor do we hold out the prospect of a single good purpose for which the divine orders of the family, the church, and the state have not made perfect provision. We therefore bear most decided witness against such secret societies, which are bound by oath, and write over the door of entrance into our church the divine commandment: Have no fellowship with the unfruitful works of darkness, but rather punish them. Do not pull on the strange yoke with the unbelievers. What enjoyment has righteousness with unrighteousness? What fellowship hath light with darkness? How does Christ agree with Belial? Or what part hath the believer with the unbeliever? Therefore come out from among them, and separate yourselves, saith the LORD, and touch no unclean thing, and I will receive you." These words, which we have taken from a pamphlet, are really quite excellent, and briefly indicate why Christians should have nothing to do with the Lodge, and why the Church must not relax its testimony against the secret societies. The only sad thing is that such testimonies are so rare in American circles and, when they are given, usually go unheard.

L. F.

That the Pabst Church, where it has power, even now publicly persecutes those who profess the Gospel, is proved by a letter published by a Protestant pastor in Ottawa, Canada, and excerpted in a change sheet. The following cases occurred among the French Canadians. A man who embraced the Protestant faith was so pressed by his creditors, through the influence of the Roman priests, that he was deprived of his property by judicial auction. In another case, a daughter was disinherited by her father at the instigation of the priests because she had converted to the Protestant Church. A businessman who professed the Gospel was boycotted by the Catholic population at the request of the priests until his business was ruined. And when that preacher himself preached some years ago at a landing-place below Quebec, some passing priests urged the people to throw him into the water, which they almost did. All this took place in Canada under the laws of Protestant England.

L. F.

Abroad.

The Danish Free Church, which is in church fellowship with us, held its annual meeting in Copenhagen on November 5 and 6. Participants were present from almost all parts of Denmark, since the members of this Free Church live scattered over almost the entire country. Two representatives were delegated from the Saxon Free Church, ? Michael from Hamburg and Vorsteher Petersen from Flensburg. The report of the former in the "Ev.-luth. Freikirche" confirms again that the Danish brethren are of one mind and spirit with us. Especially their love is remembered, which they showed at this meeting, both among themselves and towards the foreign delegates. Three worship meetings and two consultative meetings were held under the direction of Father Waldemar Grunnet, who has been the only preacher of the Danish Free Church since the death of his father, the blessed Superintendent A. Grunnet. He has had to work excessively, since until recently all attempts to provide him with help and relief had failed. The congregation was all the more pleased to hear that their efforts had finally been successful and that Father F. Uplegger from America would accept a call to Denmark. As a postcard from him of December 8 informs us, he has already arrived happily in Elsinore, Denmark, and is now probably already in full activity.



He has been a member of our Synod and has had the opportunity and occasion to preach Danish in his field of work in Wisconsin for several years. Through this appointment a new bond has been forged between us and the Danish Free Church. May this have the consequence that also in our circles the interest in their progress will be kept awake and increased. After all, it bears much cross and shame for the sake of the confession. And the support of these brothers in faith, of which they are still in need, would not remain behind. Father Michael says of this in the report already mentioned: "Our brethren in Denmark are hard pressed by the debt which, despite the great help they received last year, still weighs heavily on their church property. It was decided to continue collecting money diligently in order to reduce the debt soon. To pay it off completely, as things stand now, is impossible for the Danish brethren alone. Oh, how grateful they would be if their brethren in Germany and America, and wherever else they may be, would continue to support them with sufficient funds in the future! And how many souls wandering 'strange from the testaments of promise' could be brought the pure gold of God's Word on the mission field of Denmark, which is so important, if only more earthly means were available? Let God, the Lord, who says: 'Mine is both silver and gold', make his stewards, the Christians, remember the instruction they have received from him: For such sacrifices are well pleasing to God.' Heb.

13, 16. "

L. F.

The above notice was already at the printer's when the last European mail brought the following, which we would like to append immediately: "The Danish Free Church has received a new worker in Mr. P. F. Uplegger, until then in Gillett, Wis., who was introduced into his congregation in Elsinore on the second Sunday of Advent, December 4 of this year. After our little church community had for some time only one pastor, the undersigned, it is a real joy to it to have received in its midst, by God's gracious providence, a man who, filled with love for the truth through God's Word and Spirit, has taken up the despised and laborious work of preaching the gospel purely and more loudly here in Denmark to many souls who around the country have mostly sought in vain the right feeding of their souls. Therefore it is our prayer before the throne of God's grace that his servant may succeed. And certainly, if one sees the terrible confusion in ecclesiastical matters and the great number of false teachers here in our poor fatherland, and if one has love for the truth and for the many dearly bought souls who are led from the source of the Word of God to the waterless wells of false doctrine, then one learns to thank God from the bottom of our hearts for His great mercy toward our Free Church. For even if it is only small, we have the opportunity to hold meetings in more and more places, often very well attended, and to preach the pure gospel to many souls, and in the fact that the Lord has supplied us with a new worker, there is by far more prospect that more people will really join the Free Church, if the Lord will give grace to do so. In any case, we know that God's Word never returns empty, and that at least on that great day it will be revealed what significance the orthodox Free Church in Denmark has for God's Kingdom. W. Grunnet,

L. F.

In Spain Protestants have only been tolerated for thirty years, but they must have worked diligently during that period. For at present there are 56 Protestant pastors, 35 so-called evangelists, and 16 assistants. The number of Protestant churchlocals and schools amounts to 116, at which 61 teachers and 78 female teachers are employed. Of these 2500

Boys and girls are taught, while the 80 existing Sunday-schools are attended by 3250 children. The number of communicants is 3442, and the number of church-goers over 9000. There are six church periodicals, and agents of the Evangelical Bible Society, which has a branch in the capital, Madrid, travel throughout the country. Thus the Word of God is spreading even in a benighted Roman Catholic country, where for centuries the Gospel has been raged against with fire and sword. It would be even more gratifying if the pure, orthodox, biblical Lutheran doctrine were preached everywhere there, and if most of the preachers there were not of a unionist mind. L. F.

To encourage diligent Bible reading in the new year.

Our ancients were diligent and persistent Bible readers. It is reported of Elector August of Saxony, the pious "Father August," that not long before his death he read the Bible through from beginning to end in one week. George II of Hesse went through it twenty-eight times in his life. John George II of Saxony had a set piece of the Bible read to him every morning, and even tried to learn Hebrew so that he could study the basic text of the Old Testament. A Margrave of Baden-Durlach, who had been expelled from his country, read through the Holy Scriptures fifty-eight times. Of Christian IV. of Denmark old Balthasar Schuppius was able to give an account: He burned with such zeal for the Word of God that the Bible was not only his constant companion, but also his counselor. As often as I came into his room, at home and while traveling, he always had the Bible on the table. Elector Christian of Saxony, who read the Bible through more than twenty times, kept a short prayer written in his hand Bible, which he prayed every time he took it to hand. It reads: "Eternal God and Father of our Lord Jesus Christ, grant me the grace to study the Holy Scriptures well and diligently, to seek and find Christ in them, and to have eternal life through Him. May God in mercy help me! Amen!" - These were godly princes. But it is rightly said in Proverbs, "Like master, like servant." So then not a few servants and servants of these princes followed in the footsteps of their masters, and likewise became faithful Christians and zealous readers of the Bible. I recall only the famous jurist Carpzov, who, in the immense work he had to do as professor and councilor, still found time to read through the Bible fifty-three times; a mayor of Prussia, whose funeral orator could boast that he had finished the Bible twelve times and always had a pencil with which he marked one thing and another; to Johann Jakob Moser, the noble patriot, who for long, long years had no other book in his prison at Hohentwiel than the Bible, which he read constantly, and on the margins of which he wrote down spiritual thoughts of all kinds with light scissors. Above all, however, I would like to recall a high-ranking statesman who was a special friend of the Holy Scriptures, the mömpelgardian chancellor Forstner († 1667), of whom his funeral orator was able to report the following facts: "Every day he kept certain hours of prayer and never went to table at noon or in the evening without praying the Kyrie Eleison; every morning until 8 o'clock he spent reading the Bible and praying; eight Bibles were found among his books, which he not only read, but also marked everywhere with lines and made annotations on them; he also made himself a table of contents for use over the whole Bible, in which all passages belonging to practical theology were marked."

Death notice.

On 19 December F. W. Selle died blessed in the Lord, Teacher at the Lutheran Zion Parish School in Milwaukee, Wis.

congregations. Therefore, dear Christians, help all of you that the need of our distressed congregation in St. Clair may be remedied and that at the same time the purpose of the church building fund may be achieved quite soon.

On behalf of the Michigan District Assistance Commission...
their chairmen

H. Speckhard.

Saginaw, Mich., December 24, 1898.

Kivrhoirrwoihrrngon.

On the 1st Sunday, the Adv. the St. John's Lutheran congregation at Grand Prairie, Nebr. dedicated their new church (32X48X16, with altar niche 16X11 feet, and sacristy) to the service of God. The sermons were preached by PP. A. W. Frese and H. Mießler. The consecration act was performed by E. Holm.

On the 2nd Sunday, Adv., the Lutheran congregation of St. Paul's, Batavia, N. D., dedicated their newly built church to the service of God (size: 36X70 feet with altar niche and spire). Festive preachers were PP. Aug. Senne, Wm. Weber and J. Mühlhäuser (English). E. F. Holls.

On the 2nd of Sunday, Adv. the Lutheran congregation of St. Paul's, at Stevens Point, Wis. dedicated their newly built church (46 X 82, with altar niche and tower 124 feet high) to the service of God. Celebrating preachers were: Pres. J. Strafen and PP. C?A. Bretscher and J. Todt (English). The consecration prayer was spoken by Carl Schmidt.

On 2nd Sunday, Adv. the Lutheran congregation of St. Paul's near Ellsworth, Kans. consecrated their new church (stone building, with altar niche and spire: 78X40X18 feet, with 108 feet high spire) to the service of God. Festive preachers: Father Emil Mähr and Prof. W. Meyer (English). In both services Fr. H. Westphal served at the altar.

H. Obermowe.

On the 3rd Sunday, Adv., the Lutheran Immanuel congregation in Turner County (north parish of the county), S. Dak. consecrated their newly built church to the service of God. Celebrating preachers: PP. K. Karstensen and J. C. Meyer (English).

N. H. Bohsen.

On the 3rd Sunday, Adv. the Trinity Lutheran congregation at T o w n Havelock, Minn. dedicated their newly built church (18X28 feet) to the service of God. Preachers were: k?. H. Vetter and O. C. Wolfs.

A. F. Gross.

On the 4th of Sunday, Adv. the congregation of St. Peter in Sigel, Mich. (k. Bornemann), dedicated their new church to the service of God. (Collecte:-21.82.) Preachers were: l'l. W. Schwarz and P. Stamm.

On the 4th Sunday, Adv. the Lutheran Immanuel congregation at St. Clair, Mich. consecrated their newly built church to the service of God. (Size: 32X64 feet, steeple 50 feet high.) Celebrant preachers were PP. H. Speckhard, J.Hahn and P. C. F. Wessels.

For the dear brethren and congregations of the Michigan District, the undersigned would like to add a few words to the above church dedication announcement. Our dear, long-suffering sister congregation in St. Clair is now again in possession of a beautiful church property. After having gained insight, the writer can testify with a clear conscience that the members of the congregation have exerted themselves to the best of their abilities, and in some cases even beyond their means, to prepare a nest for the frightened bird and a house for the chased swallow. Nevertheless, a considerable debt remains on the acquired property. Up to now, the support given to the congregation is still very small compared to what the congregation had to give up in earthly possessions for the sake of the pure confession. Not all of the congregations in our district have contributed to the promised collection for this congregation; and yet no congregation should withdraw from this assistance. If one member suffers, then all - even the smallest members - suffer with it. But as every individual Christian, so also every, even the smallest Christian congregation is a piece and part, a member of the invisible body of the church, of which Christ is the head. It is therefore not possible for the suffering of a congregation, especially the suffering for the sake of the pure confession, to be felt by all the congregations. But where there is right sympathy, there one is also ready to help, even if it would require a special effort. - In addition to this, all the money collected for this congregation is not given to it as a gift, but is only lent interest-free. As soon as the congregation is freed from the interest that is draining its strength, it is prepared to pay back a certain sum annually into the church building fund of our district, so that the same gifts can later be given to other needy congregations.

Mission Festivals.

On the 16th of Sunday, A.D.: The Zion congregation at Worms, Nebr. with the Trinity congregation at Grand Island. Preachers: ???. A. W. Frese and W. Wambsganß. Collecte: -65.26.

On 19 Sonnt, n. Trin.: The Washington, D. C. congregation, with guests from Alexandria and the English congregation in Washington. Preachers: PP. Schroeder and Eberlein. Collecte: -40.34. - The St. John's congregation at Ruma, Ill. preacher: PP. C. Holst Jr. and Lohrmann. Collecte: -32.75. - The two congregations at Danville, Ill, in Trinity Church. Preachers: PP. Katt, Clausen, and Prof. Wessel (English). Collecte: -120.00. - The St. Peter's congregation at Serbin, Tex. Preachers: PP. Oertel and Forester. Collecte after deduction: -124.01. - The congregation at New Minden, Ill. preachers: Prof. Streckfuß and P. Koch. Collecte: -147.00. - The congregation of St. Paul at Closter, N. J. Preachers: kk. Luebkert and Shield (English). Collecte: -16.64. - The St. JoHannis congregation at 2)ork, Pa. with guests from Harrisburg. Preachers: PP. Fleckenstein and pair (English). Collecte after deduction: -96.00. - The Trinity congregation at Odessa, Minn. Preachers: k1>. H. Ehlen, Clausen and A. Bartling. Collecte: -30.17. - The congregation at Coffeyville, Kans. Preachers: PP. Hansen and Lüssenhop. Collecte after deduction: -32.72. - The congregation at Argonia, Kans. Preachers: k. Voß and Prof. Stöppelwerth (English). Collecte after deduction: -17.94. - The Trinity congregation at Merrill, Wis. Preachers: PP. Maack and Todt. Collecte after deduction: -23.00. - The congregation at Wall Lake, S. Dak. Preachers: PP. Marth and Karstensen. Collecte: -36.25. - P. K. Jahn's Immanuel's congregation at Nebr. preachers: PP. Wambsganß and Schormann. Collecte after deduction: -29.00. - Zion's congregation at Palmdale, Cal. preacher: P. Meyer. Collecte: -11.65. - The congregation at Glencoe, Minn. Preacher: k. Reinke, Sr. Collecte after deduction: -33.65. (Rained out.) - The congregations of PP. Beyer, Frey, Körner and Luehr at Brooklyn, N. 2). Preachers: PP. Körner and R. Herbst. Collecte: -181.00. - The congregation at Port Richmond, N. 2). Preachers: PP. Holthusen and Gurschke. Collecte: -47.50^ - The congregation at East Wheatland, Ill. preachers: PP. Dietz and Budach. Collecte after deduction: -24.75. - The Zion congregation at Dallas, Tex. Preachers: kl'. Hopmann and Deffner. Collecte: -18.20.

On the 20th of Sunday, A.D.: St. Paul's parish at Paducah, Ky. Preacher: Prof. Gräbner. Collecte: -30.00.- The Salems congregation at New Bielefeld, Mo. preachers: k?. H. J. Müller and M. Meyer. Collecte: -50.00. - The Zion congregation at Ottawa, Ill. preacher: P. Lußky. Collecte: -10.00. - The Trinity congregation at Prairie, Ill. preachers: Schwankovsky and Brust. Collecte: -151.97.

- The congregation at Fedor, Tex. Preachers: PP. Kilian and Krämer. Collecte: -73.65. - The congregation at Weiß Eichen, O. Preachers: PP. Zoch and v. Schlichten sen. Collecte: -27.00.- The Bethania congregation in Chicago, Ill. preachers: PP. Merbitz, Zapf and J. Müller. Collecte: -74.10. - The congregation at Helena, Mont. Preacher: P. Mertz. Collecte: -14.65. - The congregation at Campbell Hill, Ill. preachers: Prof. Mezger and l'. Holst "en. Collecte: -30.05. - The congregation at Shiner, Tex. Preachers: cl'?. Niche and Buchschacher. Collecte: -42.00. -The St. Peter's congregation at Detroit, Mich. Preachers: PP. Farmer and Ebendick. Collecte: -43.51. - St. John's parish at Cypress, Tex. Preachers: PP. Eckhardt and Gans. Collecte: -27.00. - St. John's parish at Wisner, Nebr. preachers: IPP. Oehlschläger and Beiderwieden. Collecte: -15.95. - The congregation at Raymond, Minn. Preachers: PP. Erthal and Klemp. Collecte after deduction: -15.10. - The Trinity congregation at Houston, Tex. Preachers: PP. Goose and Brommer. Collecte: -40.00.

On the 21st of Sunday, A.D.: St. Paul's parish at Thorndale, Tex. Preacher: l'k. tzeinemeier and guards. Collecte: -40.15. - St. Paul's parish at Aurora, Ill. preacher: l>1>. F. Brunn and Roesel. Collecte after deduction: -60.10. - The congregation at Bauer, Iowa. Preachers: PP. Kreutz and Heinke. Collecte: -31.00. - The congregation at Thornton, Ill. preachers: PP. J. M. Hieber and C. Keller. Collecte: -17.00. - The Grace congregation at Wellston, Mo. preachers: Prof.

Bente. Collecte: -16.90. - The cross church in Ward", Tex. Preacher: ?? Oertel and Wenzel. Collecte after deduction: -74.00.

On the 22nd Sunday, n. Trin. the congregation at St. Charles, Mo. preachers: ?k. Winkler and O. Horn. Collecte: -41.39. - The Christ congregation at Hochkirch, Tex. Preachers: ?? Krämmer and Tegeler. Collecte: -30.06. - The congregation at Ellinwood, Kans. Preachers: PP. Westphal and Kleinhans. Collecte: -53.62. - St. Paul's congregation at Kewanee, Ill. preachers: Prof. Streckfuß and P. Lochner. Collecte: -34.81.

On the 23d of Sun. a. Trin. the congregation at Holyoke, Mass. Preachers: PP. Ottmann and Miller. Collecte after deduction: -41.33. - The congregation at Wathena, Kans. Preachers: PP. M. Senne and M. Große (English). Collecte: -34.50. - St. John's parish at Galesburg, Ill. preacher: Prof. Streckfuß. Collecte: -19.13. - The Trinity congregation at New York, N. A. Preachers: Prof. Stein and K. R. Herbst. Collecte: -52.00. - The congregation at Porter, Ind. preachers: P. Baade (and Engl.). Collecte: -6.43. - The Trinity congregation at Easthampton, Mast. Preacher: P. Miller. Collecte: -16.62.

On 24 Sonnt, n. Trin.: The congregations of P. Rathkes with guests from P. Predöhl's congregation. Preachers: PP. Predöhl and Rathke. Collecte: -65.45.-The Immanuel's congregation at Lincoln Tp, Kans. Preachers: ?? L. Brewer and Kleinhans. Collecte: -22.50.-The St. Paul's congregation at Austin, Tex. Preachers: Krämer and Tegeler. Collecte after deduction: -16.00.-The congregations at Otis and Westville, Ind. preacher: P. Baade. Collecte: -15.27. - The congregation at Donkers, N. D. Collecte:-27.18. The congregation at Hastings, N. A. Collecte: -9.66. Preacher: Prof. Stein.

On 1 Sonnt, d. Adv.: The Trinity Church at Los Angeles, Cal. Preachers: ?? Pebble and Rice. Collecte after deduction: -52.50.

Salems Parish at Rose Hill, Tex. Preachers: kk. Brommer and Jäbker. Collecte: -46.10.

Conferenz displays.

The Epiphany Conference will meet, v. v., Jan. 17 and 18 at Concordia College in St. Paul, Minn.

L. Achenbach.

The Minnesota-Dakota mixed teachers' conference will meet, s. G. w., Feb. 7-9, at the school of Mr. M. Kirsch, teacher, on 4th street, between 5th and 6th ave. at Faribault, Minn. Worthy colleagues are requested to report to Teacher Kirsch by the middle of January.

Hy. Schoknecht, Secr.

All brethren belonging to the Southern Indiana Pastoral Conference, who intend to attend the free conference, which, s. G. w., will be held at Union City from January 24 to 26, - and not from January 26 to 28, as stated on the theses, wish to give two weeks' notice of their intention to Rov. L. Korken, Union 6it^, Ind. to indicate.

R. Eirich, Committeeman.

Notice.

At the request of several conferences, the deadline for the submission of comments and assessments on the planned new English arithmetic book "Standard ^merican ^ritkEtic" is extended to March 1, and at the same time the wish is expressed that all conferences which have had the proof sent to them for examination may send in their reports by the aforementioned date.

The board of directors of **Concordia Publishing House**,
St. Louis, Llo.

Iowa District.

The vacancy of Visitator for the Southwestern District of the Iowa District, rendered vacant by the blessed retirement of the Rev. L. v. Schenk, I have assigned to Mr. P. J. Aron, Magnolia, Harrison Co., Iowa, until the next session of the Synod.

Fort Dodge, Iowa, on the 28th day of December, 1898.

E. Zürrer, President.

Incarcerated in the Illinois District Caste:

Synodal treasury: Christmas f. & other coll. v. d. Gemm. d. ??: G. Hempfing at Wenona -3.65 and Washburn 3.63, Feddersen at Homewood 13 25, Herrmann at Nokomis 13.00, Leeb at Chicago 12.16, Große at Addison 68.16, Kühn at Staunton 10.25, Schuricht at Harvel, Abendmcoll, 3.25., Hiebei at Riverdale 12.13, Strikter at Proviso 21.00, Schwarzkopf at Willow Springs 5.00, Cook at Okawville 7.40, Beck at Jacksonville 9.20, Molthan at Hinsdale dch. W. Graue 5.27,

Schwermann at Covington 10.25, Plehn at South Litchfield, Abendmcoll., 4.10, Werfelmann at Strasburg 13.50, Brewer at Erste dch. H. Schweer 41.87, Wagner at Chicago 34.00, Heine at Rodenberg dch. F. W. Pfortmüller 9.31, Landeck in St. Paul 14.00, Zapf in Melrose Park 9.88 (half), Brenner in Pecatonica, Erntefcoll., 4.10, Mießler in Carlinville 9.50 (part), Bünge in tzamel 11.00 & Eirich in New Minden dch. F. Collmeyer 17.44. (p. -366.30.)

Synod Building Fund: Fr. Feddersen's congregation in Bethalto 4.50 and Fr. Schwandt in New Berlin from the Bethlehem congregation .90. (p. -6.40.)

Field preacher's fund: P. Döderlein's congregation in Marengo 1.70 and P. Burgdorf's in Lincoln, post by Zion's congregation, .88. (p. -2.58.)

Inner Mission in Southern Illinois: P. Güberr v. d. Gem. in Sigel 1.35 u. dch. P. Brust in Prairie, evening coll., 7.20. (S.-8.55.)

Inner Mission: From Chicago: Dch. P. Wunderv. F. Fink 5.00, P. Engelbrecht by L. Griebnitz 2.00, P. Wagner by I. Lentz 2.00 & E. Lentz 1.00, P. Hölder, proceeds of bequest from the savings of a parish wife, 23.30 & by Julius Grestens 2.50; Prof. J. S. Simon by Mrs. Carl Lange in Springfield 3.15, dch. P. Hiebei at Riverdale by Frou Lotz 1.00, P. Schwarzkopf by the congregation at Willow Springs 5.00, k. Döderlein by the congregation at Marengo 4.00, P. Hafner, Weihnoll. by the congregation at Thawville, 4.37, P. Burgdorf, Chrism. coll. of Zion's congregation at Lincoln, 7.66, P. Mießler, part of Chrism. coll. of Carlinville congregation, 10.32, and P. Grörich's congregation at Conant 4.50. (P. -75.80.)

Negro children in Missionary Lankeau's parish, New Orleans, La.: Fr. Wangerin in Sollitt, Christmas gift from N. N., 5.00.

Neaerschule in Salisbury, N. C.: P. Brauer in Niles of Wm. Künke's children .10, by Anna and Alma Kreft .35. (S. - .45.)

Missionary N. J. Bakke, N. C.: Fr. Brewer in Niles by Wm. Kreft 1.00.

Negro church at Dry's schoolhouse, N. C.: ?. Blanken in Buckley v. Ph. P. .25 u. P. Bünge in tzamel v. W. Dieckhaus .75. (p. -1.25.)

Negro Mission: From Chicago: P. Wunder by F. Fink 5 00, P. Leeb v. Jungfrver. 5.00, S. Marks 1.00 & F. Hertneck.25, P. A. Reinke v. Jac. Schwartz 5.00 u. Ferd. Klopp 2.50, Fr. Leeb v. C. Müller.50, Fr. K. Schmidts, a children's missionary 1.00; Fr. Mennickes Gem. at Geneseo 9.15, ?. Brauer of the First Sewing Society 5.00, teacher Aug. Stahmer in Bloomington by his pupils 3.60, by the pupils of teachers L. F. Rittmüller 3.04 & A. Bülzingslöwen 2.50, P. Zapf in Melrose Park by Chr. Warnecke 1.00, "? Wockenfuß in Dwight by the Schulk. .40, P. Sapper in Bloomington by W. Koch 5.00, ?.. Bode v. the congregation at Ash Grove 9 20, Fr. Gose v. the congregation at Grant Park 6.00, Fr. Schroeder at Chicago Heights, Chrismcoll. of St. Paul's congregation, 8.58" Fr. Döderlein v. the congregation at Marengo 5.00, dch. P. Ruhland at Altamont by A. Moll 5.00, Mrs. Munzel 1.00, Wm. Ferchow 1 00 u. Phil. Milleville.50, ? Güberr v. d. Gem. in Sigel 2.00, P. Beil, Chrismcoll. of Gem. in Pinckneyville, 2.50, P. Schwagmeyer in Neeleyville, Coll. of the Trinity Comm. on 1st of Christ, 7.00, P. Zahn in Quincy, Evensong Coll, 6.00, P. Pfortenhauer in Lemont, coll. of comm., 11.00 a. d. Sparb. s. children 1 00, P. Brauer in First, coll. at Ruhe-Haßbergs High:., 9.20, P. Steege in Dundee v. H. Wendt sen 3.00, v. P. Burgdorf in Lincoln 1.00, ?. Rabe in Marsaw by Conr. Klingebiel 1.00. P. Krebs by the comm. in Tinley Park 9.23, teacher F. K. Hildebrandt in Troy by Paul Gerling .10 & P. Johanning in Broadlands by Bro. Albers.75. (P.-140.00.)

English Mission in Chicago:?. K. Schmidt in Chicago v. Wm. Poths 1.00.

English Mission: Fr. Mennicke in Rock Island v. Missionsver. 10.00, Teacher F. K. Hildebrandt in Troy by Christ. Gerling .10, v. N. N. in St. Paul 1.00. (S. -11.10.)

Jewish Mission: P. Steege in Dundee by H. Wendt sen. 2.00 u. P. Käselitz, Weihnoll. der Gem. in Juka, 2.60. (S. -4.60.)

Heathen Mission: Fr. Sapper in Bloomington v. W. Koch 5.00.

Support fund: P. Wunder in Chicago from F. Fink 5.00, from teacher C. Meinke in Rodenberg 5.00, P. Detzer from the comm. in Niles Centre 5.35, P. Budach in Washington Heights from Mrs. N. N. 1.00, dch. H. Workman, Coll. on Thanksgiving Day of k. Estel's Gem. in Fountain Bluff, 7.80, P. Gülker in Huntley, Chrismcoll. 3.50, P. Gose v. d. Gem. in Grant Park 5.00, ?. Blanken at Buckley, Chrismcoll, 19.31, P. Strafen at Wine Hill, Chrismcoll, 8.47, P. Koch at Okawville by Miss Paulina Gerling .25 and P. Bertram by the Gem. at Crystal Lake 6.00. (P. -66.68.)

Students in St. Louis: Fr. Küffner in East Wheatland v. Frauenver. 5.00, Fr. Ruhland in Altamont v. A. Moll for Stud. Eikemeier 5.00. (S. -10.00.)

Students in Springfield: P. Küffner in East Wheatland from the Women's Ver. 5.00, Prof. F. Streckfuß from P. Behrens in LaRose2 50, P. Behrens' Gem. in La Rose 8.40 u. Varna9.10, ?.. J. E. A. Müller in Chicago from the Jungfrver. for H. Gericke 20.00, Fr. Ullrich v. d. Gem. in La Grange for Aug. Bergmann 5.00, Fr. Landeck in St. Paul for the Negrostud. Lash 17.00. (S. -67.00.)

College Household in Springfield: P. Schwandt's Gem. in New Berlin 20.00.

College students in Milwaukee: P. Brauer in Eagle Lake, Coll. at Christoph Behrens' Hochz. for Chr. Albers, 5.10 u. tzerm. Brauer 5.10, Fr. Leeb in Chicago for A. Lahl v. Jungfrauenver. 5.00, Johanna, Friederica u. Margaretha Clausten 1.50 u. M. Janssen .75, Fr. J. E. A. Müller das. vom Jungfrauenver. for F. W. G. Müller 10 00, from Peoria for Gotik. Gundlach by P. L. O. Hohenstein, Christmas gift from Mrs. Frank Meyer, 5.00 u. Fr. Jaß v. Women's Ver. of Trinity Cong. 5.00, Fr. Bartling in Austin v. Jungfrver. for Bertram 9.50 and P. K. Schmidt in Chicago v. Jungfrver. for Gehrs, Metzger u. Kaub 20.00. (S. -66.95.)

Seminararians in Addison: Fr. Küffner in East Wheat

land v. Frauenver. 5.00, P. Leeb in Chicago for W. Bachert v. Herm. Nitz 1.00, C. Müller 1.00, Jungfrver. 5.00 & J. Gerwann 50. (S.-12.50.)

Studying Orphans from Addison: Dch. P. Miracle in Chicago by F. Fink 5.00.

Studying Orphans from Des Peres: P. Link in Red Bud v. Mrs. N. N. 10.00.

Deaf and Dumb Institution at North Detroit, Mich.: From Chicago: P. Engelbrecht v. Teacher W. Treide's pupils 1.00, P. Hölder v. Julius Gresfens 2.50 & P. Wunders Gem. 26.16; P. Plehn at South Litchfield, Christmastide Coll., 8.65 & dch. B. Mießler in Carlinville by H. W. Steinmeyer 2.00. (S.-40.31.)

Deaf and Dumb Mission: Fr. A. Reinke in Chicago from Ferd. Klopp 5.00, Fr. Schwarzkopf from the congreg. in Willow Springs 2.00, dch. Kass. Th. Menk in St. Paul, Minn., 57.76, v. N. N. of St. Paul, Ill., 1.00. (S.-65.76.)

Danish Free Church: Fr. Engelbrecht in Chicago v. Mrs. W. Freder 2.50.

Wittwe? Düver?: Reinke in Chicago by Jac. Schwartz 5.00. Saxon Free Church: 1?. Engelbrecht in Chicago from Mrs. J. Range 5.00, P. Strafen, Chrismcoll. d. Gem. in Wine Hill, 5.79. (S.-10.79.)

Hermannsburg Free Church: P. Strafen, Chrismcoll. d. Gem. in Wine Hill, 5.79.

Concordia Parish in Chicago?: Steege v. d. Gem. in Dundee 20.14.

Burned Lutherans in Wisconsin: P. Link in Red Bud by H. Just 5.00, P. Rösels' comm. in Burlington 5.35, P. Burgdorf in Lincoln by A. Buckke & wife 1.50, Mrs. M. Wacker 1.00 & by himself .50, P. Büniger in Hamel, Coll. of the comm. 12.30 & by W. Sievers, Sr. 2.00. (S.-27.65.)

Orphanage at Indianapolis: P. Wagner, Decatur, Chrismcoll. sr. Gem., 16.50.

Home for the aged in Arlin gton Heights: P. Hölder in Chicago from W. Rohn 1.00, P. Zahn in Qmncy, Evening Coll., 6.00, dch. H. C. Zuttermeister of H. F. C. Dovenmuehle's estate 45.00 and C. A. Kämpe at Fort Wayne, Ind. 50.00. (S.-102.00.)

Orphanage at Des Peres, Mo.: Prof. J. S. Simon v. Women's Ass. of Trinity congreg. at Springfield 10.00, Bro. Berg at Beardstown, Christmas Children's Divine Coll., 11.00, by H. A. Sievers of P. Voit's congregation at Brunswick, Christabdcoll., 8.00, P. Beck at Jacksonville by H. P. 2.00, teacher F. K. Hildebrandt at Troy by the school coll. 1.50, P. Brust at Prairie, Coll. by the Confirm. dch. Couverte, 9.00, P. Schwandt in New Berlin v. d. St. Joh.Gem. 6.23, P. Herrmann at Nokomis v. s. Schulk. 7.55; sent to C. F. Querl since April direct from Illinois: P. Hallerberg Sr. in Quincy by Wwe. N. N. 5.00, by Fr. Helena E. Hansen in Springfield 10.00, P. Meyer in East St. Louis by N. N. 5.00, by H. H. Zimmermann in Harvel 10.00, P. Herrmann at Nokomis by Jans Janssen 10.00, ?. Müller at Ehester v. Frauenver. 10.00 and Coll. at KöhlerBartels Hochz. 5.80, Fr. Feddersen in Bethalto 12.55, Fr. Woltmann in Mascoutah by Mrs. Brinkmer .50 and Fr. Castens in Gilmer by deuce. Arthur Bees 10.00. (p.-134.13.)

Children's Friend Society of Milwaukee: ?. Herrmann's Gem. at Nokomis 12.57.

Orphanage in Addison: -181.41 u.-526.74. (p.-708.15.) NL. Treasurer G. Ritzmann acknowledges the individual items.

Mission in London: Evening Coll. by Fr Küffner's congregation in East Wheatland 5.50.

Illinois District Church Building Fund: Fr. Feddersen's Gem. in Homewood 15.00 and Fr. Hornung in Sadorus, Weihncoll. sr. Gem., 6.00. (S.-21.00.) Total: -2063.95.

N6. In the "Luth." No. 26, under the heading "Unterstützungskasse," it should read: P. M. Wagner v. Prof. Streckfuß -3.00; the total under "Orphanage in Addison" is -195.63, not -196.21; the total is -1148.37, not -1148.95.

Addison, Ill, December 31, 1898.

H. Bartling, Kassirer.

Income to the Michigan district treasury:
(December.)

Synodical Fund: Monroe, Harvest Fcoll, -10.72. Wyandotte 6.16. Amelith 13.31. Millers 9.30. P. Hagens Gem. 5.10. Kilmanagh 6.00. N. Detroit 4.52. Sebewaing 25.78. Frankenmuth 46.50. Grand Rapids 21.54. Monroe 16.36th Jda 9.76. Grand Haven 6.25. Riley 6.00. Benona 3.40. Port Hope 11.25. Jonia 5.75. Saginaw O. S. 6.70. Maple Grove 2.95. P. G. A. Bernthal's Gem. 12.40. (S.-229.75.)

Heathen Mission: Fr. Bauer v. N. 1.00, from N. N. 1.00. ?. Böcler by Br. Heß 1.00. Roseville 9.15. Fr. Markworth, Weihngesch. by G. Bartusch (f. East Ind.), 2.00. Fr. Partenfelder by Mrs. B. Lubert (f. East Ind.) 5.00. (S.-19.15.)

Deaf and Dumb Mission: Bay City 6.00.

German Free Church: N. Detroit 4.00.

Danish Free Church: Montague 4.93.

Negro Mission: Monroe 8.88. Kilmanagh 10.00. Teacher Wiedewald's School 1.30. P. G. A. Bernthal's Men's Choir 7.64. P. Schatz' Gem. 7.72. Tp. Merrill 7.75. South Sanilac Centre 1.60. P. Fackler by A. Frank 5.00. P. Huegler by K. Rohde 5.00, by A. Stendel 2.00. Kingsley 3.45, by Mrs. Baumgart .60, Mrs. Mannel .50, Mrs. Rudolf .25. P. Böcler by Mrs. Grade .50. Ludington 6.44, A. Demski 1.00. ?. Fackler of Mrs. Hauck 2.00. tzillsdale 4.00. P. Gräbner of M. Engelhard 1.00. teacher Waschilewski's school .70. Ruth 4.16. Montague 6.86. Claybanks 2.31. teacher H. Hahn's school 3.25. P. H. Frincke v. Wwe. N. N. 1.00. Big Rapids 3.46. Traverse City 2.00. Cadillac 3.21. Sherman 4.25. Hemlock 4.60. P. Succop v. Mrs. Janes 5.00. Teacher Braun v. M. Nürminger .35. (P.-117.78.)

Elon College: Lake Ridge 4.45. N. Detroit v. N. N. 1.00. (S.-5.45.)

Salisbury: Teacher Mertens of L. .30.

Jewish Mission: Claybanks 2.81. Grant .65. Kilmanagh 2.50. (S.-5.96.)

Inner Mission: Fr Gugel's parish 4.20. Pontiac 1.80. ?. Hagens Gem. 11.56. Fr. Arendt by M. Förster 3.00. Retver Rouge 2.00. Waldenburg (? Rehn) 3.25. Fr. Gräbner by M. Engelhard 1.00. Jackson 41.80. New Haven 1.75. Mt. Clemens 10.00. Tawas City, a. d. Missionary Box, 1.83. Traverse City 2.45. Hemlock 6.08. St. Joseph 4.00. (S.-94.72.)

Support fund: Gd. Rapids (Specialconf.) 3.29. ?. J. F. Mueller of Mrs. Andr. Eichinger 2.50. Teacher I. G. K. 1.00. Teacher Wm. F. sen. 2.00. Sanilac Centre 3.75. ?. Fackler by A. Frank 1.50. P. Hügli by Karl Rohde 15.00. Teacher Wm. L. 2.00. Karl Klopp 1.00. Teacher H. F. M. 5.00. Utica (? Wilson) v. Frauenver. 5.00. Waldenburg (? Rehn) 3.25. Teachers: Chr. S. 4.00. G. W. 1.00. M. Z. 2.00. ?. Schinnerer v. Mrs. B. 1.00. P. Th. S. 4.00. Frankenmuth: N. N. 1.00, C. W. 5.00, P. G. 4.00, P. D. E. (4.00. ??). H. T. 1.50, Th. E. 2.00, C. L. W. 1.00, G. T. 5.00. Unionville 5.25. Big Rapids 5.91. P. A. H. M. 10.00. Rogers City 5.79. Moltke 4.48. Marion Springs 1.50. P. J. U. R. 5.00. Hemlock 2.10. Petersburg 6.10. P. Kruger v. F. Schumacher 1.00. St. Joseph 4.38. (P.-132.30.)

Deaf and Dumb Institution: Roseville 20.07. ?. J.F. Mueller by M. White 1.00. Utica (? Wilson) by Women's Ver. 5.00. Frankenmuth, by Women's 10.00. Teacher Ch. Meyer's School 3.34. P. tz. Frincke of N. N. .50. Bay City 10.00. (S.-49.91.)

Retirement Home in Monroe: From the Teachers' Schools: Wiedewald 3.00. Denninger 3.15. Wm. Läsch 3.00. Winter 2.00. Bode 3.25. Kurz 7.88. Schmalzriedt 9.00. Salchow 5.84. Rauschelbach 2.85. Harbeck 1.95. Meyer 2.81, Stünkel 3.56, Ude 3.40. Monroe (Dec.) 5.00. P. Fackler by A. Frank 1.00. ?. Hügli by K. Rohde 5.00. Port Huron 1.90. P. Schatz' Jungfrver. 8.31. Utica (? Schöch) 5.36. P. Smukal's Gem. cOct. to Dec.) 16.00. New Boston 1.35. Roseville 8.22. ?. Dümplings women's ver. 5.00. Benona, Hochz. Pätow-Godenrath, 3.76. P. Schatz' Gem. 12.90. Armada, school, 2.20. New Haven, school, 1.40. P. Wuggazer, school, 3.06. Howard City 2.85. Turk Lake 1.98. Cato 2.50. (S.-138.58.)

English Mission in Michigan: Fr. Gräbner by M. Engelhard 1.00.

Poor Michigan students: P. Smukal's women's ver. 5.00. Beaver 3.00. P. Luebke by Kath. Rohde.50. ?. Gräbner by M. Engelhard 1.00. Woodmere 7.91. Tawas City 6.30. Kilmanagh 2.50. P. Kruger by F. Schumacher 1.00. (S.-27.21.)

St. Louis Students: Fr. Schmukal's Women's Ver. for C. Lorenz 5.00.

Springfield students: LakeRidge, for A. Hansen, 6.00. Port Hope, for J. Pfeifer, 10.00. Cadillac, f. H. Richter, 4.00. (S.-20.00.)

Students in Addison: P. Claus' J.-M.- u. Jungfrver. 9.02. P. E. A. M. for W. Zimmermann 2.00. (S.-11.02.)

Students at Fort Wayne: Frankenmuth, v. M. for H. Groß, 1.00. Monroe Frauenver. for G. Daschner 16.00. ?. Hüglis Frauenver. for K. Krotke 36.00. (S.-53.00.) " Orphanage at Wittenberg: Frankentrost, Schury-Meyer wedding, 3.90. Manistee, school, 30.00. Muükegan: Mrs. F. Ries 2.00, C. Möwe .50, Miss E. Meier & Aug. Aue each .25. teacher Rlchert, school, 11.00. Jva 2.00. Richville 4.50. P. G. Bernthal Sr. of M. Haines 1.00. Manistee, school (2nd Sendg.), 3.00. Hermansau, school, 4.65. teacher Hoffmeyer, school, 6.00. P. Schöch, school, 3.00. Benona, school, 3.46. P. Markworth v. Karl Meier 1.00. New Haven 3.00. N. Detroit, school, 2.42. Howard City 13.20. teacher son of Gottfr. Dorsch .50. Caledonia 5.10. Riley 6.50. ?. Aerger: by widows Stöffler and Rossow 1.00 each, by widows Pfaender, Widmayer, by Joh. Lucht & Mrs. L. Widmayer .50 each, by R. and A. Rossow .25 each. Hemlock, school, 3.50. Jonia, children's service on Christmas Eve, 11.00. Teacher Braun, school, 2.35. St. Joseph 5.27. (p.-133.85.)

Orphanage at Addison: Wyandotte 2.00. Teacher Braun, school, 2.00, thes. by M. Nürminger .30. (pp.-4.30.)

Orphanage at Fremont: P. H. Frincke v. s. Confirmands .75.

St. Clair Parish: Sturgis 4.00. Kilmanagh 10.00. Frankentrost 10.93. Port Huron 24.00. Sand Beach 17.20. Caledonia 9.15. Hadley 4.20. Beaver 3.57. Waltz 10.00. Amelith 14.02. Marion Springs 2.50. P. Partenfelder by F. tzolzhausen .50, thes. by G. Lubert 1.00. (S.-111.07.)

Port Huron Parish: Amelith 14.25. Unionville 4.00. P. J. U. R. 1.00. (S.-19.25.)

Michigan District Church Building Fund: Monroe (3rd Sdg.) 3.00. Woodmere 4.44. Arcadia 5.20. (S.-12.64.)

Michigan Children's Friend Society: Manistee, school, 11.16. Benona 4.00. (S.-15.16.)

Distressed brethren in the faith in Wisconsin: I. F. Müller from Mrs. Andr. Eichinger (thank offering) 2.50.

Total: -1225.58.

Detroit, January 1, 1899. G. Wendt, Cassirer.
572 Welou ^ve.

Entered the Nebraska District Caste:

Synodical treasury: Gemm. d. ???: Young, Louisville, Mhr. Coll., -7.00. Schormann at Hazard, Mission Festival Coll., 5.00, Dahl 14.00, Gehrman, Dreieinig., 2.50, Leuthäuser, St. Matthew's, 5.00. Reformation Festival Coll. d. Gemm. d. ???: Harms 11.50, Hilgendorf 18.82, F. Mießler 4.50, Grupe 15.00, Leimer 11.50, v. Gemmingen, Zion, 5.00. (S.-99.82.)

Inner Mission: Missionsfestcoll. der Gem. der??: Grupe, Theil, 40.00, Gehrke at Bennington 20.00, Hoffmann, St. John, 100.62, Rittamel, Theil, 30.00, Oelschlager 26.34, Hofius 68.83, Kollmann 49.50, Ed. Firnhaber, Zion, 13.00, Hartmann, Theil, 50.00, v. Gemmingen, Zion, 21.00, Becker at Seward 44.52, Leimer 58.58, Willens, vac. Gem. at Wilcox, 22.25, Wallner 22.00, K. Firnhaber 10.00, F. Mießler, Theil, 15.00, H. E. Meyer, Schuyler & Grant, 26.50, Hanssen 32.25, Hildebrandt 26.50, Zagal dch. W. F. Suhr 56.28, Bullinger 22.00, K. Iahn 15.00, Meeske 8.00, Denninger, Green Garden, 20.00. Gemm. d. ???: Schröder dch. Alb. Schmidt

43.50, Catenhusen at Marysville, Sept. & Oct. coll., 8.25, Hilgendorf, evening coll., 6.30, Kühnert 20.00, Adam 16.35. L. H. Mießler v. H. Ohldag 1.00. 1". Cholcher, general mission coll. of the Gem. in Thayer Co, 45.00. P. Lang a. d. Klingelb. sr. Gem. 9.63. Fr. Theo. Möllering 66.10. Pöckler, mission feast coll. of U. Hilpert's branch at Dixon, 30.00.

Grupe v. C. H. Bütthe 2.00. P. Mahler 17.20. E. I. Frese v. F. K. 1.00, v. Mrs. Maria Elsässer 1.00. P. Harms, Thanksgiving Poll, 11.76. (p. -1077.26.)

General Mission: Ch. Dittiner, Coll. of ZionsGem. in Riege, Nebr., 5.00.

Negermission: Missionscoll. d. Gemm. d. ??.: Grupe, Theil, 10.00, Gehrke at Bennington, Theil, 8.40, Hoffmann, St. Joh., 10.00, Oelschläger 15.00, v. Gemmingen, Zion, 13.00, Hofius 30.00, Becker, Seward, 22.00, Willens, vac. Gem. at Wilcox, 20.00, F. Mießler, Theil, 5.00, Landgraf, HoffnungsGem., 4.00, Schormann at Hazard 5.00, K. Iahn 7.00, Denninger, Green Garden, 13.87, Meeske 7.95, Rittamel, Theil, 7.30. Gem. d. UU.: Harms, Octcoll., 5.84, Schröder dch. Alb. Schmidt 10.90, Möllering 10.00, Rademacher b. Bennet, communion coll., 8.85, in Eagle 6.70, Cholcher 10.36, Adam 3.00, Huber, Crete, 5.00, Ollenburg 3.60, Schabacker 8.50, Prange, Arapahoe, 4.15, Lang, Thanksgiving coll., 13.85, A. W. Frese, Christ, 19.54. Reformation coll. d. Gemm. d.: Bergt 7.75, Oelschläger 14.30, Chr. Meyer, Zion, 5.00, Lübker 1.80, Baths 5.25. P. H. Mießler of Jul. Ohldag .25. P. Cholcher, general mission feast coll. of Gemm. in Thayer Co., 25.00. 1'. v. Gemmingen from Father Schumacher 5.00. Fr. H. Mießler from H. Ohldag 1.00. U. Lohr, posthumous mission festival coll. from two members of his church, 2.50. 1.00. Gem., 2.50. 1>. Landgraf by Mr. Petermann 1.00. P. Hartmann, Hochzcoll. Schwer-Buchmeier, 5.00. Fr. Eckhardt, Hochz. Trauernicht-Vor der Straße, 6 25, Heider-Reinke 9.00. 1?. Grupe by C. H. Bütthe 2.00. C. Dittmer, Coll. d. Zions-Gem. in Riege, Nebr., 3.00. 1'. Mahler 8.60. 1'. Hildebrandt, communion coll. on Reformation feast, 4.30. U. Gehrke by Joh. Wilke 2.00. P. v. Gemmingen by Dietr. Ahlers .20. P. M. Adam by Mrs. E. 5.00, by F. R. & N. N. 1.00 each. S. A. Festner 2.00. P. Eckhardt, Coll. in Ehester, 1.65, v. H. Sch. .50. P. Oelschläger v. Teacher Saßmannshausens Schulk. 3.00. Giese v. P. Möhenberg and Rud. Sas each 1.00, Joh. Sas .50, Christian Möhenberg.25, Ferd. Sas .50, F. C. G. 1.00. P. Lang v. Joh. Zährte 10.00. ? A. Firnhaber 1.00. Dch. W. F. Suhr v. 1'. Zagels Gem., 25th anniversary coll., 39.35. Hoffmann v. etl. Gl. sr. Gem. 2.75. P. Grupe v. Geo. Lillich 1.00. Fr. Nammacher of small and large missionary friends in Fremont 3.75. Fr. Eckhardt of G. W. and Fr. Tr. 1.00 each, D. L. .25. (p. -476.51.)

Heathen Mission: P. Schulze by Heinr. Pflüger 5.00. P. H. Mießler by H. Ohldag 1.00. 1'. Hoffmann, missionary coll. of St. John's congregation, 5.00. P. Cholcher, general missionary coll. of Thayer Co. congregation, 12.13. U. Grupe v. C. H. Bütthe 2.00. t?. W. Flax Gem. 5.40. (p. -30.53.)

English Mission: Fr. Grupe, part of the missionary coll. of his church, 6.00. Gem., 6.00. U. Cholcher, general mission coll. of Gem. in Thayer Co. 15.00. P. Dahl v. Emma Stutheit.25. P. Mahler 8.60. 1*. Grupe v. C. H. Bütthe 2.00. (S. -31.85.)

Jewish mission: 1'. H. Mießler of H. Ohldag 1.00. ?. Hoffmann, missionary coll. of the St. Joh.-Gem., 5.00. P. Kollmann, missionary coll. sr. U. F. Mießler, communion roll, 3.00. Fr. Hartmann, Schwer-Buchmeier wedding, 5.00. Fr. Grupe of C. H. Bütthe 2.00. k?. W. Flachs Gem. 5.40. (S. -31.40.)

Deaf and Dumb Mission: Grupe, part of the Mission Festcoll. sr. A. Firnhaber, consecration of a house by Joh. Joh. Sündermann, 8.55. Fr. Becker at the church bell in Seward, 7.51. Fr. F. Mießler, part of the mission feast, 5.00. (S. -31.06.)

Emigrant Mission: Schormann, Missionscoll. sr. Gem. at Hazard, 5.00.

Congregation in Lexington, Nebr.: Gemm. der kl>.: Seltz 5.00, Catenhusen 12.00, Möllering 11.50, Wambsganß 12.56, Bergt, St. Johannis, 12.50, Eckhardt 5.75, Kühnert 3.70, A. W. Frese, Christus, 3.01, Leimer, Mhr. Coll., 11.53, Brakhage 5.70, Oelschläger, Dankfestcoll. 4.00. Fr. Becker a. d. Klingelb. sr. Cong. at Seward, 10.00. Schormann, mission feast coll. sr. U. A. W. Frese v. I. B. & A. M. 1.00 each, G. M. 2.00, J. A. .50, H. D., R. K. & L. M. .25 each. P. Grupe v. Bro. Brunkhorst 2.50, v. Joh. Gottula 1.00, a. d. Klingelb. d. Gem. 2.50. P. v. Gemmingen v. etl. Gl. sr. Gem. 6.00. U. Matuschka 24.00. (p. -150.50.)

Widows' and Orphans' Fund: Gemm. of: Schabacker 5.50, Hoffmann, St. Joh., 11.20, Sexton, Tilden and Buffalo Creek, by 1>. Hoffmann 3.38, Vahl 10.20, Hofius, Dankfestcoll., 7.40. P. Gehrke of N. N. .75. 1>. F. Mießler a. d. Gotteskasten .75. P. Lübker a. d. Klingelb. sr. Gem. 5.25. P. Lang, Hochz. Hägebäumer-Geisler, 8.59. P. Kühnert, evening coll., 8.00. P. Denninger, Green Garden, bell-bag coll., 8.01. P. A. W. Frese, wedding Müller-Schutt, 5.90. U. Leimer, conference evening coll., 6.00. P. Gehrke v. Gottfr. Jackstreid 1.00. P. Adam v. N. N. 3.00. P. Ollenburg v. sr. Filiale 1.50. (p. -86.43.)

Orphanage at Fremont: Gemm. d.: Schabacker, Friedensau, 9.50, Möllering 5.00, Hoffmann, St. Joh., 81.00, Merz, Harvest Fcoll., 10.37. Fr. Hoffmann of Mother Eyl. 50. k. Catenhusen a. d. Klingelb. 10.00. Fr. Oelschläger". Women's Association at West Point, 13.85. P. v. Gemmingen by Mrs. Joh. Hattermann, 1.00. P. Denninger by Women's Ass. in Madison, 10.70. Grupe by Bro. Brunkhorst, 2.50. P. Maisch by Heinr. Kohle, 5.00. P. Harms, Silb. Hochz. J. Jahnke, 6.41. P. Längs Schulk. 11.50, by Joh. Zährte 10.00. P. Wambsganß by Schulk. 3.34. P. Hüsemann, by Elis. Lutz 10.00, Joh. Sautter 5.00. (p. -198.67.)

Student Hergenröder: Hoffmann by P. Harms 1.50, 1*. Hoffmann a. d. Kasse d. Westl. Conf. by 1'. C. Firnhaber 1.00. (p.-2.50.)

Deaf and Dumb Institution: Albert Schmidt v. P. Schröders Gem. 10.85. 1'. Catenhusen a. d. Klingelb. 10.00. Fr. K. Iahn, missionary coll., 7.00. U. Theo. Möllering's Gem. 10.00. k. Wambsganß' Gem. 10.88. (p. -48.73.)

Field preacher: Ernst Boldebuck von Brakhages Gem.

5.27. Fr. Gieses Gem. 3.00. Fr. Grupe, harvest fcoll. sr. Gem., 14.75. (S.-23.02.)

Poor students from northern Nebraska: Fr. Lang, Hochz. Bopp-Hoppel, 10.18.

Building Fund of the District: P. Hilgendorfs Gem. 13.12. Student H. Buls in Seward: P. Becker, Coll. on Father Bernecker's birthday, 4.84.

Student H. Cämmerer: Fr. Denninger's congregation in Madison 6.56. Fr. Hoffmann's St. John's congregation 16.00. (S. -22.56.)

Student Joh. HarSeck: U. Grupe, Theil der Hochzcoll. Bartels-Eilers, 8.00. Fr. Hanssen, Hochzgedenkefeier Burmeister, 5.00, Hochz. Weiers-Hestermann, 6.00. (S. -19.00.)

Poor Students: B. Langhoop v. d. Dreieinigk.-Gem. zu Fremont 8.25.

Parish at Ashton, Nebr.: P. Leimer a. d. Communion Coll. 5.00. W. F. Suhr v. U. Zagels Gem. 6.57. (S. -11.57.)

St. Peters Parish in Concord, N. C.: Ziebell v. Otto Schleusener 1.00.

Congregation in Snohomish, Wash.: P. Hofius, Reformation Feast Coll. sr. Comm., 12.55.

Parish of Morganton, N. C.: P. Brakhages Gem. 6.20. St. Paul's North Omaha Parish: Fr. Kühnerts Gem. 20.00.

Seminary in Seward: Fr. Merz, Reformation Coll. sr. Gem., 5.68.

For the third teacher at Seward, Father A. Firnhaber, communion coll., 5.50.

Wittwe L. Bendin: P. Harms, Hochzeitcoll. PredöhlSchleusener, 11.80.

Burned down in northern Wisconsin: S. A.

Festner 3.00. Total: -2453.53.

Bancroft, Nebr. 1 Dec. 1898.

F. H. Harms, Kassirer.

Proceeds to the treasury of the Eastern District:

Synodal treasury: Gemm. d. 1'!: Schaller -5.00, Totzke 6.00, Pechtold 5.00, Gram 3.62, Weber 5.00, Hochstetter 4.00, Guckenberger 5.50. (S. -34.12.)

Building cash: r. Düssel by K. Tann 1.00, E. Kühn 1.00. (S. -2.00.)

Pilgrim House: Kassirer Wendt 1.00.

Progymnasium: Gem. in Unionville 3.24. Prof. Feth v. J. H. Tietjen 5.00, C. F. Gennerich 15.00. Dch. 1*. Köpchen 9.00. Gem. P. Schutzes 12.47. Gem. Wischmeyers 16.61. (S. -61.32.)

Progymnasium building fund: E. Sch. 1.00. women's soc. of the comm. P. Beyers 25.00. comm. P. Verwiebes 15.50. k. Brunn of Mrs. E. Ruckdeschel 1.00. Shares 120'00. (S. -162.50.)

Emigrant Mission in New York: Missionary Coll. of the Gemm. in Bridgeport, Danbury a. New Haven 3.00.

Inner Mission in the East: Dch. E. H. Myers, Pittsburg, 5.05. S.-S. of the Trinity congregation in South Brooklyn 10.00, Mrs. Wätjen 5.00. St. P. Oelschlägers 32.10. St. ?. Kuhlmanns, Barton, 2.45, Lonaconing .96. E. Sch. in Baltimore 2.00, D. M. 100.00. St. Matth. parish, Hastings, 5.00. G. Schwalm, Richmond, 10.00. Dch. P. Köpchen 3.50. Missions!, d. Gem. U. Schutzes 6.86. Gem. P. Herings 4.00. Gem. Walz' 19.10. Missionsfcoll.: Gem. in Bridgeport, Danbury u. New Haven 15.54, Gem. P. H. Schröders 25.00. (S. -246.06.)

Heathen Mission: Gem. P. Oelschlägers 10.00. E. Sch. 2.M. Imm.-Gem., Baltimore, 9.00. 1". Mönkemöller of M. W. 1.00. Mission coll.: congregations in Bridgeport, Danbury and New Haven 6.00, congregation of P. H. Schröders 3.84. (S. -31.84.)

Negro Mission: Gemm. der k?: Lohrmann 7.55, v. etl. Gemgl. 6.25, Oelschläger 5.00, Arnold, Farnham, 2.75, Reisinger, Nortons Corner, 4.50, Peters 2.81. St. Matth.-Gem., Rochester, 7.00. S.-S. of the Dreieinigk.S. Brooklyn congregation, 15.00. P. Lühr of H. Fick, 5.00. Teacher Wilhelm of his pupils, 1.81. E. Sch., 2.00. St. Matth. congregation, Hastings, 2.70. U. Beyer of N. N., 98. P. Senne of ... 10.00, etl. Gemgl. 17.55. P. Größer v. etl. Gemgl. 4.00. D. M. 5.00. Missions!, d. Gem. P. Brunns 16.63. Women's Ass. of Gem. Stechholz' 5.00, G. Körber 1.00. P. Düssel of J. Sunström 1.00, E. Kühn 1.00. Gem. in Unionville 2.57. 1?. O. Hanser by Father Stengel 1.00. Father Senne by several congregations (later) 2.75. Missionary coll.: congregations in Bridgeport, Danbury and New Haven 3.00, congregations by Father H. Schröders 10.00. Christmas for the Negroes in Salisbury, N. C.: by Father Beyer 10.00 and 5.00. (p. -158.85.)

Jewish mission: Kaff. Wendt 6.51. P. Oelschlägers 5.00. 1'. Lühr v. H. Fick 5.00. E. Sch. 1.00. St. Matth.Gem., Hastings, 2.00. Missionsfcoll.: Gemm. in Bridgeport, Danbury u. New Haven 3.00, Gem. U. Gräßers 10.00. <p. -32.51.)

English Mission: P. Oelschlägers 28.45. E. Sch. 1.00. Missionfcoll. d. Gemm. in Bridgeport, Danbury u. New Haven 3.00. (S. -32.45.)

English Mission in New Dort: Fr. Schoenfeld of W.S. 10.00. Dch. P. J. H. Sieker 3.00. (S.-13.00.)

English Mission in Harrisburg: Gem. U. Germanns 3.11. For chapel building v. D. M. 5.00. (S. -8.00.)

Mission in New York: St. Matth.-Gem. in New York 75.00. Missionfcoll. d. Gem. 1?. Gräßers 22.00. By I. H. Sieker 20.75. (p. -117.75.)

Slovak Mission: E. Sch. 1.00. Mission Feast Coll.: Gem. in Bridgeport, Danbury and New Haven 3.00, Gem. k. Gräßers 10.00. (S. -14.00.)

Lettenmission: E. Sch. 1.00. Kassirer Bartling 30.00. Dch. 1'. J. H. Sieker 5.00. Missionsfcoll.: Gemm. in Bridgeport, Danbury and New Haven 3.00, Gem. P. H. Schröders 2.00, Gem. P. Gräßers 10.00. (S. -51.00.)

Burned off in Wisconsin: 1^ Beyer of W. Dick 10.00. P. Stiemke of N. N. 1.00. U. Gram of N. N. 3.00. (S. -14.00.)

Tabor Parish in Buffalo: Parishioner Fr. Engelberts 13.20. Community in Medina: Gem. P. Kuhlmanns 1.70.

St. Louis Students: St. Andrew's Parish Women's Association, Buffalo, 10:00 a.m., Mrs. L. 5:00 f. Fr. Engelbert. Tabea Women's Association, Greater New York, 10:00 for W. Knoke. Comm. ? Sennes 57.25 for W. Juhnke. (S. -82.25.)

Students at Springfield: women's comm. k. F. Brands 10.00 for H. Sieger. Missionsk. of Gem. Mönkemöllers 1.75, v. etl. Gemgl. 1.50 f. J. Dürr. St. Petr. parish, North Ridge, 11.11 for Negro studies (p. -24.36.)

Students in Fort Wayne: New York Pastoral Conference 16.50 for H. Pottberg, 16.50 for F. Pebler. Bro. Larger from I. Z. 8.00, Bro. Schoenfeld from Miss Nickisch 5.00 for O. Hölter. (S. -46.00.)

Students at Neperan: New York Pastoral Cons. 5.00 for Steinert, 5.00 for Hinkeldei, 9.00 for Bähre. Dch. 1'. J. H. Sieker 9.00 for A. Witt. Trinity Comm. , So. Brooklyn, 10.00 for Tilk. Conn. River Conf. 10.00 for C. Recknagel. (S. -48.00.)

Poor pupils: Gem. Fr. Michels 1.20, Gem. in North Tonawanda 6.28 for E. Rudnick. P. Engelbert, ges. a. d. Hochz. Stange-Werth, 6.00 for Fr. Engelbert. P. H. Schroeder from Mrs. Schmelzte 2.00. Gem. P. Pechtolds 6.00. Gem. Bartlings 9.55, v. etl. women 4.00, from N. N.'s piggy bank .45 for R. Franke. I'. Hochstetter, ges. at J. Köpfels funeral service, 3.00. Gem. P. Hanewinckels 13.00. (S. -51.48.)

Field preacher: Fr. Lohrmann from Fr. F. 1.00. Fr. Schönfeld from etl. Gemgl. 2.00. (S. -3.00.)

Lutheran Free Church in Germany: Fr. Lühr of H. Fick 5.00. Deaf and Dumb Mission: E. Sch. 2.00. Deaf and Dumb Institution: Gem. P. Webers 5.00. Wartburg-Heimath in East New York: Dch. P. I. H. Sieker 75.50.

Hospital in East New York: Congregational in New York: Trinity 8.00 & 5.47, Tremont 5.50 & 1.25, St. John 49.22. Congregational in Brooklyn: Immanuel 10.00 & 30.00, Trinity .50. St. Paul's Congregational, Bayonne, 1.00. St. John's Congregational, Port Richmond, 25.00. Dch. P. J. H. Sieker 75.72 u. 24.50. comm. P. Beyers 33.00 uno 57.25, women's ver. 25.00. (S. -351.41.)

West Roxbury Orphanage: Women's Association of the Community... Beyers 25.00. Teacher Roemer's pupils 2.75. D. M. 10.00. ? Mönkemöller v. etl. Gemgl. 1.50. I'. O. Hanser v. s. Frauenver. u. etl. Gemgl. 19.75. St. Pauls-Gem., Martinsville, 6.50. School in W. Seneca 2.52. Grams School 6.25, N. N. 1.00. Miss. M. Sanders school cl. 1.77. Hochstetter, Hochzcoll. 1.60. Dch. I?. Köpchen 74.10. Gem. L. Herings 6.25. (S. -158.99.)

Orphanage at College Point: Dch. P. J. H. Sieker 42.73. women's congreg. of P. Beyers 25.00, v. s. confirmands 5.00. St. Matt. congregation, New York, 33.50. Sunday school 315.50. St. Paul's congregation, Martinsville, 6.50. school at W. Seneca 2.53. congregation of P. Peters' 5.02. (S. -435.78.)

Augsburg Orphanage in Baltimore: E. Sch. 5.00. Women's Association of the Community P. Walkers 25.00. Teacher Krieger from the Students of the Imm.-Gem. 7.50. (p. -37.50.)

Orphanage near Pittsburg: Gem. I'. Maltes, county line, 2.00. St. Paul's comm., Martinsville, 6.50. school at W. Seneca 2.52. comm. P. Webers 5.00. comm. P. Muellers 15.00, v. s. children .50. Gem. P. Herings 6.00. (S. -37.52.)

Support fund: Gem. U. Hahns 8.31. St. Andr. Gem., Buffalo, 24.67. Dch. P. J. H. Sieker 25.00. Gem. k. Beyers 16.00. E. Sch. 2.00. O. H. 25. D. M. 10.00. Gem. U. Düffels 5.40, J. Sunström 10.00, Fr. Sunström 1.00, H. Flamanz 1.00. Gem. 1?. Pechtolds 4.00. Fr. Gram of N. N. 2.50. Fr. Dahlke, thank-offering of C. Boldt to celebrate the silb. High., 5.00. Comm. Fr. Sanders, Otto, 13.75, Little Valley 6.13. Comm. Fr. Herings 3.75. (p. -138.76.)

Total: -2500.96.

Baltimore, December 31, 1898.

C. Spilman, Kassirer.

Income into the coffers of the Western District:

Synodical treasury: Gemm. of the??: Pflantz, Gordonville, -2.00; Fritz, Bismark, 2.50; Fackler, Harvester, 6.05; Heckel, Kirkwood, 5.60; Muller, Lockwood, 4.50; Meyer, New Bielefeld, 10.00; Boesch at Jefferson City 4.76; Nützel, West Ely, 5.60; Hoess, Lincoln, 8.75. (S. -49.76.)

General building fund: P. Meyers Gem. in Neu Bielefeld 5.00. Progymnasium in Concordia: Fr. Meyers Gem. in Neu Bielefeld 15.00.

Inner Mission of the District: Dch. d. UU.: Höneß, Lincoln, by J. Meuschke, Sr. 2.00 & by H. Eickhoff 1.00, Horst, Fort Smith, by Aug. Harder 5.00, Kretzschmar, St. Louis, by N. N. 5.00. Gemm. d.: Brink, Sweet Springs, 8.64, Purzuer, Egypt Mills, 7.00, Meyer, New Bielefeld, 34.35. (P. -62.99.)

General Inner Mission: Fr. Fritz v. sr. Gem. in Pilot Knob 5.00. City Mission in St. Louis: ? Kretzschmar, St. Louis, v. Mrs. Berg 1.00.

Negro Mission: P. Brinks Gem., Sweet Springs, 6.40, ? Höneß, Lincoln, by J. Meuschke, Sr. 2.00. Stud. Fleckenstein v. Imm. congreg. in Lincoln 2.75, U. Horst, Fort Smith, by Aug. Harder 5.00, P. Meyer's congreg., New Bielefeld, 17.00. (S. -33.15.)

Heathen Mission: Schurdel, St. Louis, v. Wwe. Herold 1.00, P. Meyers Gem., New Bielefeld, 5.70. (S. -6.70.)

Deaf and Dumb Mission: Meyers Gem., Neu Bielefeld, 4.00.

Support fund: Gemm. of kk.: Schäfer, Lone Elm, 7.00, Schmidt, Carrollton, 9.25, Lehr, New Wells, 6.00, Poppe, Spanich Lake, 10.50, Nützel, West Ely, 6.20 u. v. F. N. 4.00, U. Höneß, Lincoln, v. J. Meuschke sen. 2.00. (S. -44.95.)

Orphanage near St. Louis: Fr. Biltz in Concordia v. d.

Pupils after. .35. Mix of pupils: Colditz, Pymont, 3.25, Lehr, New Wells, 5.25, Falk, Harvester, 4.20, v. s. pupils 1.85, Brink, Sweet Springs, 8.40, Walther, Babbtown, 5.01, Nützel, West Ely, 10.00. Dch. d. kk.: Höneß, Lincoln, v. J. Meuschke Sr. 2.00, Schmidt, Carrollton, v. s. pupils 2.75, Pflantz, Gordonville, v. s. pupils 6.70, Müller, Wentzville, v. a Gemgl. 5.00, Heckel, Kirkwood, v. s. pupils 3.70, Coll. am heil. Evening 5.20. teacher Schroeter, Farrar, v. s. pupils 5.95, Chas. Purzuer, Jefferson City, 1.00, from Mathilde Purzuer's piggy bank .10. (S. -70.74.)

Hospital in St. Louis: U. Wagners Gem., Tilsit, 5.00. Deaf and Dumb Institution: P. Höneß, Lincoln, from I. Meuschke Sr. 2.00, U. Wagners Gem., Tilsit, Weichcoll., 5.00. (S. -7.00.)

Students in St. Louis: U. Kretzschmar, St. Louis, v. Mrs. Berg .50 u. v. Frauenver. 5.00 f. Joh. Bopp, U. Köstering, St. Louis, v. Young Frver. f. M. Nickel 10.00. (S. -15.50.)

Church Building Fund: Gem. d. Uk.: Brink, Sweet Springs, 10.10, Falke, Forest Green, 5.40 u. v. P. Ströhlein .25, Meyer, New Bielefeld, 10.60. (S. -26.35.)

German Free Church: P. Pflantz in Gordonville from N. N. .30. For the church building in North Enid, Okla.: U. Brinks Gem. in Sweet Springs 12.04. Total: F364.48.

St. Louis, December 31, 1898.

H. W. C. Waltke, Kassirer. 1525*8t

Received for the orphanage at Addison, Ill:

From parishes, etc., in Illinois, for lousy expenses: From Bro. Rabe's congregation, Yorkville, for debt payment -40.75. Bro. Vogt, Dwiaht, from Wwe. Frühwirth of Goodfarm, Weihngesch., 5.00. From Chicago: From Bro. Hölter's congregation: from the women: Carol. Eckart and W. Rohn 5.00 each, Carol. Henschel 2.00, Rüstmann 1.50, Palenske, Keko, C. Schröder, E. Prochnow, Jda Pigorsz, Johanna Steffenhagen, Am. Lübke and Aug. Lübke each 1.00. By E. W. Kähler 1.00, Alb. Glienke 1.50, Mrs. Soph. Kelling .50 and Mrs. Budnick 1.00, together 34.50. From P. Engelbrecht's parish: from N. N., K. Geist, teacher Kopitke, K. Baumann, Emma Sachtleben, Joh. Schulz, H. Plumhoff, Aug. Brübach, Chr. Piper, Geo. Förster, G. Fuhrmann, Joh., Andr. and Joh. Karl Fuhrmann, W. Wolf, Jac. Neumüller, Wittwe Slutz, Frau Jul. Dallmann, Mrs. Zühsov, Mrs. Lisius, K. Wegner, Ludw. Griebnitz, G. Kompert, Joh. Stenat, K. Gumtong, K. Krüger, Jul. Preiß, K. Siesert, Louise Eichmann, Mrs. Mech, Wwe. Schwerin, Alb. Ohm, N. Koopmann, W. Klüsner, Aug. Boada, H. Wegner, Wwe. Ninow, Ferd. Henke, Herb. Schultz u. Wwe. Christoffer each 1.00. R. Ziebarth 3.00, Mrs. W. Freder 2.50, Wwe. Bräutigam 1.50. E. A. Zutz, Aug. Rossow, G. Severin, Jul. Krohn, Heinr. Radtke, Mrs. Müller, F. Zeitz. Women: Frank, W. Ziehlke, H. Natzke & Stricker each .50. Wwe. Alb. Schulz, Mrs. A. Schwankt, Fr. Eichholz, Unknown and Wwe. Schüller each .25. Anna Dehlke and Emma Piper each .10, together 51.95. ? Schmidt by Mrs. Dor. Schmidt .50. U. Müllers Gem.: From Jungfrver. 5.00, from Anna Zimmermann, A. Lobitz, F. Wolfs, L. Honker, Wwe. Bohnsack, Frau Bohnsack each 1.00. Frau Emskamp u. Frau Lebinsky each .50, together 12.00. U. Reinkes Gem.: from Jac. Schwartz 5.00, by Ferd. Klopp 2.50, together 7.50. U. Wagner by N. N. 2.00. P. Füllung by M. Hoffmann 10.00. ? Hohenstein, Peoria, by Liz. Bruninga and F. Zeitz 1.00 each, from AnnaHeyermann and Mrs. Lembke Sr. 50 each, together 3.00. Dch. E. Leubner from U. Uffenbeck's Gem., Chicago: from Mrs. C. Clewer .50; from P. Wagner's Gem., Chicago, from Mrs. C. Ladwig 1.00, together 1.50. Dch. N. N., Lake Zurich, Christmas gift, 5.00. Kaff. J. H. Abel, Fort Dodge, Iowa, 12.20. Dch. Miss B. Melohn, Chicago, for Christmas gift, 5.00. U. Schuricht, Harvel, from Wwe. D. Zink in Raymond, 1.00. From ? Estels Gem. in Fvuntain Bluff by H. Workman 8.00. k. Mundt, Montrose, Coll. on Christmas Eve, 6.00. U. H. Brewer, Niles, for discharge of debt: From M. Kolb & W. Kolb 2.00 each, from Wwe. Homeyer, J. Jürn Sr, Theo. Kolb, F. Walter, H. Schmill sen., Theo. Schwiesow, W. Kreft, J. Böttcher, Deseniß sen. and A. Henne 1.00 each, from H. Bergmann, J. Schümann, C. Maas, Wwe. Bülow, J. Jonas, C. Ebert, F. Käding, F. Gölzow, J. Wiebrecht, W. Pergande, Chr. Müller, C. Schröder, C. Suhr, C. Moll, W. Joost, C. Schilf, C. Kobow, W. Hasemann and H. Henrickson .50 each, by F. Wiebrecht, I. Jürn, Jr, W. Kunke, H. Frank, F. Rathenbeck, Warnke, H. Schmidt Jr., J. Kunke, F. Deseniß & W. Schumann .25 each, total 26.00. From P. Molthan's Gem., Hinsdale, by F. W. Graue 8.80. From P. Schmidt's Gem., Chicago, 19.81. Dch. E. Leubner: From ? Haakes Gem., Elk Grooe, coll. dch. Ow? Devout of Joh. Bauer 1.00, from ? Jaß' Gem., Peovtnby Mrs. Seiler .50. from P. Great Gem., Addison, dmm W. Balzer 119.20. by ? Bergen, Chandlerville, coll^ 2.71. from N. N. in Th. 3.00. P. Westendorf, Saginaw W. S., Mich., coll. d. St. Paul Gem., 6.70. Dch. Leeb. Chicago: from Uepukliean Olnk, 35th kreo., 30th IVarck, 5 00, v. Jungfrver. 10.00, v. F. Lange and C. Körs 2.00 each, v. N. N. 1.40. F. Berendt, G. Schultz, H. Nitz, F. Struwe, J. Tappet, R. Knoblauch, C. Chetzjincki, A. Gelert, C. Bindemann, I. Schodzowski, H. Peters and P. Nosenfelder 1 each.00, by Lina Witte 1.25, M. Hannsen .75, Johanna, Margaretha & Friederica Clausen 1.50, F. Hertneck and F. Voß each .50, F. Zock .25, total 37.15. P. Hartmann, Farmersville, by Mrs. A. H. 2.00. ? Mennicke, Rock Island, by J. Lindenberg 3.00, P. Leeb, Chicago, by A. Paphal 5.00, A. Preisinger 1.00, G. Germann, C. Muller & E. Florinzki each .50, J. Thommen .25, together 7.75. k. Meyer, Bonfield, coll. at, 13.00. p. Hiebei, Riverdale, coll. on Christmas Eve, 14.60. by Gemm. der: Wockenfuß, Dwlght, 10.75; Ruhland, Altamont, 8.60; Muller, Schaumburg, 37.50; Zapf, Melrose Park, half of the Weihnoll., 9.88. ? Traub v. d. St. John's parish at Bath, 8 33. U. Burgdorf, Lincoln, .50. I'. Brenner, Pecatonica, Chrismcoll, 4.75. k. Johanning, Broadlands, Chrismcoll., 7.85. P. Eirich's Gem. of, New Minden, by F. Callmeyer, Chrismcoll., 9.12. (P. -568.40.)

Of children etc. in Illinois: 141.45. (Acknowledged in the "Kinder- und Jugendblatt".)

Board money: From J. P. Hansen, Lake Linden, Mich. 4.00 for his daughter. Dch. E. Leubner from Mrs. Frost, Joliet, 8.00 for her children. (S. -12.00.)

Addison, Ill, December 31, 1898.

G. Ritzmann, Kassirer.

Pilgrim House and Emigrant Mission.

Revenue from October 1 to December 31, 1898.

1st Pilgrim House: C. F. Gennerich -10.00.

2nd Emigrant Mission: Paula Mehrhof 1.00, P. Beisel .50, Friedericke Ritzenthaler 1.00, Wilhe. Klein 1.00, Martin Lücker and relatives 5.00, W. Dorn 1.00, Julius Felder 1.00, R. Kochan 1.00, Frd. Köhler 1.00, G. Bender .50, Mrs. I. Pohlmann 1.00, W. Käferstein 1.00, Mrs. Schulz 1.00, I. C. Schäfer 1.00, Sophie Duncker 4.00, Wilhelmine Ehnes 1.00, N. N. 33.00, of Messrs. Kassirer" C. Spilman 88.22, C. A. Kämpe 45.22, Th. H. Menk 27.31, E. F. W. Meier 266.99, G. E. G. Kühle 2.66, by W. Vopel from Mr. Langhoff 1.20 u. Aug. Stute .23. (Total: -486.83.)

For poor immigrants received from H. Dickhaut 3.00, Mr. Spieß 5.00, N. N. .50. (Total: -8.50.)

Non-interest bearing loans -250.00 were recalled; nothing was received.

For the German Free Church and various purposes of the same, -868.32 has been received, and for the Danish Free Church -120.82. S. Key I.

For poor students from South Dakota

received since 1 October: P. Uhlmann, Hochz. Schweder-Malwitz, H5.75. P. J. D. Ehlen, Hochz. Werner-Taute, 3.50, v. s. Gem. at Trip 2.00, v. s. Gem. at Scotland 5.00. By Käst. Menk 6.85. P. G. H. Buescher, Theil. of the Mission Fcoll. 6.35. P. H. A. Maas, Hochz. Weinrauch-Päpke, 5.00. I. H. F. Lange, Conferencoll., 9.70, Abdmcoll. f. Zions-Gem. 3.00. By Käst. Menk 11.69 and 12.00. P. Oberheus congreg., Wentworth, 7.25, Madison 1.35. P. J. C. Meyer 11.35. P. Schneider, Hochz. Herbst-Knittel, 2.77. P. Wm. Eiferts Gem. at Wilmot 6.00, at Corona 4.00. P. Karstensen, Weihnoll. 8.50. P. Licht v. W. Ganske, Lesterville, 2.50, Gem. at Rosenberg 2.50, v. N. N. 5.45. (S. -122.06.)

Sioux Falls, S. Dak.

G. H. Buescher.

For poor students from Iowa

received undersigned since August 29 of this year: ? Bröcker, 2 communion scoll. sr. Immanuels-Gem., -6.00. I. Knies, coll. sr. Gem. am Neformationf., 10.00. P. Steege v. sr. Gem. 7.00, v. N. N. 1.00. Coll. of my congregation at Lowden on Neformationf. 15.33. P. A. Ehlers, Coll. sr. Gem. on Thanksgiving Day, 8.45. P. Deckmann, Coll. sr. Gem., 5.00. By Kaff. J. H. Abel, 8.22, 20.00, 102.30, 101.72.

With heartfelt thanks against the kind givers

I. H. Brammer, Kassirer.

Lowden, Iowa, December 19, 1898.

From the Gem. at Corinna, Minn. for Jos. Schulz -10.50. From the Gem. at Klein, Tex. by U. Jäbker for H. Liepke 13.65. From the Gem. at Macedonia and Jvesdale, Ill. by P. J. Englert for C. Wittschonke 7.50. R. Pieper.

With heartfelt thanks we received two quilts from the sewing association of the St. Jacobi congregation in Chicago; three quilts from the women's association of the Emanuels congregation here. - God bless.

Milwaukee December 22 1898 M I F Alhrecht

-23.30 "as the proceeds of the bequest from the savings of a pastor's wife for the support of poor traveling preachers" to have received for use, certifies with gratitude

L. Hölter.

Received through Fr. Ebert with heartfelt thanks from Sr. Gem. in Berlin, Wis. for my Indian mission -8.20.

Th. Nickel.

Uevirndevte Advessenr

kev. (Zu8t. dlutzUer, 714 voek 8t., ^lpsna, Lied.
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The "Lutheran" is published every fourteen days for the annual dublicripton price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where the same is brought into the house by carriers, the subscribers have to pay an extra 50 cent carrier's fee. To Germany the "Lutheran" is sent by mail, postage paid, for St.25 Letters containing "business", orders, cancellations, funds, etc., can be found at the address: Oonooräil. rufftisdivx Housv, ^eSvrsov ^ve. L bliailli 8t., 8t. lxruiis, Llo., to be sent here. Letters containing notices for the journal (articles, advertisements, receipts, changes of address, etc.) must be sent to the editorial office under the address: "Lutker "usr", vonvoräia 8ewt1"rv, in order to be included in the following number of the journal; all shorter advertisements must be in the hands of the editorial office at the latest on the Thursday morning before the Tuesday whose date the number will bear.



Herausgegeben von der Deutschen Evangelist

Redigirt von dem Lehrer-Gott

Vol. 55

Synod Sermon.

By resolution of the Michigan and Iowa Districts the pressure overload of C. Gross.

Jer. 15:19, 20: Therefore thus saith the LORD; Where thou cleaveth unto me, I will cleave unto thee, and thou shalt be my preacher. And where thou teachest the righteous, but from the wicked men, thou shalt be my teacher. And before thou shalt fall unto them, they shall fall unto thee. For I have made thee a strong wall of brass against this people: though they fight against thee, they shall not hurt thee: for I am with thee to help thee, and to deliver thee, saith the LORD.

Dearly beloved Synodal Assembly in Christ Jesus, venerable fathers and brothers! The words of the text that have been read are extremely comforting: they promise nothing less than the presence, protection, protection and blessing of the great God. Who is able to think of anything higher! But if we look at the words in their context, the consolation of them shines out to us all the more strongly. In the first verse of our text chapter we read the earnest words of a God who is angry with His people: "Though Moses and Samuel stood before Me, yet have I no heart toward this people; drive them away from Me, and let them go." Further, in the fifth and sixth verses: "Who then will have mercy on thee, O Jerusalem? Who then will have compassion on thee? Who then will go and purchase peace for thee? Thou hast forsaken me, saith the LORD, and fallen away from me: therefore have I stretched out mine hand against thee, to destroy thee; I am weary of pity." When Jeremiah had heard these words of the Lord, and had cried out, "Alas, my mother, that thou hast born me, against whom all men contend!" the Lord answered him, v. 11, thus, "Well, I will keep some of you, and they shall prosper: and I will come to your help in trouble and in distress." Those who are left over from the mass of the apostate people, who, according to v. 15, 16, cry out, "Oh, Lord, remember us, and take care of us," and "Lord, keep your word from us, ... for it is the joy and comfort of our hearts," - those who are left over - Jeremiah and his like-minded ones - are the ones to whom the Lord in



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
 Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Wo., Jan. 24, 1899.

No. 2.

In our text, v. 20, he gives the comforting promise: "I am with thee, to help thee, and to save thee." He means to say, "Though I be angry with the wickedness of the great multitude of the people, and though in my wrath I punish their wickedness with terrible judgments, yet be not thou dismayed, O little multitude, for I stand by thee helping and saving."

As it was then, so it is in our present time. God must look down in his wrath on the great masts of mankind of our day as on a godless, unbelieving generation; the judgments of the last days will therefore soon break in with force. But the Lord has his company even now; among them are all those who cry out to him, "Oh, Lord, remember us, take care of us, give us your word, the joy and comfort of our hearts." And to them the Lord gives the assurance, "I am with you, to help and to save you."

Last year our Synod passed the first half of a century and has already entered the second half. We stand still and ask: Will the Lord also be with us in the future, as he was with our fathers? The heroes of old have gone home - will we also be allowed to experience the same as Joshua once experienced after Moses died, to whom the Lord appeared and said: "As I was with Moses, so will I also be with you. I will not leave thee, nor forsake thee: be of good cheer and of good courage?" We certainly hope so, and then certainly hope so when we cling to his promise. This is the anchor that holds our little ship, even when it is stormy and turbulent all around.

Now, then, my brethren, as we begin our synodal sessions, let me present such a promise to you. And may God grant grace that we may be strengthened thereby anew for the work to which we have been called.

The promise, "I am with thee, to help thee, and to save thee, saith the LORD."

Let's ask:

1. when may we take comfort in the same? and
2. what is the consolation therein?

1.

From the 46th Psalm we see how David became so fearless and courageous when he took comfort in the promise of his God. The LORD of hosts is with us, the God of Jacob is our refuge," he exclaims, and then immediately adds, "Therefore we will not fear, though the world perish, though the mountains sink into the midst of the sea, though the sea rage and wallow, though the mountains fall from its tempest." Sela. Nevertheless the city of God shall be pleasant with her fountains, where the holy dwellings of the Most High are. God is with her within, therefore she shall abide." Behold, what heroic courage is manifested when one knows that the Lord is present! Do we not also wish that it would be the same with us? Certainly we do. But when can this wish be fulfilled? When we steadfastly trust in the promised help of God. Therefore, let me first answer the question: When may we take comfort in the promise, "I am with thee," etc.? Our text gives a twofold answer to this question. The first is in the words, "Where thou cleavest unto me."

The first and most necessary requirement for comforting oneself in the promise of God, "I am with you," is that one should hold fast to him. What can be more factually correct! If one separates from him and moves farther and farther away, if one does not feel at ease in his presence, how is it possible to take comfort in his presence? - Therefore, "if thou cleave unto me, I will cleave unto thee." He does not say, "When thou shalt exercise great power, then will I also cleave unto thee," for then the poor, the persecuted, and the oppressed would be in a bad way. - Nor does he say, "If you are esteemed and respected by the great multitude, then I also will be pleased with you," - then the reviled and despised would be excluded. Rather, he says, "Where thou standest with me," that is, however poor, wretched, oppressed, despised, and reviled thou mayest be, if I perceive only this in thee, that thou standest with me.

faithful to me, be assured that I am with thee.

But how is it possible to stand by the Lord? Surely one cannot visibly place oneself at his side! To cleave to the Lord means as much as to stand faithfully and immovably by his word. Is it really so? Yes; for it is just this, by which God draws near to us, that we also draw near to him. God says in Exodus 20:24, "Where I will establish the remembrance of my name, there will I come unto thee." Likewise Christ John 14:23, "He that loveth me shall keep my word, and we will come unto him, and make our abode with him." Therefore, if we hold fast and faithfully to the word, we hold fast to him, and he in turn holds fast to us. Luther also expresses this thought when he says: "Let the word stand, and have no thanks; he is with us well on the plan with his spirit and gifts." In sum, whoever wants to take comfort in the promise, "I am with you," should hold fast to every part of the divine word.

Imbued with this knowledge, our dear Synod has therefore from the beginning until this hour earnestly watched that the doctrine remains pure in all things. It has fought, fought, fiercely, when the doctrine was challenged or perverted and degenerated; it has incurred scorn and ridicule because of its so-called rigid orthodoxy. But it was the purity and unity of her teaching that made her stronger and stronger, for the Lord was with her.

O, then, let us continue in the course we have followed hitherto, and not waver nor flinch, though the waves of the unionist current of our time may still crash upon us so hard. You members of the ministry and you members of the congregations, preserve with diligence the heritage which the fathers of our Synod have bequeathed to us. Then we may take comfort with joyful confidence in the promise of the Lord: "I am with thee, to help thee, and to save thee."

But we find in our text a second answer to the above question, and this lies in the words, "And where thou teachest the pious, but of evil men."

What are we hearing here? Does God want separatism to be taught? He certainly does. And he is so serious about it that he declares that he cannot be where it is not taught. Here we come to a point that deserves to be examined a little more closely, especially at the present time, when everything is striving for union and fraternization. Well, let us do so.

Pious and wicked people - or, which is the same thing, Christians and un-Christians, or believers and unbelievers, or church and world - should, according to these words, remain apart from one another, but rather from one another, for both are fundamentally different in themselves and cannot possibly enter into fellowship with one another without harming one another. An attempt to harmonize the two is therefore an attempt to bring about something impossible. With great seriousness, therefore, the apostle Paul calls out to the Christians at Corinth: "Do not pull on the strange yoke with unbelievers, for what enjoyment does righteousness have with unrighteousness? What fellowship hath light with darkness.... Therefore come out from among them, and separate yourselves, saith the Lord." Nevertheless, it is the current of our time,

to blur the distinction between the two. In the secret societies, in the support societies, in the social societies, yes, even in ecclesiastical societies, such as the Young People's Society of Christian Endeavor, one seeks to unite the members in a brotherly alliance, despite all the differences in their religious or irreligious convictions. Yes, I am not afraid to say openly here that here and there even among us a sentiment comes to light which must fill us with anxiety, namely, the sentiment that, in order to keep our youth from the transition to the world, we must offer them worldly pleasures within the church.

It depends precisely on the separation of the Church and the world whether we can take comfort in the promise of the Lord: "I am with you". It would be inconsistent, even blasphemous, to want to take comfort in God's presence and assistance while we are at work doing something displeasing to Him. God would have to depart from us if our testimony were to fall silent against the lukewarmness and laxity of our time.

Let us not then, my brethren, grow weary, but let us persevere in teaching our Christian people to be different from the world. Let us continually draw the line between the two with bright colors. We servants of the Word want to be told this above all things, for we are appointed watchmen on the walls of Zion. But also you church members, help your pastors by word and example; do not work against them, but be a strong support for them when they testify against the invading world. Let us all never forget the frightening word that was called to the bishop of Laodicea, who was neither cold nor warm: "Because thou art lukewarm, I will spue thee out of my mouth."

Now that I have answered you, my hearers, from our text the question, when we may take comfort in the promise: "I am with thee, that I may help thee, and save thee," let me now lead you further, and that to the source of comfort itself, and secondly, show you what is the comfort that lies in this promise.

2.

The words of our text, which make us realize the sweet consolation that lies in the promise, are thus, "And before thou shouldst fall unto them, they must rather fall unto thee."

If we want to grasp this consolation, we must consider the image contained in these words. Two armies or lines of warriors are presented to us here, each seeking to overcome the other. The one that is strongest wins, and the weaker one has to surrender. God wants to say: On the one side are the people who stand by me, on the other those who are against me. I stand by the former - "I am with you, that I may help you" - and because I stand on their side, the victory should also fall on their side, and it should happen that the others must surrender to them.

Recognize from this, my brethren, how fundamentally wrong is the opinion that people are won over by laxity in doctrine and laxity in practice. In our time this opinion is widespread. It is believed that in order to win the people, it is necessary to

that the right thing to do is to meet them halfway, basing it on the misconceived

1 Corinthians 9:22: "I am become all things to all men, that I may save some in all places. We slacken a little here and a little there, we bend and twist to please people, and do not consider that this is in fact falling over to them. Nay, nay. Benevolence and beaurocratism do no good here, but only do harm. But earnestness and firmness in doctrine and practice, that is what inspires respect even in the opponents, and that is what brings success. What would Luther have achieved if he had not stood so steadfastly? Think of the hero of Worms! And - so that I may give an example from close quarters - how has it come about that our dear Synod has experienced such a spread as it is in the day? Why have the people fallen to us? Is it because we have met them halfway with human kindness? Not at all, but it was our decisive testimony that had a convincing effect on the hearts, so that even those who were against us fell for us.

Let us then, my brethren, continue on the path we have trodden, and we shall have the joyful experience, as we have hitherto had, so we shall have in the future, that because the Lord is with us, he makes even our enemies content with us.

But, beloved, will we therefore be allowed to hope that in time no one will dispute with us? Oh, no. We shall always have enemies, yes, perhaps in greater numbers. How now, will we find a word of comfort even then? Ay, even then. Hear how it says, "I have made thee a strong wall of brass against this people: though they fight against thee, they shall not hurt thee: for I am with thee, to help thee, and to deliver thee."

O, this is a delicious consolation to those who cleave to the Lord! He does not give them the prospect that they will remain unconquered, but he does give them the prospect that they will remain unconquered, and why? because he wants to be with them and save them by making them a solid wall of iron, against which even the tempestuous attempts of their enemies must bounce off. Let us then also make use of this comfort, especially since we already know from our own experience that it is a reliable one.

How especially have the after-Lutherans of this and the old fatherland, who have been infiltrated by modern theology, endeavored to make our name stink before the Christian people by misrepresenting our position and by openly reviling us! - And what have they accomplished? Have they overcome that "Missouri" which is so troublesome to them? No, they have shot wooden bullets against a brazen wall. The wall is still strong, and the bullets are broken. Therefore, be of good cheer, and so shall it be in the future. If we are faithful to the Lord, he will surely be faithful to us, as he has promised. And if he is faithful to us, he will also help and save, for he has promised to do so.

And now, my brethren, boldly go forward in the old way. The LORD of hosts is with us; the God of Jacob is our refuge. Sela. Amen.

"It is impossible to remain on the right track where the Word (of God) is not held in the highest esteem."

(Luther XIX, 1311.)

**In memory of the blessedly deceased P.
Christoph Heinrich Löber.**

(Continued.)

Frohna, Perry Co., Mo., was at that time, when Löber took up his ministry there, a small, poor parish, which had already been served for two years from Altenburg as a branch and had now just set up the preaching ministry again among themselves. But our Löber continued teaching and preaching in church and school and held out for 12-1/2 years without a murmur. In his wife Maria, née Lochner, he had found a like-minded helpmate who shared with him joys and sorrows, hardships and privations, and who knew how to cheer up the young, quiet and by nature somewhat melancholy preacher with her happy temperament.) Although he regularly held school five days a week, he worked out his sermons carefully and visited his parishioners faithfully. Here is just one example of the impression his sermons already made at that time: We had a conference and Löber was to read one of his sermons for criticism. He began to read in his calm, serious manner, and soon he had the undivided attention of all the conference members, which lasted until the amen. We were all moved and shaken by the sermon. When it was now time for the critique, the silence continued and no one found an exhibition. But I was moved with the wish in my heart: Oh, that you could preach like this! Such ministry also brought forth its good fruit. The church was built up and strengthened inwardly and outwardly, and a youth grew up that was well grounded in the pure teaching of the divine Word. But now came days of testing and sifting. In Altenburg the doctrinal controversy over chiliasm had broken out, and Frohna was affected. "In the congregation," Löber wrote in his diary in July 1856, "friction continues, especially over the conversion of Jews." And in August he wrote: "Arrival of Schaller and Biewend to settle the disputes. They succeed in making peace, but the quarrel breaks out again after their departure from Frohna. Hard times for me. Fierce meetings. God help in mercy that it does not even come to a break." In Altenburg it came to a break and a chiliastic congregation arose, to which a few members from Frohna also joined; but the others now stood all the more firmly together with their pastor in the Word and its pure doctrine. Since I was in the year

*The wedding with Maria Lochner took place on April 25, 1852, on Sunday Misericordias Domini, in the Immanuel Church in St. Louis. Dr. Walther performed the marriage ceremony and delivered a wedding sermon on Hohel. 2:16: "My friend is mine, and I am his that feedeth among the roses." The subject was, "The marriage of Christ to the Church, His bride, the most awakening and comforting example of a Christian and happy marriage; for it is, 1st, an example of the mutual relation in which Christian spouses should stand to each other, and it is, 2nd, an example of the blessed lot which will then crown their marriage." For nearly 45 years the two lived with each other in happy wedlock. Many a domestic cross has not been lacking; but they have borne it with each other. - It is as Pastor Kühle said in his funeral sermon: "Whoever spent time in the house of the deceased will always have the impression that this house is governed in the fear of God, that God's Holy Spirit and His dear Word rule here. Whoever looks at the father of the house will agree with the judgement: here not only is right taught, but also right lived - and more is preached with the way of life, with the example, than with many words."

In 1858, when I responded to the call of the congregation in Altenburg, I had become the closest neighbor to our Löber, and it was a lovely and blessed cooperation and collaboration that God gave us. We met weekly to go through our texts thoroughly and to determine the dispositions and to strengthen and edify ourselves with one another. But according to God's will, this beautiful relationship was to last only four years. In 1862 Löber received a call from the congregation in Coopers Grove, Ill, which he was urged to follow by his conscience and which his congregation also agreed to, even if with a heavy heart. The farewell of the pastors and the congregation was a difficult but beautiful one. Almost the entire congregation escorted the departing congregation to Wittenberg, six miles away, where they said farewell with many tears. And even today the memory of the blessedly departed is blessed there.

On the third day of Pentecost, June 11, 1862, Löber was ordained by Fr. J. A. F. W. Müller, with the assistance of Pastors G. Kühle and C. Meyer in Coopers Grove and now began a successful and blessed work in this field, which was quite different from his previous one. Since he no longer had to hold school here himself, he diligently did mission work in the congregation in addition to his actual professional work. As a result of this labor of love, the churches in Calumet and Blue Island later came into being. Since I, too, followed a call to Chicago in 1863, I was again Löber's neighbor, and even though we could no longer meet as often as we had in Perry County, Mo. But we had again to separate locally. In October 1869, Loeber received a call from St. Stephen's Parish in Milwaukee. The congregation, which loved and valued Löber, found it difficult to give their consent to this move, and only when the call was returned, but repeated, did they allow their pastor to move in peace with surrender to God's will. But those to whom he directed his ministry still remember him there with affectionate love.

On the 22nd Sunday after Trinity in 1869, Fr. F. Lochner, his brother-in-law, introduced him to St. Stephen's Parish in Milwaukee. The former country priest had now come to a large city parish and proved himself here as well. He found 175 members with voting rights when he took office. But God had such a blessing on the work of his self-denying, humble servant that already in 1877 the appointment of an assistant preacher became necessary. The congregation appointed his son Gotthold Löber, who had just completed his studies in St. Louis, to this office, and with the faithful work of both, the congregation grew so that by 1884 it numbered 400 voting members. It was therefore decided by the congregation to branch off into a new one, the St. Martini congregation. This appointed Father Gotthold Löber as its pastor, and Papa Löber continued to care for the St. Stephanus parish on his own until God directed him to a new field for his activities. At the instigation of and with the cooperation of the Illinois and Wisconsin Districts of our Synod, a new church was organized in 1881 in Mil-

waukee a Progymnasium was opened. Fr. Löberbetheil participated with great zeal in the founding of the school and gave the opening speech on September 1, 1881, the day on which the first teacher, Prof. C. Huth, was inducted. (He was also elected as a member of the supervisory board and served in this position with his usual strength and loyalty. When the institution needed a director in 1885, ? Löber was chosen for this difficult office, and after a long period of hesitation and many negotiations with the congregation, he finally accepted it with their consent. The following is taken from the farewell sermon he preached to his congregation:

"Lord, to You I turn today above all things. For a long series of years You have made me, unworthy, a preacher of Your Word, and how often have I been allowed to preach Your saving Gospel in this place! You have also let me see the fruits of my labor, the fruits of the seed sown in great weakness. But it has only been Your grace, Your blessing, where Your word, preached through my mouth, has not returned empty. For this I thank Thee with all my heart, now that I am to appear here for the last time as pastor of this congregation, and at the same time I ask and implore Thee not to remember all my unfaithfulness and where I have been remiss in Thy work, but to cover it up according to Thy mercy in Christ, Thy dear Son; But from those whom I was commanded, Thou wilt not withdraw Thy hand of mercy, nor now, when I am to speak again in the office which Thou hast commanded me, wilt Thou put the right words into my mouth, and let them bring forth much fruit unto eternal life. Hear me for thy promise's sake. Amen.

"Theure, dearly beloved listeners!

"The day has now come today, before which I am It is true that this is not the first time that I have experienced such a day. In the almost 35 years of my ministry I have had to say goodbye like this twice before, and that always hurts where there is the right relationship between preacher and congregation; but today it is especially difficult for me. After all, this is the place where I have worked the longest. Today, sixteen years ago, was the Sunday on which the then members of the congregation elected and called me. It is hard for me to say goodbye, because I know that I am parting from those who will also find it hard to say goodbye; hard, because my parting from here - even if not a parting from the service of the church in general, which I am to serve for a longer time, even in the new ministry, as long as it may please God - is nevertheless a parting from the ministry of which the apostle rightly says that it is a delicious work.

"The unwise would say, 'Why leave if it is difficult? Why not stay? Has not each one his own free will? - But you know, my dears, why I am going. Not because I wanted to; not because I was looking for it; not in order to have better and more comfortable days; not because I would have been displeased and disliked working under you for some reason - I no longer have any thoughts of leaving.

I have not thought of anything more than that which is in store for all of us, after I have already buried many a dear member of the congregation with you, and all the more so because last autumn, on the very day on which I entered a new year of life, our dear, faithful teacher Pritzlaff also went home. But that what I did not think of, and you did not think of, is God's will, you yourselves have finally recognized with me, and so I now only wish that, as I do, so you will continue to keep a friendly memory of me in your hearts; as I do, so you will include me in your intercession in the new office I have been entrusted with. Above all, however, I wish that my work here may not be lost, that God may soon supply you with a faithful and conscientious successor who will continue to build on the foundation that has been laid, and that you may always allow yourselves to be built up on it in true faith and godly conduct until your blessed end. That this may happen, I would like to contribute to it also today." Text: 1 Cor. 1, 4-9.

(Conclusion follows.)

Notes from a Lecture by Fr. Hübeneraus Kolberg in Pomerania about the Evangelical Lutheran Free Church in Germany.

(Continued.)

1. why we "Missourians" in Germany have left the national churches.

We do not believe that those are right who say that one must remain with the "great church" and adhere to the "great church"; all smaller ecclesiastical communities are "sects." It is true that in some places and at certain times the orthodox visible church can be a large church, as, for example, the German regional churches were orthodox Lutheran churches at the time of the Reformation and for some time thereafter, and yet were large, and as, by the grace of God, the Missouri Synod still is at the present time. But for this reason it is never right to say that the orthodox visible church must always and everywhere be large, and that only one large church is the right one, while all small ones are false and "sects." A Christian and Lutheran knows that such a concept of "sect" as the unbelievers have is fundamentally wrong. In apostolic times the Christian Church was despised by unbelievers as a "sect" precisely because it was still small. For thus said the apostle Paul, when he answered before Felix the governor, "But this I confess unto thee, that after this way, which they call a sect, I serve therefore the God of my fathers," etc. Apost. 24:14: Yea, if the goodness and the right of a church fellowship were to be judged according to its greatness, the Pabstical church, which we rightly call a sect with our fathers (because it has seceded or separated itself from God's word and the true church), would be the true church, to which all Christians ought to adhere and confess. For this is indeed the greatest of all.

Furthermore, we do not believe that the right and best church is the one in which things seem to be most quiet and peaceful. Wherever the gospel comes, and the word of God is taught pure and clear, there is strife, and must be strife.

Give battle. For this preaching does not suit the natural man and the world. Thus we know from Scripture that the prophets in the Old Testament and the apostles in the New Testament, even our Lord Christ himself, always and everywhere met with hostility. In particular, we read in the Acts of the Apostles that wherever the Apostle Paul went, there was rumor and scandal. Rumor and scandal abounded. Thus the Jews cried out to Thessalonica, "These that stir up the whole world are also heretics." Acts. 17:6; and the chief of the Jews at Rome said, "For of this sect it is known unto us, that it is contradicted in all places." Apost. 28, 22. A "church" that is entirely without strife and contention can never be the true one. The "peace" that seems to exist in the German church is not the peace of God, but the "peace" of the world, a sign and proof of spiritual deadness, a churchyard peace.

That there are so many different sects here in America is not good in itself. For it would be better, of course, if all men, especially all who still want to be Christians, were united. All separation and division of churches is evil and ought not to be. But since, through the devil's deceit, there is so much false religion, false faith, and false doctrine in the world, it is truly better for the various sects to separate and keep themselves apart from one another than for them all to be together and form one great church community. Just think what a condition it would be if all these (or some of these) different church fellowships were melted together here in America! What congregations, congregational meetings, and synods they would become! Now it is a fact that in the German national churches all possible directions and sects, all possible religions are united with one another and must get along peaceably with one another. Is that good? Is that a sign of true peace and right church unity?

Admittedly, in the German national churches there is also a different church constitution than here in America. In a country more or less bring about of their own accord, a union of all possible religious directions would not be possible at all. Here the various ecclesiastical tendencies and parties (although there are united ones here, too) must fall apart and separate quite naturally. For such a union, as in Germany, would hardly be possible here. But how? Must there be the same constitution of state and church everywhere in the world? And may not the monarchical constitution have its advantages in some respects, especially for the Church?

As far as the monarchical constitution in general is concerned, we "Missourians" in Germany do not even think of wanting to change anything in Germany in this respect. As much as we appreciate the advantages which you may have before us here, even in external matters, especially in so far as these, like freedom of religion, are to the benefit of the Church, we, like you, place the burden of political conviction and position on the conscience of each individual Christian. Secondly, however, we are (as often as such an accusation is made against us by our ecclesiastical adversaries) far from being able to accept American



The reason that this seems to have happened in the formation of the Free Church and especially in the self-government of the congregations is quite different. That such a thing seems to have happened in the formation of the Free Church and especially in the self-administration of the congregations established by us, has quite different reasons. And what are they?

Our German national churches are not as innocent as they look and are often regarded. For in the course of time they have more or less all become state churches. Our Lord Christ, however, did not found a state church, but only a free church, free from the state. Or did he hand over the church government to Pilate? No, he did not do that. Who would ever have heard such nonsense? Nevertheless, it is said that Pilate was still a pagan and therefore not in a position to administer the church government as it should have been. But actually and by right all men, even princes and kings, ought to be Christians, and therefore it was the normal, God-ordained condition that all nations should be Christian and ruled by Christians, and that princes and kings should therefore also rule the church. Such are the fibs of men who, instead of inquiring into God's word, make up their religion out of thin air. We think that we poor children of men, who are by nature quite blind in spiritual matters and incapable of thinking anything of ourselves but ourselves (1 Cor. 2:14, 2 Cor. 3:5), cannot know what is "normal" and "wanted by God" in any other way than from God's Word alone. But how says our Lord Christ? He says: "My kingdom is not of this world." John 18:36. And, "The kings of the world reign, and the mighty are called merciful lords: but ye are not so." Luc. 22:25, 26. And, "One is your Master, Christ; but ye are all brethren. And call no man father on earth: for One is your Father, which is in heaven." Matth. 23, 8. 9. That is clear, clearer than all the wise and pious sounding talk of men who want to know better.

But did not Luther, as some say, place the government of the church in the hands of the princes? If this were the case, Luther would have done very badly, and we would not be obliged to follow him, but rather to remain with the Lord Christ, our one Lord and Master. Even a man like Luther did not have the right to hand over the church government to whom he wished. For it belongs to the Lord Christ and to whom the Lord Christ hands it over. No man in the world has the power to change even the slightest thing about it. But it is not at all true that Luther handed over to the princes the church government, which up to now had been run by the pope (in his own way!). Luther did not become the God-graced and God-sent reformer of the church merely because he had purified the Christian religion in some main points, but in others, even in main points such as this one, he had been in error. No, thanks be to God, Luther, as an instrument in the hand of God, was so enlightened that he brought the pure gospel to light in all things and did not mislead the church, purified by his ministry, in a single article of faith. Thus, Luther has also brought to light the doctrine of the church, of the sacred office of preaching and church government, of which today not a few

The Lutheran Church, which is the only church in the world, is the only church in the world in which the Lutheran Church is the only church in the world in which the Lutheran Church is the only church in the world. This is proved by his own writings and, in addition, by the confessional writings of the Lutheran Church, written partly by himself and partly by his associates or pupils, to which all teachers of this church are still bound to this day as to their symbols or standard. You need only open your hymn book, in which the Augsburg Confession, the first of the actual Lutheran confessions, is printed. There we read and confess with the whole Lutheran church in the 28th article, among other things, the following: "Because the authority of the churches or bishops gives eternal goods, and is exercised and driven solely by the ministry of preaching, the police and the secular government do not hinder them anywhere. For the secular government deals with many other things than the gospel; which authority does not protect souls, but body and goods against external violence with the sword and bodily punishments. Therefore the two regiments, the spiritual and the secular, should not be mixed together and thrown into one another," etc.

(To be continued.)

To the ecclesiastical chronicle.

America.

Inner Mission in the California and Oregon District.

The Synodical Report of our California and Oregon District, just issued, also contains the usual report on the Inner Mission within that District. This report states, "Fully engaged in the service of the Inner Mission are seven missionaries serving 34 churches and preaching points. During the year the. During the year the parishes of Pastors Bohl and Streufert became independent. At the end of the detailed report it says: "We may well confess that our work has made good progress in the past year by God's grace and blessing. Not only have we been able to continue the work in our old areas, but congregations which for years were supported by the missionary treasury have become independent, and our work has experienced a further expansion in that three new missionary areas have been tackled. It is true that the costs of maintaining our mission have also increased as a result, but God has also made hearts willing to sacrifice beautiful gifts for our mission. Especially have we been able to receive more abundant support from the General Missionary Fund, so that we have been able to meet our obligations." Thanks be to God for all the blessings he has bestowed upon the preaching of his word on the Pacific Coast. F. P.

When will there be the right interest in our congregations for the Christian church school? The Synodal Report of our California and Oregon District says among other things: "If Christian parents are rightly imbued with the conviction what a glorious treasure God's Word is, that through it the highest and most glorious goods are presented to them, that instruction in it is therefore also of infinite value for their children; that these children of theirs have immortal souls, for whose salvation the parents are also jointly responsible; if Christian parents rightly recognize and mean this, then they will also have interest in the church school, in which the children are instructed from the Word of God for their blessedness. And in this it will not be

It is not only a sense of duty that prompts parents to send their children to the Christian parochial school, but also love for the children. When a Christian sincerely believes that he has the right consolation and peace in his faith, when in his heart there lives through what is so beautifully expressed in the well-known hymn: If he knows that this is the highest and best that there can be, he will certainly think, "I want to give this to my child. Then he is driven by his fatherly love to give this to his child. Where, therefore, no real interest in the school is shown, one must come to the thought that the parents in question do not properly appreciate the Christian faith in their own hearts." This is certainly true: the more the parents themselves create their own blessedness with fear and trembling, the more the Christian school for their children will be dear to their hearts. F. P.

Church planting with lodge members. Great care must be taken when founding and organizing missionary congregations, especially in cities. It is better to wait a while before organizing than to plant churches with those who are not yet qualified to become voting members of the congregation. In particular, we think it would be quite wrong to include Lodge members in the church plant. This has sometimes been done with good intentions. Preachers and missionaries have been placed on a new field. Among those who came to preach the divine Word were also those who belonged to a Lodge, but to whom the ungodly nature of the secret societies had never really been brought before their eyes. It was hoped that if such people were members of the congregation and thus firmly attached to the congregation, persistent, patient instruction would succeed in freeing them from the lodge system. In some cases this has been achieved, but in many it has not, and in some places this wrong practice has been bitterly avenged. Lodge members were in the congregation from the beginning, and when in the following time the Word of God and the testimony against the secret societies were taken seriously, and after all the proof of patience and doctrine, the withdrawal from the lodge was insisted upon, then one lodge fight after another arose and often shook the existence of the congregation. Thus a pastor of our Synod in the South, in sending in his parochial report for the Statistical Year Book, writes us, "This year's report, unfortunately, instead of an increase, shows a considerable decrease in almost every respect from last year's report. There are two reasons for this. Firstly, in the last months of the old year we had to fight a lodge battle such as was hardly fought more fiercely in our community before. For eighteen years the congregation had been troubled by this, since lodge members had been admitted to the congregation when it was founded. How much strife and discord this has caused, how much the congregation has suffered in its inner and outer growth, God only knows. In the last two years that I have been here, the Lodge question has come up three or four times in the congregation. Since goodness, long-suffering and everything else were of no avail, private conversations were resented, and when the lodge question was touched on in the pulpit, the reins were once tightened. It was the only salvation if the whole congregation was not to perish. Since then, the members of the lodge have remained out of the church with their followers, and adhere to the local unchurched congregation, which also calls itself 'Evangelical Lutheran'. But we have hope that some of them will return. God grant that they may sincerely repent. Another reason for the decrease is this, that some delinquent members, who have not attended the holy service for three, five, or even ten years, have been sent back to the church.

The first time they had been to Holy Communion and had not even come to church for years, they were warned, admonished, and enticed. Some of them were won over, but most of them threw everything to the wind. Thus there was nothing left for us to do, since we had given them months in vain to repent, but finally to exclude them. The congregation did not suffer any actual loss by this. It is probably disagreeable to any pastor to have to report decrease instead of increase, and might throw a bad light upon him; therefore I did not think it superfluous to add a few words of explanation. The Lord will let us see again cheerful days after the gloomy ones, and will continue to give his blessing to planting and watering, and, after he has humbled us, will still let us grow up again. This we confidently believe, and that is why we feel victorious in spite of all the losses we have suffered." Such battles are certainly victories and will only serve to make a congregation inwardly strong, even if it is and remains outwardly a small herd. From other places, too, we have been told several times in recent weeks how the lodges rob members from many a congregation and hinder the growth of congregations elsewhere. But just such experiences as the one described above should make us all quite determined to stick to our old, proven practice. If people who are entangled in the nets of the Lodge come to the services, deal with them, instruct and admonish them, proselytize zealously to them, seek to keep them in the church, for God's Word alone can tear them out of these nets. But only then do we receive them into the church, when they have really taken leave of the world in this respect and have left the lodge. L. F.

While some of our pastors accompany the sending of their parochial reports with words that tell of difficult struggles, there are also many who know how to tell of joyful growth and prosperity in spite of all kinds of challenges. Thus one from a northern synodal district, who has been the first pastor of a mission congregation for a year and a half, writes to us: "Herewith I send you the parochial report. In spite of strong opposition from another 'Lutheran' congregation, a German Presbyterian congregation and the Modern Woodmen Lodge (there are 21 lodges represented in our town), we can nevertheless report with thanksgiving to God about joyful, if not great successes. In particular, everyone is happy about the prosperity of our school, which is something 'new' to the people here, since they are only used to so-called Saturday schools. Our 'Lutheran' opponents, who have so far been a source of all kinds of slander, are gradually beginning to shut up. The wretched shanty has become a rather nice little church, at least in every respect nicer than their own, and although they prophesied it to us and tried to keep strangers away from us by saying: 'The sheriff will soon shut the door on them' and the like, this has still not happened, and to their great annoyance they will in any case notice that we already have two children from their congregation in our school. It is gratifying that our members do not display such hostility, which is only too often personal with those, that is, against individual members of our congregation. He abideth with his blessing upon us, the faithful Lord!" Especially encouraging in such reports is the zeal for a Christian church school and the joy in seeing it flourish. For such a school builds the church, and all the work on it and all the sacrifices for it will, under God's blessing, bring rich reward and beautiful fruit to the congregation in just a few years. L. F.

A few weeks ago, this journal reported on **Colorado as a health resort for lung patients.** With reference to this, Father Her writes to us from

Denver, Col., the following: "Since quite a number of correspondences have already been addressed to me containing inquiries concerning the earthly acquisition and maintenance of such sick persons who wish to seek healing from their physical infirmity in Colorado, I would like to send an answer to all inquirers in this way. It is precisely with regard to subsistence that most patients in Colorado encounter difficulties. One cannot count on permanent, remunerative employment here. It may happen that such patients soon find employment and are able to earn a living by their own labor. To such the word is especially true: "Blessed art thou, for thou art well off. Often, however, a patient cannot find employment for months or years, and must therefore live on his own means or on the charity of others until he finds the desired gain. He, therefore, who comes to Colorado to seek recovery, should not come expecting to find here at once his livelihood by permanent, remunerative employment, as he may easily and bitterly deceive himself in this. But no one should be deterred from coming who is in danger of his life because of his lungs or asthma, or who could easily be. He should come, and put on something to save or improve his health. I cannot, therefore, give a more satisfactory answer to inquiries concerning earthly gain. Nothing more definite can be determined in advance. It is possible that one may find employment; but it is probable that one will have no earnings for some time. Colorado has just as many who seek healing and must earn a living, and Denver is full of the unemployed. Therefore, everyone who comes must bring money. But it should also be remembered here that the work of Christian charity could be splendidly carried out precisely in the case of destitute, sick members of our church. If a congregation has such sick people in its midst, it or a women's or youth association that exists in it, or individual wealthy members, could help to send them here, where their suffering can be alleviated or perhaps even completely lifted. Christ Himself will one day testify that every good deed done in faith to one of the least of His sick who believe in Him is done to Him, and will bestow His glorious reward of grace on the one who has taken care of him in the sickness of His own. How beautiful it would be if Christian love would also be active in the care of the sick and make it possible for so many suffering people in our circles to receive the necessary help! Let us do good to everyone, but most of all to our comrades in faith". - It should also be added, to which Fr. Her also draws attention in a second letter, that no support can be expected from the congregation in Denver. As far as we know, this congregation is still in a depressed financial situation and has large debts on its church property. L. F.

City Mission. In Pittsburg, Pa., 150 congregations from the various church communities have joined together to carry out the work of the city mission among the immigrant and churchless population. Similar associations can certainly be found in other large cities of our country, among others also here in St. Louis. The sects are zealous in such works. We Lutherans, of course, cannot participate in such a work of union for reasons of conscience. We cannot cooperate ecclesiastically with those who have a different spirit and faith from ours, who deviate in important articles from the pure teaching of the divine Word and often show a false path to salvation. But this does not absolve us from the duty of bringing the word of life to the poor and miserable, the blind, the lame, and the crippled. It is as if we were sent from another, larger city from

"All great cities are white for harvest. No one has mercy on the dead and dying." May we also be quite willing to do German and English city missions wherever possible. L. F.

"Christian Science." In December Harriet O. Evans, a follower and healer of the so-called "Christian Science" was prosecuted in Cincinnati for illegally practicing medicine. She had wanted to heal a man suffering from nerve fever by "prayer", but the sick man had died. The jury found her "guilty" and fined the defendant \$100.00. An appeal was immediately taken to a higher court. No sooner was this case settled than a second such healer, Alice Putnam, was tried in the same city on a similar charge and also fined \$100.00. This case will also be appealed, and the supporters of "Christian Science" have already raised \$10,000 so that these two women can be most ably defended. The deception of this unholy sect, which appears under the name of Christianity, but has no bright idea of Christianity and horribly twists God's word, finds more and more victims, who are harmed not only in the soul, which is of course the worst, but also in the body, as the cases discussed show. Therefore, as formerly in Pennsylvania, so now in Ohio, it is desired to ascertain by a test case whether their mostly female leaders cannot be compelled by the secular laws at least to refrain from the "medical" treatment of the sick. This sect may, of course, continue to spread its soul-destroying and at the same time completely nonsensical heresies, as laid down in the book of its founder, Mary Baker G. Eddy, "Science and Health", unhindered. In the past year she has again had such success with it that one is also becoming aware of it in other circles and recognizes a peculiar sign of the times in it. We take some figures from the "*Independent*". The community counts 304 regular "churches", 75 more than in the previous year, when it had grown by only 44 churches. In addition, regular Sunday meetings are still held in 111 places. In the larger cities of our country there are 85 reading rooms of this community. The above-mentioned book of Eddy, which in 1890 was distributed in 50,000 copies, is now printed in 160,000 copies. 70,000 members or thereabouts are on the roll, while the number of professed adherents and visitors is said to amount to 300,000. The number of readers - in the meetings of this sect there is no free speaking, but only reading from the Bible and from "Science and Health" - teachers, missionaries and "healers" who devote their whole time to this work, amounts to 10,000. 30 "churches" are at present under construction, and several periodicals appear and are widely circulated. This sect is also represented in England, Germany, Italy, France, Norway, Sweden, South Africa, and Japan, and, as one of its adherents says, owes its growth chiefly to the restoration (?) of the healings of the sick of apostolic times, but which, on Christian examination, proves to be a dangerous temptress (Matt. 24:24.), against which all Christians are earnestly warned. L. F.

Abroad.

From Bavaria comes the news that in recent times the sad consequences of mixed marriages between Catholics and Protestants have again become quite evident. In one ecclesiastical district, the decanate of Rügheim, among 73 mixed marriages only 13 are to be found in which the children are brought up Protestant and not Catholic. This is, of course, due to the efforts of the Roman priests, who are known to go all out,

The Protestant parish priests are to study the civil announcements in order to work against the efforts of the Roman priests. The Oberconsistorium therefore calls upon Protestant pastors to study the civil announcements in order to counteract the efforts of the Roman ones. Of what nature these regulations are, we do not know; but we doubt whether much will be accomplished by them. The main thing is to avoid such intermarriages in the first place. This is also true of America. How many a Lutheran Christian has been gradually alienated from his church by his marriage to a Catholic or otherwise irreligious spouse, or has allowed his children to be baptized Catholic, or to attend a sectarian Sunday school and later become members of a false-believing community. Therefore, on the one hand, all Lutheran parents should faithfully see to it that their adolescents and growing children remain in their own church circle and later choose their spouse from it. And secondly, all Lutheran youths and virgins should willingly listen to such admonition, avoid all unbelieving society and fellowship, and once wed only to a Lutheran Christian, so that between the spouses it may be said with truth: Your God is my God, your faith is my faith, your church is my church; so that they may also remain faithful to the orthodox church to which they have pledged allegiance and be protected from great danger to their souls.

L. F.

The old enemy of the Bible, the Roman pope, no longer wants to allow the Bible societies to distribute Bibles in Austria. For thirty years the English Society and some other Bible Societies had always been permitted to do so for one year at their request. In all the larger cities of Austria these societies had established branches, and from year to year their sales had increased. But all this is now to come to an end, as the "Oesterreichische Volksblatt" reports according to a change sheet. The Pope knows very well: the more Bibles are distributed, the more Christ's kingdom is built and the kingdom of Antichrist is destroyed.

L. F.

A European newspaper gives some information **about the financial situation of the Papal See**. The previous pope, Pius IX, had enriched the papal treasury by 50 million francs (\$10,000,000) in gold; the present pope, Leo XIII, has nearly doubled this sum, which is invested in the most prestigious European banks. He has also eliminated the debts which he found, so that the papal household has no more debts. For ten years, income and expenditure have not only been in balance, but the treasury has almost always shown a surplus. The three jubilees of Leo brought him a mass of gifts of high value; one assumes that together they represent a value of 10 million dollars. Among them are no less than 28 crowns adorned with precious stones, 319 gold and precious-stone crosses, 1200 gold and silver cups, 81 rings, among which the one given to the Pope by the Turkish Sultan alone is said to be worth \$100,000. From South Africa Leo received a diamond valued at millions. This is the "poor" pope, who year in and year out has St. Peter's penny offered to him by his faithful subjects all over the world; this is the "successor of Peter," who is also in this respect very unlike St. Peter, and cannot say with him, "Silver and gold have I none," Acts 3:6. 3:6; and since the pope uses his riches, his gold and silver, his jewels, in his false worship, the word of the prophet Daniel (Cap. 11:37) fits him, as the Apology of the Augsburg Confession says in the fifteenth article: "Daniel, in the eleventh chapter, pictures the kingdom of Antichrist in such a way as to show that such new worship, invented by men, will be the politia, the kingdom of God, and the kingdom of the world.

and be the right being of the antichrist empire. For thus he says: the God of Maosim he will honor, and the God whom his fathers did not recognize he will serve with gold, silver and precious stones. There he describes such new worship.
"

L. F.

Too

Some time ago I found myself at a railway station. The train was just expected and the crowd of passengers was great. Suddenly the bell sounded; the long train was coming in slowly. The shouting of the official was heard. My friends waved good-bye to me with their hands. I turned slowly to go away, when, breathless and excited, a man rushed in at the door. "Too late!" said the doorkeeper. The man walked up and down thoughtfully, running his hand over his forehead as if to shoo away oppressive thoughts. I walked on, lost in thought about the words "too late." My path took me past the post office, where people were crowding - for only three minutes more and the acceptance window was closed. Poor and rich, masters and servants rushed to deliver their letters. But the time soon passed; the window was closed, and the two little words "too late" came back to me. That same afternoon I went to visit a neighbor's child, who lay dangerously ill. I found the family in deep mourning; the child, they told me, had suddenly become very bad, and was dying. I went up, stood by the little bed, and saw that the shadow of death already covered it. After a few minutes the doctor to whom they had sent came hurriedly into the house. I heard, as they came quietly up the stairs, the mother say to him, "I fear it is already too late!" He came into the room, felt the child's pulse, shook his head, and said softly, "It is too late!" Can you wonder if on that day, and on many more that followed, the words "too late" always rang in my ears, and if serious thoughts stirred my heart? - Dear reader, how is it with your soul? It is a bad thing to be "too late" in earthly matters; many have already been ruined by it, as far as this is possible in worldly matters. But it is also possible for you to be "too late" in regard to your soul. Turn to the 25th chapter of Matthew, and read there: "And they that were ready went in with him (the bridegroom) to the marriage: and the door was shut. At last the other virgins also came and said: Lord, Lord, open to us!" but it was "too late." "But he answered and said, Verily I say unto you, I know not yours." - It is not yet "too late" for you, dear reader. The voice of grace is still sounding in thine ear; Christ, the Saviour of sinners, is still being preached to thee; it is still being called to thee, repent and believe the gospel; the delicious promises in the word of God still have application to thee; the Lord is still waiting to be gracious to thee. But how? if death should suddenly surprise you in the midst of your indifference? Consider it well! Haste thee, and save thy soul.

Inaugurations.

On the 4th of Sunday, the Adv. Rev. C. Niermann was installed in Trinity Parish, New Orleans, La. assisted by our entire local ministry by G. I. Wegener. Address: Rev. 6th Merranv, ago. Olivlsr ană Llira 8ts., Stü Vi8tr., Nerv Orleans La.

By order of Venerable Praeses Brand, Fr. O. Scholz was introduced on New Year's Day in his parish at Tonawanda, N. N-, assisted by Fr. Ph. Laux, by Aug. Hering. Address: Lvv. Sr. O. Leüolr, Loekdox 373, DonarvavÜL, Lrte 6o., X.

By order of the Venerable President Succop, on 1 Sonnt, n. Epiph. P. Rich. Seils introduced to his congregation at Woodworth, Ill, by H. Bode. Adresfe: Rev. Ried. Seils, Woodvortlr, Iroquois Oo., Ill.

By order of the Honorable President Spiegel, on 1 Sonnt, n. Epiph. Father G. A. Müller in the Lutheran Immanuel congregation in Alpena, Mich. introduced by D. Ehmann.

By order of the Hon. President H. Succop, on the 2nd of Sonnt, n. Epiph. P. J. B. Graupnerin of his congregation at Benson, Ill, introduced by E. Kirchner. Address: Kev. U. Sraupnsr, Lenson, V7oodkord Oo., Ill.

Ktvrheirrwekhrngen.

On the 2nd Sunday, Adv. the Lutheran Trinity congregation on Indian Creek, Mo. consecrated their enlarged church again to the service of God. The festival preachers were I. Viets and H. Wacker.

On the 2nd of Sunday, the Adv. the St. Peter's congregation at Big Rapids, Mich. dedicated their enlarged church (addition 26X38 and steeple 68 feet high). Festive preachers were: kk. C. L. Wuggazer, F. W. Geffert (English) and E. G. Franck.

On New Year's Day, Immanuel's Church near Langs ton, Okla. was dedicated to the service of God. The festival preachers were k. Als. Dietrich (English), Stud. Hermann Meyer and Joseph J. Timken.

On the 1st of Sunday, A.D. Epiphany, the Lutheran Immanuel congregation at Lotts Creek, Iowa, dedicated their new church (36X60 X20, steeple 12X12, 85 feet high, altar niche and sacristy 14X24) to the service of God. Festival preachers were: UU. J. H. Brammer and W. Faulstich. The consecration was performed by the local pastor M. Fürstenau.

Mission Festivals.

On 16 Sonnt, n. Trin.: The congregations of?? Heinicke and Frank with members from Fr. Mohr's congregation. Preachers: I?? Trautmann and Th. Saupert. Collecte: -145.40.

On the 17th of Sunday, A.D.: St. John's congregation at Seward, Nebr. preachers: ?? Allenbach and Bro. Mießler. Collecte: -66.52.

Conferenz - Ads.

On February 7 and 8, a free conference will take place in the St. Stephanus parish in St. Paul. All pastors who intend to attend are urgently requested to report to the undersigned by January 25. Also those who have their designated quarters are asked to notify me of this. On Monday, February 6, a service for the deaf and dumb will be held in St. Stephen's Church, at which Mr. P. A. L. Reinke of Chicago will preach. He will preach in sign language, but will accompany the signs with English words. The conference service, with the celebration of Holy Communion, will be held on Tuesday, February 7, in the evening. - Take from Minneapolis or St. Paul the Interurban oar to St. Albans st.

R. v. Niebelschütz, 668 Lakond 8t., 8t. kaul, Ltino.

The Quincy Specialconference meets, v. v., Feb. 7-9, at St. John's parish, Quincy, Ill. Papers: 1. "The Church:" Fr. Hallerberg ssn. 2. and dow should tüe preaeöer make us" ok dls seoular rsadlnA in kis seinons?": Fr. Drewes. 3. German sermon: ?. Schwagmeyer; Recensent: P. Hallerberg jnv. 4. exegeticalhomiletical work on 1 Cor. 13, 1-13.: P. Schröder. 5. English sermon: Fr. Hallerberg jnn. Preacher: Fr. Oetting; substitute: Fr. Schwagmeyer. Confessional speaker: Fr. Berg; substitute: Fr. Wolf. - Timely registration with the local pastor! W. G. Klettke.

Notice.

Mr. F. A. läckel, teacher, is now treasurer of the Martin Luther Orphanage at Wittenberg, Wis. Address: l'. üaeekel, VättenderA, IVIs.

C. A. Bretscher,
President of the institution.

From the Hermannsburg Free Church.

With heartfelt thanks, the undersigned certifies that he received through Mr. W. Schmidt in Bremen from fellow believers from the Honorable Missouri Synod for the "Hermannsburg Free Church" in 1898: 336 Marks 18 Pf. for the Synod, 60 Marks 37 Pf. for our mission in New Zealand, 20 Marks 90 Pf. for our Seminary. - May the faithful God bless according to His promise (2 Cor. 9, 7. Hebr. 13, 16. Proverbs

3, 9. f.) the kind donors who have helped our small and limited Free Church. At the same time, we would like to make the remark that gifts given to us should not be acknowledged as "for the Hanover Free Church" or "for the German Free Church" or "for German fellow believers", but only as "for the Synod, or for the Misston, or for the Seminary of the Hermannsburg Free Church", so that the gifts are not mistakenly sent elsewhere.

Uehw, German!., p. January 1SSS. W. WöH! iuF,

Income to the Illinois district treasury:

Synodal treasury: Christmas, New Year's and other coll.: Dch. d. in Chicago: Th. Kohn v. d. St. Marcus-Gem. -20.00, Hölter 32.90, W. C. Kohn 10.47, Lücke 8.25, Uffenbeck 23.02, Wagner 31.60, Lochner, Coll. on 1. Christi, 14.24 & New Year 11.61, Boor v. d. Slovak Trinitatis-Gem. 6.72, Bünger v. d. St. Stephanus-Gem. 12.90, Frederking 4.50; Vogt in Goodfarm 7.00, Gesterling in Wartburg 1.86, Brecht at Darmstadt 5.00, Heerboth at Wheaton 4.00, Kolb at Stewardson 5.00, Jben at Prairietown 6.25, Schaller at Renault 10.10, Lewerenz at Desplaines 11.78, Ullrich at La Grange 5.54, H. Sieving at York Centre 20.00, Oetting at Golden 9.86, Brockmann at Hoffman 3.50, Bartling at Austin 10.50, Hansen at Worden 7.70, Brewer at Bescher 15.96, Heyne at Decatur 12.00, Brewer at Eagle Lake 25.12, Grosse in Oak Park 15.10, and Schwanke, Evening Coll. of Bethlehem Parish in Hensley Tp. near Champaign, 3.00; by H. A. Block, Christmas Coll. of St. Paul's Parish in Rockford, 8.15, dch. F. C. Schultz of Ferd. Sievers' Gem. in South Chicago, 12.85; dch. Louis Kölling in Hoyleton, Reformation Coll., 6.78 & Chrism. Coll. 9.22, (p. -392.48.)

Synod Building Fund: Dch. C. Bockelmann v. A. Wangerins Gem. in Sollitt 15.00.

Field Preacher: Dch. P. W. C. Kohn in Chicago by I. Klinger 1.00.

Polish Mission in Chicago: P. Hölter in Chicago v. Wwe. S. 2.00 and P. Succop das. v. Mrs. H. Schäfer 1.00. (S. -3.00.)

Inner Mission: From Chicago: Fr. Hölter, Coll. of the congregation, 29.35, Fr. Pardieck by W. Meyne 10.00, Fr. Feiertag by L. Scharbach 5.00, Fr. Uffenbeck by Franz Noffke 1.00, Fr. Succop by Wwe. Charl. Eickhoff 2.00 u. Mrs. H. Schäfer 2.00, P. G. Sievers, Coll. d. Gem., 6.50, dch. U. Wunder 26.90 u. dch. P. F. C. Leeb 12.79; P. Scharfenberg of the congregation at Elizabeth 3.30, Weihncoll. of the congregation at Evansville dch. P. O. Judge 4.00, Jben at Prairietown by N. N. .50, P. Dorn at Pleafant Ridge, Weihncoll. .525, P. E. A. Sieving's Gem. at Plato Center 6.55, ?. Count in Blue Point, Chrismcoll. theil, 3.00 a. d. God's box 2.00, Chrismcoll. by U. Castens Gem. in Gilmer 11.25, dch. Geo. Kalbfleisch by some Lutherans at Edwardsville 5.00, P. Woltmann at Mascoutah, Epiphcoll., 3.20, P. Schroeder's congreg. at Kankakee 11.43, P. Schwanke, Evensong coll. of Bethlehem congreg. at Hensley Tp. near Champaign, 3.00 & Coll. by P. Kuehn's congreg. at Dorsey 2.40. (P. -156.42.)

Mission in Southern Illinois: Fr. Gräf in Blue Point, Theil d. Weihncoll., 3.76, a. d. Gotteskasten 1.37 u. v. Olga Gräf.11. (p.-5.24.)

English Mission in Chicago: From Chicago: Dch. d. W. C. Kohn v. sr. Gem. 8.76, Werfelmann v. Henriette Trimpler 2.00, Merbitz v. d. Chicago Pastoralconf., Ueberschuß v. d. Jubil. liturgy, 3.00, Succop, Coll. sr. Gem., 51.65, miracle of Miss N. N. 1.00 and Leeb by H. Garbers 1.00. (p. -67.41.)

English Mission: Fr. Hansen at Worden, in the Bellb. gef., 3.00.

Negro school at Salisbury, N. C.: P. Bergen of Steeleville comm. 5.50.

Negroes & Negro Children in New Orleans, La.: k. Kirchners Gem. in Secor 5.00, Teacher J. Richter in Colehour v. Emma u. Heinr. Schulz.15. (p. -5.15.)

Negro Church at Dry's School House, N. C.: P. Succop in Chicago v. Mrs. H. Schaefer 2.00.

Negro Mission: From Chicago: Dch. d. PP. Leeb v. d. Gem. 17.04, Feiertag v. L. Scharbach 2.50, Uffenbeck v. Lizzie Hornbostel 2.40, Werfelmann v. Henriette Trimpler 1.00, Pardieck v. C. Palenski .50; P. Mariens in Danville, Coll. d. Gem., 13.00, P. Wagner in Decatur v. Mrs. A. Lengsfeld 1.00, ?. Gesterling in Wartburg by the comm. 6.31 & the children .30, k. Brecht in Darmstadt by H. Knecht 1.00, G. Ph. Eckert 1.00 & G. M. Eckert 1.00, Fr. Schroeder in Chicago Heights a. the St. Paul comm. 4.00, Fr. Ruhland at Altamont by N. N. 1.00, U. Hild at Elmhurst by L. Balgemann & Mrs. W. Thomä 1.00 each, I-Cohrs, Mrs. Carl Meier, H. Karsten, Ed. Heinemann, Joh. Prell, C. Roßmann, F. Rohmeyer, E. Balgemann & Wm. Martin each .50, Jul. Wrosch, Amanda Karsten n. E. A. Päßler .25 each, J. G. Hild.50, P. Ferd. Sievers in South Chicago from a parish gl. 3.00, P. Sieving's parish in York Centre 15.00, P. Gräf in Blue Point, Ueberschuß v. d. Jubil. Coll., 3.40, v. Bro. Zregler 2.50 & a. d. Gotteskasten 2.00, ?. Leßmann in Okawville, Coll. sr. Gem., 8.90, P. Brockmann's Gem. in Hoffman 8.25, teacher Th. Mertens in Joliet by Mrs. Zt. N. 2.00 & Mrs. Th. Mertens 1.00, P. Lükler by the Gem. in Bethlehem 1.60 & Ferd. Wolfs .50, Coll. by P. Merkel's Gem. in Dietrich 2 52, P. Em. Meyer v. d. Gem. in Hopkins 8.63 u. Mrs. Euke Hinrichs 3.50, P. Hansen in Worden of S. Merz 1.00 u. in Klingelb. gef. 2.00, dch. C. Huber by P. Farks Gem. in Bunker Hill 3.50, P. Schroeder in Kankakee by Mrs. K. 5.00, ?. Heyne in Decatur by Mrs. Caroline Falk .25 & N. N. .35, by H. Arbeiter, Epiphcoll. of P. Estel's Gem. in Fountain Bluff, 6.30, dch. C. G. Blum by P. Ottmann's congreg. in Collinsville, 7.60, New Year's coll. by P. W. H. Meyer's congreg. in Bonfield, 7.00, P. Schroeder at Hinckley, aftertr. from mission feast, 1.55, ?. Schwanke, evening coll. of Bethlehem congreg. at Hensley Tp. near Champaign, 2.00 & dch. C. Bockelmann v. P. WangerinGem. in Sollitt 10.00. (p. -169.05.)

Emigrant Mission: Fr. Wunder in Chicago by Fr. N. 1.35 and Fr. Schwanke, evening coll. of Bethlehem parish in Hensley Tp. near Champaign, 1.25. (p. -2.60.)

Mission to Cuba: Father Berg at Beardstown, Mission Hour Coll., 5.55.

Heathen Mission in India: From Chicago: Fr. W. C. Kohn by J. Klinger 1.00, Fr. Wunder by Fr. N. N. 1.00, ? Büniger by Clara & Ima Esch 2.00, Fr. Frederking, Coll. of the Gem. 2.00; Fr. Graf in Blue Point by Bro. Ziegler 2.50 and a. d. Gotteskasten 1.50, Fr. Lükers Gem. in Bethlehem 2.00, teacher Fr. O. Jüngel in Chicago v. s. Schulz. 1.00, Prof. J. S. Simon in Springfield, thank offering from Mrs. N. N., 40.00, ? Schroeder in Kankakee from Mrs. K. 5.00, P. Schwanke, communion coll. of Bethlehem congreg. at Hensley Tp. near Champaign, 1.50 & dch. C. Bockelmann in Sollitt of N. N. 5.00. (S. -64.50.)

Support Fund: Fr. Gresens in Sterling, Christmas Coll., 8.50, Fr. Winter in Hampton, half of the Christmas Coll. 6.00, Fr. Gesterling's congreg. at Wartburg 3.65, Fr. Ruhland at Altamont by Fr. Kolb 2.00, Evensong coll. by Fr. Eberhardt's congreg. at Arenzville 4.10, New Year's coll. by Fr. Hartmann's congreg. at Farmersville 3.19, Fr. Walter's congreg. at Dorans 1.50, Fr. Witte's congreg. at St. Peter 11.62, Fr. Drögemüller at Palatine, New Year's coll. 6.45 & v. d. Arlington Heights Pastoral Conf. 4.30, ? Brunn v. d. Crete Pastoralconf. 9.50; of Chicago: ? W. C. Kohn v. d. Gem. 14.12, Fr. Holiday of L. Scharbach 5.00, Fr. Lochner v. C. Jörn 10.00 & Coll. on New Year's Eve 6.10; Fr. Lewerenz v. d. Gem. at Desplains 7.60, P. Matthius v. d. Gem. at Evanston 5.23, P. Büniger v. d. Chicago Pastoralconf. 21.90, P. Graf at Blue Point, Coll. at Mundt-Mell's Hochz, 2.75, v. Teacher Th. Mertens in Joliet 3.00, Fr. Lükers Gem. in Bethlehem 19.15, v. Fr. Ottmann in Collinsville 3.00, ? Wunder in Chicago v. J. Güsloff 2.00, P. Englert in Jvesdale v. s. Filial-Gem. 2.56, P. Müller's Gem. in Ehester 12.76, ? Brewer in Bescher a. d. Klingelb. 15.00, P. Brewer at Eagle Lake, Epiphcoll., 12.00, P. Schwanke, Evensong coll. of Bethlehem congreg. at Hensley Tp. near Champaign, 2.00, by C. Bockelmann a. the Klingelb. of P. Wangerin's congreg. at Sollitt 9.50, P. Büniger at Hamel, New Year's coll. 9.50 and contribution pers. 4.00, teacher P. Appell v. d. Chicago teachers' conf. 21.75. (p. -249.73.)

College household in St. Louis: Fr. Fricke of Trinity Congregational Church in West Chicago 6.80 and Fr. Holst of Zion Congregational Church in Mount Pulaski 20.00. (p. -26.80.)

Students in St. Louis: Imm. congreg. in Mt. Olive f. Herm. Koth" 9.00, dch. H. Schweer in Crete a. d. Gotteskasten v. P. F. Brauers Gem. in Crete f. Alb. Hübener 25.00 and ? Brunn's sons 25.00, P. Plehn in South Litchfield a. d. Gotteskasten f. L. Plehn 3.00 u. P. Hölter in Chicago v. Jungfrver. f. Hallerberg 10.00. (S. -72.00.)

Students in Springfield: Prof. Streckfuß in Springfield v. Fr. J. H. Sieker 20.00, Prof. Wesfel das. v. N. N. in L. 10.00, Fr. Kirchner in Secor v. sr. Gem. f. Christ. Bräning 10.00, f. Theo. Sieving v. d. Gem. in Plato Centre 15.75 u. ? Dannenfeldt from the congregation in McHenry 5.10, Fr. Pardieck in Chicago from the Women's Association f. F. Riedel 20.00, P. Lochner das. v. Th. Dackermann f. Th. Blödel 5.00, P. Castens in Gilmer a. d. Klingelb. f. H. Gehrken 13.90, P. Müller in Ehester v. d. Gem. f. G. Lange 5.00 a. A. Stark 5.00 a. P. Plehn in South Litchfield a. d. Gotteskasten st Wm. Strothmann 3.00, P. H. Sieving in York Centre v. Wwe. Schumacher f. T. S. 5.00. (p. -117.75.)

Laundry fund at Springfield: P. Winter at Hampton, half of Chrismcoll., 6.00, Prof. J. S. Simon v. Women's Ver. at Springfield 2.00, P. Kirchner at Secor v. Women's & Maidens' Ver. 5.00, H. D. 2.50, F. B. 1.00, E. K. 1.00 & C. K. .50. (S. -18.00.)

Alb. Election in Fort Wayne: P. Great in Oak Park v. Young Frver. 6.00 & Young Frver. 10.00. (S. -16.00.)

College student in Milwaukee: Fr. Berthold in Danville, Coll. d. Gem. f. Wm. Mariens, 12.82, Fr. Jaß in Peoria, Coll. d. Christus-Gem. f. Gottlieb Gundelach, 10.00, a. d. Klingelb. d. Gem. in Bescher f. Ernst Brauer 15.00; from Chicago: Fr. Leeb v. Frauenver. f. A. Lahl 15.00, P. Büniger from H. M. f. Ad. Hüntzschel 1.00 u. P. Hölter v. Jungfrver. f. Seidel 10.00. (p. -63.82.)

Seminarians in Addison: Fr. Große in Oak Park, Coll. with teacher Schröder-Schneiders Hochz., 12.00, Fr. Succop in Chicago v. Frauenver. f. Otto Wegner 3 p.m., coll. at? Piehler's birthday celebration in Genoa f. E. W. Gradoske 5.00, Fr. Büniger in Chicago v. H. M. f. Sieving 1.00, v. P. Müller's congregation in Ehester f. A. Liebe 5.00. (S. -38.00.)

Studying Orphans from Addison: P. Holiday in Chicago by L. Scharbach 2.50.

Deaf and Dumb Institution at North Detroit, Mich.: From Chicago: P. Lochner, Coll. on 2nd Christ Day, 10.43, ? Filling's congregation, 6.35; Bro. Roeder, of the congregation at Arlington Heights, 33.00; Bro. Sieving, of the congregation at York Centre, 16.00; Bro. Oetting, of the congregation at Golden, 4.50; and Bro. Brewer, of the congregation at Bescher, from the bell, 10.00. (P. -80.28.)

Mission to the deaf and dumb: P. Wolter a. sr. Gem. in Dorans 1.50, P. Offenbeck's Gem. in Chicago 11.48, P. Werfelmann das. by Henriette TAmpler 2.00, P. Oetting in Golden, a. the God's Box, 4.66, P. Brauer in Bescher, a. the bell, 5.00 and P. Große in Oak Park by Alb. Schneider Sr. .50. (p. -25.14.)

Danish Free Church: Fr. Brauer's congregation in Nashville 5.75.

Wittve P. F. Düver: P. Drögemüller at Cecil, Wis. 5 Oct. Snohomish Parish, Wash.: Fr. Witte in Pekin, a. d. Missionary Fund, 10.00.

Saxon Free Church: ? Heynes Gem. in Decatur 4.41. Orphanage at New Orleans: Father Witte at Pekin, Coll. on Christmas Eve, 10.40.

Kinderfreund Society in Milwaukee: ? Count in Blue Point by Father H. Mejer. 50.

Arlington Heights nursing home: From Chicago: ? Holiday v. sr. Congreg. 8.20, Fr. Büniger of St. Stephen's Congreg. 12.24. (p. -20.44.)

Orphanage at Des Peres, Mo.: P. Ruhland at Altamont v. F. S. 1.00, P. Lohrmann at Millstadt. d. Schult. 3.66, P. Weisbrodt at Mount Olive, Christabendcoll. v. F. S., 13.20, ? Jben at Prairietown v. women's ver. 6.50 & v. N. N. 1.00, ? Gesterling at Wartburg v. Gem. 4.88, P. Witte at Pekin v. Martha Women's Ass. 10.00, P. Dornseif in Troy, Coll. in Children's Service on Christmas Eve, 2.50, P. Hansen's Gem. in Worden 10.00; for debt redemption: By Teacher J. F. Döpke in Prairietown, Coll. on Christmas Eve, 8.00, P. Kühn m Dorsey, Coll. on Christmas Eve, 5.47. (S. -78.21.)

Orphanage in Addison: -168.91 and -943.10. (S. -1112.01.) Treasurer G. Ritzmann receipts the individual items.

Mission in London: Dch. C. Bockelmann v. ? Wangerins Gem. in Sollitt 4.50.

Mission among the Latvians and E st hen: ? Ferd. Sievers in South Chicago v. Jungfrver. 5.00.

Illinois District Church Building Fund: P. Su^cop in Chicago, Coll. sr. Gem., 82.60. Total: -2946.84.

N8. In the receipt "Luth." No. 1 read under "Negro Church at Dry's School House, N. C." W. Dieckhaus 1.00 (not .75).

Addison, Ill, January 14, 1899.

H. Bartling, Kassirer.

Proceeds to the treasury of the Minnesota "adDakota District:

Inner Mission: W. Richter, Silo, -5.00. Gemm. of ???: Buescher, Sioux Falls, 5.00, H. J. Mueller at Lester Prairie 3.00, Hertwig, Gaylord, 7.07.0. E. Richter, Unity, .35, Baumhöfener, Doung America, 20.00, Mertz, Helena, 14.65, Ehlen at Groton 50.00, Luebke, Randolph, 3.20, Brinkmann, Blue Earth City, 7.14, Elmore .75, Walther at St. Paul 10.00, I. D. Ehlen, Scotland, 35.50, Agather, Sauk Rapids (German), 1.46, Gilman (Polish) 2.38, P. Scherf, Tenhassen, 10.76, Hertrich, Plato, 10.00, Klemp, Raymond, 15.10, E. H. Muller, Madison, 5.00, Achenbach, Minneapolis, 21.25, Horst, Courtland, 35.00, F. W. Otte, St. Paul, 31.01, Hilpert at Niagara 5.75, Meichsner, Monson and Tenney, 7.00, Kruger, Bilfry, 6.75, Kuntz, Silo, 28.36, Aug. Muller, Ottertail, 10.00, Stirrup, St. Thomas, 8.50, Hilgendorf to Belford, 4.61, Oetjen, Waubay, 8.50, Frey, Fairmont, 6.00, Schedler, Fischer, 3.00, Wihlborg, Sabine, 5.00, Hertrich, Plato, 10.00, Hubert, Fairmont, 3.50, Eifert to Corona 2.85, P. Oberheu, Legacy of N. N., 100.00, P. Dreyer, missionary coll., 33.65, by J. Grimm & N. N. .50. (p. -537.59.)

English Mission: Fr. Eifert by Aug. Ludke 1.00. ? Drews, Hochz. Holst-Paul, Plainview, 2.00, P. Becker's Gem. in Waseca 5.50. (S. -8.50.)

Field preacher: Fr. F. W. Ottes Gem. in St. Paul 10.00.

Negro Mission: Gemm. der??: Niebelschütz, St. Paul, 9.75, Kirmis, Potsdam, 16.50, Wentworth 15.80, Oberheu, Madison, 3.00, H. J. Mueller at Lester Prairie 1.00, Grabarkewitz, Good Thunder, 16.25, Endeward at Lakefield 6.88, Clausen, Yellow Bank, 6.80, Kolde, St. Cloud, 4.55, Brasch, Brewster, 3.40, Zabel, Gibben, 13.00, Hertwig, Gaylord, 3.00, Michlau, Fair Haven, 6.35, Hilgendorf at Belford 6.90, Dubberstein, Wykoff, 6.30, Hinck, Great Bend, 11.30, Potratz at Hillsboro 2.00, at Bohnsacktown 3.45, Baumhöfener, Aoung America, 5.50, Engelbrecht, Milbank, 3.80, Schultz, Faribault, 21.41, H. Ehlen at Groton 5.50, Bügel at St. Thomas 6.50, Luebke, Mansfield, 14.70, Uhlmann, Howard, 4.00, Agather, Sauk Rapids, 3.50, Nauss, Kimbal, 4.85, Sherburne 4.07, Cedarville 2.28, Hertrich, Plato, 4.75, H. A. Maas at Columbia 10.50, at James 7.00, Böttcher, Freedom, 15.73, Wilton 3.79, Vivian 5.64, Horst, Courtland, 10.00, Schedler at Fischer 8.00, Grabarkewitz, Good Thunder, 1.75, Koehler, Mountville, 6.80, Schulenburg, Owatonna, 11.00, Abel, Pine City, 2.32, Hitzemann (Immanuel) 5.23, Meichsner, Dumont & Wheaton, 11.00, H. Meyer zu Waltham 5.80, Hertwig, Gaylord, 18.55, Groh, Perham, 5.37, Gorman 4.94, Aug. Mueller, Otter Tail, 4.75, Wm. Meyer at Millard 10.10, Friedrich, Waconia, 10.00, Rumsch, Claremont, 14.11, Ude, Willow Creek, 15.25, P. Uhlmann's preaching place in Jerald County 1.75, P. Nitzschke of W. Ladwig 5.00, P. Schlüter v. Joh. Hacheneis 2.00, Fr. Nauß by N. N. .80, Fr. Böttcher by Pauli Grützmaker .25, Fr. Stephan by Mrs. Kuhlisch, St. Paul, 1.00, Fr. Porisch by A. & E. Uhlhorn each .50, A. Schweikert & O. Uhlhorn each .25, Mrs. Markel.05, Klingelb. in Butterfield 1.54, Fr. Hilpert v. Franz, Otto & Bertha Strasburg 2.00, Fr. Reinhardt's preaching place in Pommade Ter. 4.00, Fr. Seltz v. Bro. Sutor, Bro. Gother & Dan. Verlach 1.00 each, C. Zutz, Herm. Schultz u. N. N. each .50, ? Uhlmann by J. Harmdierks .40, P. Sell by H. Radtke 1.00, ? Schedler by J. Wiedenhöfer .50, P. Wihlborg's preaching place in Ulm 5.00, P. Meuschke by Mrs. N. N. .75. (p. -436.76.)

Support fund: Gemm. der??: Ertbal at Atwater, 6.95; Kollmorgen, Helvetia, 5.64; Kuntz, Srlo, 13.75; Nitzschke, Albee, 3.23; Hanger at St. Thomas, 3.00; Becker, Waseca, 5.00; Grabarkewitz, Good Thunder, 4.00; H. J. Mueller, Lester Prairie, 2.75, Hinck, Great Bend, 9.80, Sell, South Branch, 3.75, Th. Krumsieg, Farming, 6.21, Dubberstein to Wykoff 6.50, Böttcher, Wilton, 7.01, List, Elysian, 5.50, Koehler, Mountville, 10.00. Contributions d. ??: Fackler 10.00, Endeward 4.00, Kollmorgen 5.00, H. J. Müller 2.00, Wihlborg 3.00, List 2.00. (p. -119.09.)

Relief fund for poor Luth er an er in Wisconsin affected by forest fire: Gemm. d. ??: Schoknecht, Valley Creek, 7.16, Walther at St. Paul 16.59, Rosenwinkel, Woodbury, 11.73, Bruß 13.47, Wm. Meyer at Millard 8.00, A. Brauer at Freeman 18.55, Friedrich, Waconia, 12.40, Leyhe, Wolsey, 10.18, Böttcher, Freedom, 12.04, P. Drews, Hochz. Holst-Paul, Plainview, 3.60, P. Stephen of Mrs. Kulisch, St. Paul, 2.00, Von Christoff, St. Paul, 1.00, ? Bruß, Kindtaufcoll. at Wm. Kirchner, 5.50, P. Lübke from W. Biermann .50, O. Bittner 1.00, F. u. Wm. Bökelheide 2.00 each, Wm. Elsig .50, H. Heidenreich 5.00, C. Weidenbusch 2.00, H. Lübke 1.00, P. Böttcher v. Lud. Klampe 1.00. (p. -137.22.)

Orphanage at Wittenberg: W. Richter, Silo, Minn, 5.00, P. Hertwig, gold. Aug. Maaß, Gaylord,

5.60. Fr. Endeward, Hochz. Fr. Kasso, 6.00. Fr. Stephen v. Mrs. Kulisch, St. Paul, 2.00. Fr. Grabarkewitz' Gem. in GoodThunder 8.00. Fr. Hilpert 1.00. Fr. Kuntz, Silb. Hochz. A. Dornsund teacher Gierkes Geb., 6.60. P. Bode v. Schul, u. Frauenver. in Easton 11.66. P. Sell, Kindtaufcoll. der H. Badtke, 2.00. Lehrer C. Ehlers Schül. in Hamburg 6.86. P. Neebs Gem. zu Detroit City 4.26. (S. -66.76.)

Deaf and Dumb Institution:!. Endeward, Hochz. Br. Rassow, 6.42.

Deaf and Dumb Mission: Fr. Kollmorgens Gem. in Helvetia 3.96. Fr. Bügels Gem. in St. Thomas 6.00. Fr. F. Sievers 6.00. (S. -13.96.)

Jewish Mission: Kassirer Aug. Gurkdach, St. Paul, 9.00.?. Uhlmann von Wetzel, Howard, S. Dak., .60. (p. -9.50.)

Parishin Herndon, Va: Fr. Udes Congreg. in Willow Creek 13.00.

Household in St. Paul: P. Becker's Gem. in Josco 4.85. Negro School in Salisbury: Fr. Eifert v. Anna & Helene Jürgens 1.00.

Synodal treasury: Gemm. d. ??: Fackler, Maple Grove, 9.70. Hilpert at Niagara 3.38. W. v. Schenk, St. Paul, 7.78. Kirmis, Potsdam, 10.00. Dreyer 6.80. to Brownston 2.10. (S. -38.76.)

Church building fund:?. Fackler, Vermächtniß v. F. C. Schütte, 50.00.

Orphanage in Fremont, Nebr.: P. Hilgendorff N. N. 1.00.

Synod Building Fund: P. Dubberstein's Gem. in Wykoff 6.20. P. Bohsen's Gem. in Parker 2.33. (S. -8.53.)

Student fund: P. Fackler, contribution, 6.00. P. Hinck, Hochz. Schmidt-Mahler, 7.80. Bohn-Gehler 10.00. P. Hilgendorff, Hochz. Stach-Vedder, 7.05. Fr. Grabarkewitz's congregation in Good Thunder 9.00. Fr. Krumsieg's congregation in Carniola 3.25. (S. -42.10.)

Students in St. Paul: P. Grabarkewitz's Gem. in Good Thunder (O. & A. Lauser) 8.00. P. Hertrich's Gem. in Plato (Destinon) 10.26. P. Hilgendorf v. N. N. in Hankinson 1.00. By L. Runner, Hochz. Geo. Dettloff and Lydia Graf, Good Thunder (O. & A. Runners), 4.25. P. Koehler's Gem. in Mountville 3.70. (S. -27.20.)

Student at Addison: P. Grabarkewitz's Gem. in Good Thunder (L. Hillgärtner) 4.00.

Students in Springfield: P. Ferber, silb. Hochz. H. Preuster (Juergensen), 2.40.

Poor Students from South Dakota: Fr. Marths Gem. in Spencer 12.10.

Students in Milwaukee: P. Horst's comm. at Courtland (Hermerding) 16.00. P. Potratz's comm. at Thompson 3.65. at Hillsboro 2.45. at Bohnsacktown 8.56. (S. -29.66.)

St. Louis Students: Fr. Becker's Janesville Gem. 5.00. Free Church in Germany: ?. Köhler's Gem. in Mountville 2.00.

Danish Free Church: Fr. Köhler's congreg. in Mountville 2.00. Heathen Mission: Gemm. of the ??: Robert at Arlington 8.50. Uhlmann, Howard, 3.40. Eifert at Wilmot 9.00. (pp. -20.90.)

Collegelots in St. Paul: Fr. Hitzemanns Dreieinigk. Gem. 12.30.

Orphan Society in Wisconsin: P. Hertwigs Gem. in Gaylord 2.00.

?. E. Herrmann: P. Grabarkewitz' Gem., Good Thunder, 3.25. P. Eifert von N. N., Wilmot, 5.00. P. Beckers Gem., Waseca, 4.84. Josco 4.00. (S. -17.09.)

?. N. Bohsens Parish: Gemm. d. ??: Grabarkewitz, Good Thunder, .75. Rosenwinkel, Woodbury, 6.08. Becker, Josco, 3.50. (S. -10.33.)

St. Paul, Minn, Dec. 1, 1898.

Inner Mission: Gemm. d. ??: Drews, Elba, -3.63. Heine at Griswold 10.00. Wyneken at Centerville 7.96. Malkow, Rost, 10.87. Lakefield 2.16. Okabena 3.26. Sievers, Minneapolis, 20.00. Nitzschke at Albee 6.76. Schilke 3.00. Rosenwinkel, Woodbury, 6.72. C. Albrecht, Fairfield, 14.26. Shible 9.00. Ferber at Jacksonville 6.22. Uhlmann, Turner, 1.00. Meichsner, Dumont u. Wheaton, 9.00. Ferber, Belvidere, 7.65. F. H. Kolde, Howard Lake, 6.00. Schoknecht, Valley Creek, 6.44. Klingbeil at Howard Lake 6.35. Frey, Fairmont, 7.60. Hertwig, Gaylord, 5.05. Meuschke, North Branch, 4.25. Rush City .25. Drews, Plainview, 10.00. Parish, St. James, 10.00. B. G. Otte, Elgin, 3.60. Baumhösener, Aoung America, 26.00. Schultz, Faribault, 23.40. Ude, Willow Creek, 15.50. A. Brauer, Freeman, 21.40. 1st C. Meyer, Menno, 10.66. Wittenberg 1.50. Quast 2.50. Endeward, Lakefield, 7.53. Dubberstein, Wykoff, 12.26. F. H. Kretzschmar, Watertown, 1.15. Groh, Perham, 9.60. Kohlmeier, Pipestone, 5.00. Uhlmann, Howard, 5.00. Wolfs, Montevideo, 4th. 98. C. Albrecht, Fairfield, 7.00. Shible 7.00. Nickels, Rochester, 12.36. Brasch, Brewster, 5.00. Hudtloff, Butte, 3.00. Schlüter, Courtland, 34.10. Licht, Rosenberg, 10.00. Th. Rolf at Crow River, 4.25. E. Rolf, Hollywood, 11.80. P. Penalties v. N. N., 1.00. P. Wyneken v. A. Krause .25. Mrs. Krause, 1.00. P. Sievers' Juvenile Ass'n, Minneapolis, 10.00. v. Reichmuth the. 2.00. Fr. Wolfs v. Lorenz family, Montevideo, 4.26. Fr. J. v. Brandt pers. .50. Fr. Hilpert, birthday party near Strasburg, 3.50. Fr. Hudtloff v. Mrs. Andrefred, Laurin, 1.00. Fr. Hinck, Hochz. Aldag-Buck, 4.80. ?. Licht v. Wm. Ganske, Lesterville, 2.50. P. Clausens Gem., Odessa, 3.00. (p. -454.28.)

Negro Mission: Gemm. of the ??: Erthal at Atwater 7.00. Schneider, Naper, 3.00. Potratz, Willow City, 7.70. Zitzmann 9.41. Martin, Pleasant Valley, 13.50. Stewardville 4.08. Sgt. 3.10. Metz, Lydia, 20.00. E. F. Muller, Town Posen, 11.25. Hillger, Tyro, 6.40. Maaß at Blue Earth City 5.00. Gaiser, Elmare, 9.25. Hilpert at Niagara 6.30. Schilke 6.83. Weerts, Leaf Valley, 26.00. Frey, Fairmont, 6.86. C. Albrecht, Fairfield, 9.00. Shible 7.70. Matzat, Fergus Falls, 3.75. Reinhardt the. 5.00. Kruger, Billfry, 13.60. F. H. Kolde, Howard Lake, 1.66. Schmiege, Hilbert, 10.50. Baumhösener, Doung America, 4.00. Porisch, St. James, 12.50. Kretzschmar,

Watertown, 3.68. Kohlmeier, Pipestone, 1.00. Edgerton 4.00. List, Elysian, 10.00. Bartling to Odessa, 13.15. Light, Aankton, 1.09. Preaching Place 3.50. Rosenwinkel, Woodbury, 3.02. ?. Sell, Kindtaufcoll. at H. Heckmann, 2.00. Fr. Potratz of Amandus Erdmann 1.00. E. Erdmann .50. Fr. Rolf v. Wwe. Borchert 1.00. Fr. Kohlhoff of Bockelmann 1.00. Fr. Geith, Hochz. Haas-Adam, 3.00. P. Pfothenhauer by H. Glander 1.00. P. Wolfs by Lorenz family 4.25. P. Vetter by S. Wendland 2.00. by Gem. 3.00. by Emilie Erdmann by N. N. 1.00. P. J. by Brandt .25. P. Rosenwinkel by Mrs. Vollmar 1.00. P. Kohlhoff by Mrs. Otto Lohmann 2.00. P. Pfothenhauer by M. Masemann, Mat. Masemann, H. Bentz, Mrs. Oelfke, H. Buchentine, Mother Rödero, H. Tanke, Mrs. Müller, Father Grünhagen 1.00 each. Mother Liebig .50. Mrs. Menzel 2.00. H. Pfothenhauer 2.00. gef. in Klingelb. 16.00. Wm. Lühring, S. Masemann each 1.00. P. Kollmorgen, free gifts for debts, 5.65. P. Kretzschmar, individual gifts, 3.75. ?. Bartling v. F. Rakow 2.00. (p. -314.71.)

Synodal treasury: Gemm. der ??: Drews to Plainview 7.77. Rosenwinkel, Woodbury, 3.72. Michlau to Fair Haven 4.83. Praeses Pfothenhauer, Hamburg, 34.15. Kollmorgen, Helvetia, 5.94. Kretzschmar, Town Watertown, 3.17. Böttcher, Freedom, 17.43. Schlüter, Courtland, 20.00. (L. -97.01.)

Orphans in Wittenberg: Aug. Sylvester 5.00. ?. Bruß' pupil, Inver Grove, 2.45. teacher Theo. Bügel's pupil, Aesung America, 9.25. P. Drews' Sunday pupil 4.55. teacher J. Pipkorn's pupil, St. Paul, 4.64. P. Klingbeil, Mrs. Klingbeil each 1.00. Leonhard Klingbeil .50. P. W. Licht v. G. Schmidt 2.00. J. J. Tiedler 1.00. J. List .50. H. Rudolph .25. N. N. 1.00. from all Gemm. 6.25. P. Brasch's Gem., Brewster, 3.47. (S. -42.86.)

Orphanage at Wittenberg: Gemm. d. ??: Lange, Hay Creek, 9.70. Gaiser at Elmore 7.47. Weerts at Leaf Valley 11.00. Baarts, Alexandria, Lake Amelia, English Grove & Oak Hill, 2i.30. Ude, Willow Creek, 19.00. Oberheu, Wentworth, 10.68. Madison 1.71. Alb. Brewer, Freeman, 14.14. Dubberstein, Wykoff, 8.55. Rumsch, Claremont, 8.28. Brinkmann, Blue Earth City, 8.75. Hinck, Great Bend, 10.90. Robert at Arlington 11.00. Th. Rolf at Crow River 4.83. ?. Metz, Hochz. Taurus-Fehland, 8.50. H. Gustav Ellinghuysen, Silo, 5.00. P. Albrecht, Hochz. Burmeister-Bartz, 15.00. ?. Uhlmann v. N. N.s children .50. P. Hertrich's pupils, Plato, 8.40. P. F. H. Kolbe's pupils, 3.35. P. Ehlen, Hochz. Ehrenberg-Knuth, 2.75. P. Ude v. Mrs. N. N. 5.00. P. Oberheu von Schül. 3.90. Hochz. Schulz-Heldt 7.71. P. Kollmorgen's pupil, Helvetia, 6.07. P. J. C. Meyers pupil, Menno, 3.00. !. Lobitz's preaching place, Bozeman, 17.00. P. Böttcher's pupil. 8.94. (p. -242.43.)

Need Sufferers in Wisconsin: Gemm. d. ??: Heine, Griswold, 7.00. E. Rolf, Hollywood, 6.00. Brinkmann, Blue Earth City, 12.30. Maaß at Blue Earth City 6.75. Bode, Town Albion, 6.53. Town Liberty 6.50. Monango 1.81. Preaching Place at Freorick 1.00. Albrecht, Fairfield, 15.00. Shible 6.50. ?- A. Brewer v. M. Hafner 3.00. teacher E. Wallmann 1.00. <p. -72.39.)

Support fund: Gemm. d. ??: Penalties, Janesville, 8.75. Sievers, Minneapolis, 6.50. Metz, Lydia, 5.25. Nitzschke at Albee 6.24. Loßner, Green Jsle, 7.50. Schoknecht, Valley Creek, 3.03. Ferber, Lincoln, 5.58. Kolde, Winsted Lake, 6.00. Hilgendorf, Belford, 9.21. Albrecht, Shible, 3.40. ?- Metz, contribution, 1.00. P. Grabarkewitz, Hochz. DallwegeVocks, 9.45. !?. Richter, Unity, 5.00. Dch. E. E. v. W. Erdmann 1.00. P. C. Abel, contribution, 2.00. By Franz Lindemann 3.50. L. Meichsner 2.50. P. Ehlen v. s. Gemm. in u. bei Groton 18.25. L. Porisch, contribution, 4.00. Teacher Schmäh 1.00. Teacher Großmann 2.00. P. Bartling v. Maria ^ahl Z.OO. (S. -113.16.)

Student fund: P. Meichsner, Hochz. Winter-Wille, 7.50. P. Hilgendorf, Hochz. Vedder-Müller, 3.00. Klawitter Winter 4.00. White-Paape 6.55. (S. -21.05.)

Students in St. Louis: P. Ferbers Gem., Belvidere, 10.66.

Pupils in St. Paul: P. Strafen, Hochz. Megeo-Flemming f. W. Schmoock, 3.20. P. E. F. Müller's comm. in Town Posen f. Klausler 9.75. Ude, Hochz. Grieger-Wendt, 3.30. !. Gaiser, Hochz. Klatt-Kath f. G. Fierke, 2.33. P. Gaiser pers. f. dens. 12.67. !>. Grohs Gem. in Perham f. Hitzemann 7.00. f. Wm. Brandt 6.00. (p. -44.25.)

Pupils in Milwaukee: Pres. Pfothenhauer's congregation in Hamburg f. N. N. 15.00. P. E. F. Müller's congregation in Town Posen f. Peter Schlemmer 14.00. (S. -29.00.)

Students in Springfield: !. Heine's Gem. in Griswold f. Weseloh 9.00.

Emigrant Mission: ?. Schlüter's parish in Fulda 7.50. ?. Böttcher's church in Vivian 3.20. (p. -10.70.)

Deaf and Dumb Institution at Norris: Dch. E. E. by Wm. Erdmann 1.00. By Aug. Sylvester 6.00. P. Böttcher's Gem. at Wilton 4.04. (S. -10.04.)

Jewish mission: Fr. Drews' parish in Plainview 2.00. ?. Rosenwinkel's congregation at Woodbury 3.55. Dch. E. E. v. N. N. 1.00. Fr. Maas' Gem. at St. James 5.00. Fr. Kollmorgen, Hochz. Maach-Schütte, 3.10. (S. -14.65.)

Heathen Mission: Fr. Metz by Mrs. Emilie Grütt 1.00. ?. Uhlmann by N. N. .50. Dch. E. E. by Wm. Erdmann 1.00. by?. Joh. v. Brandt. 25. P. Köhler's Gem. at Mountville 9.70. !. Maas' Gem. at St. James 5.12. (p. -17.67.)

Deaf and Dumb Mission: Fr. Endeward's Gem. in Lakefield 5.88.

Orphanage at Fremont, Nebr.: Gemm. of ??: Buescher, Sioux Falls, 10.10. Wm. Marth, Spencer, 13.15. -3443) Claremont, 8.27. Bohsen, Turner County, 2.91. (S.

Free Church in Germany: P. Hertwig's congregation in Gaylord 3.00. P. Rosenwinkel's congregation in Woodbury 4.17. P. Alb. Brauer v. Schambers Kindern 5.00. P. Kollmorgen's congregation in Helvetia 2.70. (p. -14.87.)

Danish Free Church: Gemm. der??: Hertwig, Gaylord, 2'7^A^ A^ Brauer, Wolf Creek, 3.61. Kollmorgen, Helvetia, Church building fund: Fr. Hertwig's parish, Gaylord, 1.00.

Field preacher: P. Bartlings Gem. zu Odessa 7.80.
 English Mission in St. Paul: Fr. Rosenwinkels Gem. in Woodbury 4.07.
 English Mission: Teacher H. Ehlers Schul., Waconia, 4.45.
 Polish Mission in Chicago: Fr. Joh. v. Brandt 1.00.
 Collegelots in St. Paul: P. H. Meyer's Gem. d., Mayville, 6.42.
 Teachers Jul. Trapp v. Glied, d. Gem. 3.00. (S.-9.42.)
 I*. E. Herrmann: U. Uhlmann v. N. N. 1.00.
 Negro Christians in New Orleans: I'. E. Rolf's Gem. in Hollywood 4.50.
 Esthen and Letten Mission: P. E. Kolbe's Gem. in St. Cloud 2.50.
 Chapel at Dry's schoolhouse: P. Ferber of Wwe. Tomhave 1.00, N. N. 1.00. (S. -2.00.)
 Household in St. Paul: Fr. Hertwigs Gem., Galord, 5.00.
 Synod Building Fund: P. Oberheus Gem., Wentworth, 6.00.
 Poor students from South Dakota: P. A. Brauers Gem., Heilbronn, 18.30.
 NL. In the October receipt, under "Orphanage in Wittenberg" read: U. A. Brauer of Joh. Dubs 2.00, instead of P. A. Brauer, Freeman; in the July 1 receipt read under "Inner Mission": P. Rosenwinkels Gem. in Woodbury 5.29, instead of I. Schoknecht's parish, Valley Creek.
 St. Paul, January 1, 1899, Theo. H. Menk, Cassirer.

Income to the Middle District coffers:
 Synodical treasury: Gemm. d.: Preuß, Friedheim, -13.75, Wyneken, Convoy, 3 30, Keller, Cleveland, 22.73, Eirich, Cold Spring, 3.00, Rupprecht, North Dover, 31.75, Tirnenfiein, Logansport, by H. W. Hoppe 10.00, Biedermann, Kendallville, 13.54, Seuel, Indianapolis, 25.00, Miller, Fort Wayne, by F. E. W. Scheimann 50.84, Kleist, New Haven, by J. Brudi 7.87, Schumm, Garret & Auburn, 3.45, Seemeyer, Schumm, 5.00, Meyr, Brownstown, 7.00, Rupprecht, North Dover, posttr, 5.00, Eirich, Aurora, Christnachtcoll., by F. W. Jsselhardt 26.39, Thieme, South Bend, 6.50, Kaumeyer, Lancaster, 10.00, Meinzen, Woodburn, 2.00, Michael, Vöglein, by H. Stellhorn 6.85, Muller, Farmers Retreat, 9.74, Lindhorst, Reynolds, 12.70, Rump, Tolleston, 17.40, Jüngel, Fort Wayne, 25.53, Franke at Fort Wayne, Christmascoll., 7.00, Wilder, Bremen, 13.00, Wambsganß, Indianapolis, by F. Buddenbaum 19.63, Steinmaun, Liverpool, 5.40, Biedermann, Kendallville, 12.59, Hassold, Fairfield Centre, 7.25, Zorn, Cleveland, by J. H. Welcher 45.39, Schutte, Crown Point, 10.25, Bohn, Fort Wayne, by N. Kellsch 7.92, Schumm, La Fayette, 46.15, Stöppelwerth, N. Amherst, 5.40. (S. -499.32.)
 Inner Mission: Gemm. Otis, Potter & Westville, Missionscoll., 6.70, P. Lothmann, Akron, v. N. N. 1.00, k. Kuchles Gem., Marysville, by Jus. Scheiderer, 21.60, t. Seuels Gem. of Indianapolis, 25.00, I?. Jüngel, Fort Wayne, by W. Sch. 1.00, P. Wilder, Bremen, by G. Grimm 1.00, Lothmann, Akron, by N. N. 12.50, P. Zorns Gem., Cleveland, by J. H. Melcher 45.39, I'. Markworth, Waymansville, by H. Borgmann 1.00, tt. Niemann, Cleveland, by Mrs. W. 1.00, tt. Walker, Cleveland, by F. J. 1.00. (p.-117.19).
 Negro Mission: Gemm. d. tt?: Tirnenfiein, Delphi, 4.15, Schumm, La Fayette, posttr., 1.50, Wyneken, Convoy, 4.02, Rehwaldt, Valparaiso, 4.40, Gross, Fort Wayne, by W. Kayser 41.96, Markworth, Waymansville, Reformation Coll, 10.20, Tirnenfiein, Headlee, 8 50, Kaiser, Jonesville, 6.60, Mohr, Staser, 7.50, Rösener, North Judson, 4.93, Jünael, Avilla, 3.25, Eirich, Aurora, by F. W. Jfielhardt 9.50, Schmidt, Decatur, 15.25, Monroeville 2.50, Claus, Elkhardt, 6.66, Kaumeyer, Lancaster, 12 00, Schulz, Madisonville, 11.25, Zorn, Cleveland, by J. H. Melcher 25.00, Kaiser, Huntington, 6.33, Kuehn, Dudleytown, Christabendcoll. 7.75, Brueggemann near Dublin 3.25, Gemm. Otis, Potter, & Westville, Missioncoll., 5.00, I?. Cook, Hamler, of etl. gl. 9.60, ofd. Debr. 1.20, I'. Pott, North Vernon, v. J. Schierling 1.00, k. Frank, Evansville, by Louise Meier, 1.00, bequest v. Conr. Trier at Ft. Wayne dch. John Trier f. New Orleans 50.00, desgl. for North Carolina 50.00, p. Tirnenfiein by W. Sturkau 1.00, A. Merz .50, teacher Gockel, Cleveland, v. etl. Schutt. .20, Fr. Frank, Evansville, of the Women's Ass. 1.00, v. C. Kratz, Jr. & H. Kratz, Jr. each .50, of the Schutt, d. teachers at Fort Wayne: Lindemann 4.25, Grahl, Jr. 3.17, Hormel 5.00, Rolf 3.60, Klein, all of Schutt, at Zions Cong, 5.00, Teacher Engelbrecht's Schutt, Kendallville, 6.50, Teacher Leutner's Schutt, Cleveland, by pupil M. Krikhan 1.05, P. Seuel, Indianapolis, by Kunigunde Dorn 1.50, Chr. Rösener 1.00, I>. Tirnenfiein, Logansport, by Ludwig Foßler 5.00, Mrs. Huebenthaler .10, teacher Langes Schutt., Cleveland, .80, teacher Hörrs Schutt, that. .40, k. Saupert, Napoleon, by Mrs. M. Reiser 5.00, P. Rupprecht, North Dover, by N. N. 1.00, Thieme, South Bend, by etl. Eq. 2.25, P. Wambsganß, Indianapolis, of Confirm. by F. Buddenbaum 1.40, v. Mrs. Loren; Bernhart dch. dens. 2.00, v. Mother Schmidt dch. dens. 1.00, teacher Spuhlers Schalk, Akron, 9.25, P. Schutte, Crown Point, by father Hermann 1.00, P. Schmidt, Elyria, by etl. Gl. 7.25, teacher Wallis Schulk., Indianapolis, 3.30, Herzberger, Hammond, by two women .75. (p.-389.57.)
 Negro school in Salisbury: teacher Riedels Schutt., Fort Wayne, 2.55, Strieders das. 3.11, Lehmanns, Decatur, 3.00. (S. -8.66.)
 Negro schoolhouse at Dry, N. C.: P. Lothmann, Akron, v. J. Jessel 1.00.
 English Mission: Gemm. Otis, Potter & Westville, Missioncoll., 5.00, P. Kühn, Dudleytown, by Johanna Kühn. 50. (p.-5.50.)
 Heathen Mission: I>. Keller, Cleveland, v. N. N. 5.00.
 Link, Laporte, v. F. K. by L. Schumm 1.00, P. Rottmann's Gem, Florida, 3.25, I>. Trautmann's Gem., Colum-

bus, 21.25, P. Wilder, Bremen, v. G. Grimm 1.00. (p.-31.50.)
 Jewish Mission: I'. Left Gem., Loport, dch. L. Schumm 17.50, I'. Heintz's Gem., Winfield, 1.50, P. Franke at Fort Wayne, from d. Missionb. 5.00. (S. -24.00.)
 South Brooklyn Mission: Fr. Niemann's Gem., Cleveland, 10.78.
 Deaf and Dumb Mission: Gemm. Otis, Potter & Westville, Missionscoll., 5.00, Gem. in Cincinnati 1.91, Dayton 4.52, Evansville 1.50, Indianapolis .20, Hamilton 5.12, Gemm. d. k!': Frank, Evansville, 5.00, Rottmann b. Florida 2.00, Markworth, White Creek, 6.55, Rehwaldt, Valparaiso, Sunday School, 6.00. (S. -37.80.)
 Emigrant Mission in New York: Conr. Trier, Fort Wayne, Bequest, by John Trier 25.00, Fr. Franke at Fort Wayne from the Missionary B. 5.00. (S. -30.00.)
 Baltimore Emigrant Mission: Conr. Trier, Fort Wayne, Legacy, by John Trier 25.00.
 Students at St. Louis: P. Links Gem., Laporte, f. D. Pöllot 35.70, P. Schumm, La Fayette, by A. Heiser for Cämmerer 5.00. (S. -40.70.)
 Students in Springfield: interests v. Vermächtniß, Friedheim, for M. Gallmeier 6.00, N. N., Fort Wayne, for Max Friedrich 5.00, P. Seuel, Indianapolis, from Mrs. Loren; by F. Buddenbaum 1.00, Gemm. d. I!': Wesel, Cleveland, for Hemann 18.45, Ludwig, Tocsin, for H. Richter 4.00, for Max Friedrich 4.00, Seuel, Indianapolis, 25.00, Zollmann, Bear Creek, for C. Z. 18.67. (S. -82.12.)
 Students at Fort Wayne: Gemm. der k?: Eirich, Aurora, by F. W. Jfielhardt for E. 3.10, Fischer, Columbus, for A. S. 5.75, Eirich, Cold Springs, for A. E. 6.31, Schmidt, Seymour, f. E. S. 42.25, Lothmann, Akron, f. F. Nitz 11.75, f. H. Schlichte 11.75, Dorothea Landre, half of the Ertrags dch. Hüge, Bingen, f. G. S. 50.00, tt. Kaiser, Huntington Hochz. B. & K. for G. K., 6.28, P. Katt, Terre Haute, v. Mrs. N. N. 5.00, I'. Bohn's boys' rver, Fort Wayne, for M. Frosch 3.00, P. Rottmann, Florida, 1.00, I>. Cirich's sewer, Aurora, by F. W. Jfielhardt for E. 6.60, Niemann, Cleveland, high; Moritz-Koester f. S., 6.41, P. Stockswomen's rver, at Fort Wayne for J. Lohrmann 37.00. (S. -10.25.)
 Students in Milwaukee: Lothmann, Akron, Hochz. Darkow-Jessel f. P. Fetten, 10.25.
 Students in Addison: Gemm. der??: Koch, Huff, forl. K. 5 05, Eirich, Aurora, by F. W. Jsselhardt for Ebel 3.10, Keller f. A. B. 7.63, Niemann, Cleveland, 62.20, Walker das. for A. B. 19.26, P. Rupprecht, North Dover, Hochz. P. Elscholz-Meier f. M. Starke, 5.45, P. Zorns Jünglver, Cleveland, by A. Gockel for E. P. 10.00, P. Eirich, Aurora, v. Sewingver. by F. W. Jfielhardt f. Ebel 6.60, v. Mrs. Amptfor dens. .50, 1 Actie, Columbus, O., by P. Trautmann, Columbus, Ind., 5.00, P. Trautmann's Country Women's rver., Columbus, Ind., 5.00. (S. -129.79.)
 College household in Fort Wayne: Wynekens Gem., Convoy, 3.93, P. Seemeyers Gem., Schumm, 15.00. (S. -18.93.)
 Orphanage at Indianapolis: gem. of kk.: Markworth, White Creek, 5.40, Schäke, Hobart, Christmas coll, 10.00, Link, Laporte, by L. Schumm 19.06, Seemeyer, Schumm, 4.50, Rösener, North Judson, 4.88, Rottmann, Florida, 5.00, Rupprecht at North Dover, 13.00, Schmidt at Decatur, 9.50, Zollmann, Bear Creek, 16.42, Tirnenfiein, Logansport, by H. W. Hoppe 26.00, Heintz, Winfield, 3.25, Frank, Evansville, 15.00, Claus, Elkhart, 7.61, Kaumeyer, Lancaster, 9.83, Pohlmann, Sauers, Christmas Coll, 18.88, Koch, Hamler, 6.61, Michael, Goeglein, by H. Stellhorn 9.12, Muller, Farmers Retreat, 13.92, Lindhorst, Reynolds, 8.65, Jauss at Fort Wayne 7.50, Kaiser, Jonesville, f. debt redemption, 4.00, Franke at Fort Wayne, Christmas Eve Coll, 6.50, Beyer, Gar Creek, 4.00, Diemer, South Ridge, 20.00, Steinmann, Liverpool, 2.75, Schulz, Madisonville, 10.00, Kieß, Wapakoneta, 5.00, Kaiser, Huntington, Christmas coll., 9.00, Herzberger, Hammond, desgl., 17.98, teacher Konow's debr., Fort Wayne, 3.43, I*. Frank's women's ord., Evansville, 5.00, I'. Kiess, Wapakoneta, v. d. Schoolk. 2.40, tt. Baade, Otis, v. Mrs. Haack 5.00, p. Tirnenfiein, Logansport, of Ber. ha Ploß 2.30, p. Brauer's Wives' Ass., Hammond, 5.00, ? Schülke's Wives' Ass. f. Debt Settlement. 5.00, Teacher Meyers' Debris, Cleveland, 5.00, v. St. Peter's Congregational Women's Assoc. 5.00, Teacher Gockel's School Children, Cleveland, 3.16, Teacher Lanke's Debris, Bingen, 2.50, Miss Lanke's School Children's Assoc. 1 50, Teacher Klein, all of Zion Congregational School Children, Fort Wayne, 4.30, Biedermann, Kendallville, v. M. Mertzu, Mrs. 2.00, Mrs. Hirsch .50, teacher Hesses Schutt, Cleveland, 5.65, teacher Charles Schurt's school k. the. 2.35, from the boys rver. the. 2.00, Vonettl. Gl. the. 5.25, Teacher Leutner's debris, Cleveland, by Pupil M. Krikhan 4.40, by Mrs. Chr. Zapf 3.00, Teacher Kampes debris, Fort Wayne, 8.16, Link, Laporte, from Erwin Bauch's Sparb. 1.00, teacher Lange's school k., Cleveland, 3.54, Hörr's school children's das. 4.45, teacher Fathauer's debris, Vincennes, 2.00, teacher Fathauer v. Fr. Kretzmann's Women's Ass. 10.00, Fr. Saupert, Napoleon, Children's Divine Service, 5.98, by Mrs. G. Schultz 1.00, Fr. Wille, Whiting, Children's Divine Service on Holy. Evening, 12 57, P. Markworth, White Creek, v. A. & Th. M. 1.00, P. Fischer, Napoleon, by H. Panning 2.00, H. Steffen 2.00, Mr. Haase 5.00, W. Baden Hof .50, H. Riefers .25, Eirichs Nähver., Aurora, by F. W. Jfielhardt 10.00, by Wwe. Rothert and L. Beinkamp each .50, Wwe. Oehlmann, Mrs. G. Busse, N. N. & Mrs. H. Busse 1.00 each, John Riese .25, Frank, Evansville, v. d. Schulk. Teacher Klees 5.75, P. Meinzen, Woodburn, v. Schutt. 2.20, P. Schmidt's Women's Ass., Seymour, 10.00, P. Trautmann, Columbus, Children's Serv, City, 17.92, desgl. country 4.00, v. country school .72, P. Gross, Fort Wayne, v. etl. Gl. 68.00, L. Schumm, Laporte, v. Stell" Backhaus' Sparb. 2.00, P. Markworth, Waymansville, Children's Serv., 5.35, v. Mrs. Uphan .50. (p.-563.14.)
 Orphanage in Addison: P. Links Women's S., Laporte, by L. Schumm 5.00.

Orphanage at Des Peres: P. Frank, Evansville, by Miss Cath. Rieger 1.00. l'. Left Women's Ass., Laporte, by L. Schumm 5.00. (p. 46.00.)

Orphanage in Wittenberg: Links Frauenver., Laporte, by L. Schumm 5.00.

Orphanage in Delano: Teacher Spuhlers Schulk., Akron, 4.25.

Old People's Home in Monroe: l'. Matthias' Women's Club, Preble, 5.50.

Deaf and Dumb Institution: Conr. Trier, Fort Wayne, bequest, by John Trier 50.00. P. Schutte's Women's Ass., Hobart, 10.00. Cleveland School Comm. d. Teachers: Gockel 1.86, Leutner by pupil Krikhan 3.55, Lange 2.12, Hörr 1.15. l'. Saupert's Gem., Napoleon, 5.00. Frank's Gem., Evansville, 15.21. l'. Schmidt's Wife's Mutual, Seymour, 5.00. (p. 493.89.)

Hospital at Cleveland: coll. at opening of hospital 200.65. P. Walker, Cleveland, v. Miss Klooz 5.00. ? Rupperts, Gem. of North Dover, 28.25, v. C. Wischmeier 1.00. l'. Ungemach, Cleveland, v. Mrs. T. 20.00. P. Steinmann's Gem., Liverpool, 3.50. U. Zorn, Cleveland, by H. Melcher, Jr. 15.00. P. Walker's. o. Mrs. F. 5.00. (P. 4278.40.)

Brethren in Faith in Germany: l'. Schleicher's congreg. of, Lanesville, 6.40. P. Seemeyer, Schumm, of N. N. 1.50. P. Trautmann's country women's congreg. of, Columbus, 4.70. ? Schumann, Kendallville, by Mrs. M. Mertz 5.00. (S.

Field preacher: Michaels Gem., Vöglein, 5.83. Beyers Gem, Aar Creek, 5.00. (S. 410.83.)

Gemein den in Alexandria and Elwood: k. Scheips' congregation, Peru, 12.04. P. Biedermann's congregation, Kendallville, 25.25. (p. 437.29.)

Necessity suffering fellow believers in Almena: Gemm. d. l'. Heinze, Decatur, 10.81, Frank, Evansville, 10.00, Wilder, Denham, 12.00, Biedermann, Kendallville, 7.01, Müller, Farmers Retreat, 6.90. Fr. Biedermann, Kendallville, from U. Schumann 1.00. Fr. Fischer, Napoleon, from Bro. Behnfeldt 1.00, from Herm. Zumfelde .50. P. Müller, of Schulk. at Farmers Retreat 4.66. P. Franke, at Fort Wayne, by eil. Gl. 4.25. P. Niemann, Cleveland, v. Mrs. W. 1.00. (p. -59.13.)

Support Fund: Gemm. d. Koch, Hufs, 5.40, Kleist, New Haven, by J. Brudi 12.88, Wilder, Bremen, Advent Coll, 11.01, Rupprecht, North Dover, 12.73, Knust, Chuckery, 6.31, Schumm, La Fayette, 34.05, Kaiser, Jonesville, 4.21, Jüngel, Avilla, 4.00, Schmidt, Decatur, 5.70, Thieme, South Bend, 5.00, Beyer, Gar Creek, 3.27, Wesel, Cleveland, 27.95, Wambsganß, Indianapolis, by F. Buddenbaum 31.84, Kieß, Wapakoneta, 6.50, Markworth, Waymansville, 6.00, Kuehn, Dudleytown, Dankfest, 12.00, Seuel, Indianapolis, 25.00. P. Gross, Fort Wayne, by N. N. 1.00. l'. Schumm 4.00. U. Keller, Cleveland, thanksgiving offering v. Mrs. Earl. 1.00. U. Link, Laporte, home comm. 3.00. l'. Rösener, North Judson, 1.50. Southern Indiana Pastoral Conf. 15.00. ? Schülkes Frauenver, Crown Point, 15.00. P. Schmidt, Elyria of F. H. 2.00. North Indiana Pastoralconf. 6.00. (S. 4262.35.)

English parochial school in Madison, Ill: ? Heinzes Gem., Decatur, 2.00. Total: 43008.69.

Fort Wayne, December 31, 1898.

C. A. Kämpe, Kassirer.

Proceeds to the treasury of the Nebraska District:

Synodal treasury: P. Joh. Meyers Bethlehems-Gem. 44.43. ? Häßlers Gem. 10.00. U. Brakhage v. N. N. 4.00. P. Harms, Weihncoll. sr. Gem., 19.45. (p. 437.88.)

Inner Mission: U. Inselmann from his preaching place at Union Valley 7.00, v. Mrs. Wendt at Big Springs 5.00. l'. Joh. Meyer's Bethlehem congregation 3.29. Fr. Brakhage from N. N. 8.00. U. Catenhusen, November and December coll. of the congregation at Marysville, 8.00. Fr. Ulbricht, mission coll. of the congregation at Kelso, 1.15. U. E. Flach from St. Peter's congregation 3.00. ? Hilgendorf, Evensong coll. of his congregation, 11.00. B. Langhoop, treasurer of the German Lutheran Church in Fremont, 2.79. P. Wind's congregation, 4.55. U. Kühnert's congregation in Dreihausen, 3.25. U. Inselmann's congregation in Big Springs, 12.00. U. Merz, Christmas coll. sr. Gem., 10.86. H. Bockhaus v. N. N. 1.00. U. Mießler, Weihncoll. sr., 4.25, a. d. Klingelb. 3.45. l'. Oelschläger, Christmas coll., 6.00. P. Schabacker 7.50. (p. 4102.09.)

Negro Mission: l'. Inselmann v. Nicol. and Rosina Mahr .75. U. Leimer, thanksgiving coll. sr. Gem., 16.55. A. Schmidt v. Vater Dankert 3.00. U. Hilgendorf, Erntefcoll. sr. Comm., 16.58. l'. Hoffmann by C. Pränner 1.00. Joh. Meyers Bethlehems Gem. 6.18, T. Ropmüller .50, H. Rehbold .25. W. F. Suhr, Erntefcoll. U. M. Zagsel Gem. 2.00. l'. Häßler v. Geo. Barthels Sr. 3.00. P. Landgraf v. Mrs. Maria Gruhn 1.00. P. Brakhage v. N. N. 8.00. U. J. G. Lang .50. P. E. Flach v. Mrs. Kienbaum .25. l'. Rittamels Gem. 8.50. ? Thieme's comm. in Dawson County 4.02. H. F. Predoehl, Harvest Festival coll. d. St. John's comm. in Stanton County, 2.50. l'. Wallner of St. John's parish on Mira Creek 5.55. Mrs. Mueller 1.00. N. N. etc. 2.35. u. Hoffmann v. A. Schott 1.00. A. Wendt .25. G. Schürger .25. l'. Kollmann, Erntefcoll., 3.00. ? Wind by Mrs. Powers and P. Wind 2.00. P. Kühnerts Gem. 5.46. U. Schubkegel, Theil der Christfestcoll. sr. Gem., 7.70. l'. Brakhage's Gem. 5.08. P. Winter v. N. N. of Leigh 5.00. ? Mießler, Christmas Eve coll. 4.00. Fr. Sexton of St. Paul's parish near Detroit 1.40. Imm. parish near Chambers 4.75. (p. 4123.37.)

Judenmission: U. Leimer, Danktagcoll. sr. Gem., 1.50. ? Brakhage v. N. N. 3.00. U. Harms, Decembercoll. sr. Gem., 5.50. U. Mahler, communion coll., 4.25. P. Oelschläger, Christmas coll., 6.00. U. Schabacker 6.50. (p. 426.75.)

Heathen Mission: Fr. Leimer 1.50. Fr. Brakhage v. N. N. 4.00. U. A. Firnhaber, Theil der Erntefcoll. sr. Gem., 2.00. (p. 47.50.)

English Mission: Fr. Leimer 2.10.

Mission to the deaf and dumb: l'. Brakhage of N. N. 3.00. k. Longitudinal Gem. 7.32. (p. 4W.32.)

Widows' and orphans' fund: Gemm. d. ??.: Bergt, Dankfcoll., 11.18, Seltz, Erntefcoll., 12.00, Matuschka 13.00, Zagel, Erntefestcoll., by W. F. Suhr 12.60, E. Flach 6.50, Cholcher 8.54, Häßler, Weihncoll., 31.00, Schubkegel, Theil d. Christfcoll., 5.00, Hartmann 12.00, Brakhage 6.00, Harms, Christabendcoll., 5.00, Hildebrandt, Weihncoll., 5.15, Mießler, Abendmcoll., 1.50, Oelschläger, Weihncoll., 6.00. l'. Hofius v. H. Jobst 5.00. l'. Rittamel 2.00. P. Hoffmann v. H. Wienck 1.00, P. J. Frese 5.00, U. W. Flach 5.20. P. Rademacher v. etl. Gl. sr. Gem. 10.00. U. Wind v. H. Arp 2.50. i?. Harms' preaching place in Bancroft 2.45. P. Mießler a. d. Gotteskasten 1.80. B. Langhoop, Kaff, of the German Lutheran congregation at Fremont, 3.50. l'. Schabacker 1.00. U. G. A. Lohr 4.00. (p. 4178.92.)

Orphanage at Fremont: Gemm. d. l'!': Möllering 35.60, Häßler, Erntefcoll., 42.25, Haack, Imm. and St. Joh., 7.75, Wind, Christabendcoll., 6.00, A. Firnhaber, Weihncoll., 11.70, Willens, Christabendcoll., 7.90, Lohr 9.00. A. Schmidt by Father Dankert 2.00. U. Hoffmann by etl. limbs 3.00. Teacher W. H. Binder by s. Singer. 8.00. P. Hoffmann by Mrs. Blohm 1.00. U. Wind by H. Arp 2.50. l'. Her, Denver, by Herm. Delventhal in Brighton 5.00. (p. 4141.70.)

German Free Church: l'. A. W. Frese of sr. ChristusGem. 4.00, v. P. B. 1.00. (p. 45.00.)

Danish Free Church: l'. A. W. Frese of M. p. .50, v. sr. Christus-Gem. 2.55. (p. 43.05.)

Burned down in Wisconsin: l'. Wallner v. J. Bremer 5.00. l'. Hoffmann v. sr. St. Joh. congreg. in Battle Creek 21.55, v. H. Meißner, Wilh. Meißner & H. C. Werner each .50, Mrs. Blohm 1.00, Mother Schmidt .25. i?. S. Meeskes congreg. 6.82. (p. 436.12.)

Seminar in Seward: P. Möllering's Gem. 35.60.

Parish to Lang st on: P. Möllering's Gem. 17.50. Mahler, Coll., 15.50. (S. 433.00.)

Deaf and Dumb Institution: Mrs. M. Kühn, Treasurer of the Women's Association in Lincoln Creek, 8.15. U. Meeske, silb. Hochz. F. Maldrow and wife, 3.70. (p. 411.85.)

Lexington congregation: P. Vahl's congregation, 11:00. ? Schubkegel's congregation, Dankfcoll., 11.00. P. E. Flachs Dreieinigk. Gem. 5.00. (S. 427.00.)

Poor students of southern Nebraska: ? Brakhage v. N. N. 5.00. P. Schabacker's Gem. 6.50. Mahler, Coll. on a society, 2.75. (S. 414.25.)

Wittve L. Bendin: Fr. Meeskes Gem. 18.00. Fr. Otto v. Gemmingen, Christmas coll. sr. Zions-Gem., 10.00. (S. 428.00.)

Wittve F. Düver: P. Wambsganß v. Fritz Einspahr 5.00, Anna Einspahr 2.00, H. H. Einspahr 1.50, Hermann Einspahr 1.00, Hans Einspahr .75, Peter, Christian u. Gustav Einspahr each .50, Otto Einspahr .25. (S. 412.00.)

Poor students: Kühnert's Gem. 3.42.

Field preacher: U. Kühnerts Gem. 3.41.

Seward payroll: U. Häßler's comm. 10.00. ? Brakhage's Gem. 6.00. P. G. A. Lohr's Gem. 10.00. (p. 426.00.)

Sick Pastors: P. Wambsganß' Gem. Sept. 8 U. Her by Mrs. Auguste Schneider, Denver, Colo. 5.00. (S. 413.09.)

Total: 4882.42.

Bancroft, Nebr. 1 Jan. 1899.

F. H. Harms, Kassirer.

Entered the caste of the Western District:

Synodal funds: From St. Louis congregations: Bethlehem congregation 418.41, Imm. congregation 16.00, Zion congregation 5.00, Cross congregation 102.81. Gem. 16.00, ZionsGem. 5.00, KreuzGem. 102.81. Gemm. d.: Lobeck, Cape Girardeau, 8.00, Grupe, Macon, 7.70, Grefe, New Melle, 7.76, Harre, Meinert, 2.00, Meyer, Gooch's Mill, v. s. Gem. in Pleasant Grove 3.95, in Jamestown 1.05, Mangelsdorf, Wellsville, 1.90, Wagner, Tilsit, 6 00, Rösener, Altenburg, 17.69, Brandt, St. Charles, 6.40, Nau, Lutherville, 5.72, Klein, Chattanooga, 4.50, Matuschka, Lake Creek, 8.50, Mießler, Des Peres, 14.30, Hüschén, Uniontown, 9.00. By M. S. Tirmenstein v. d. Gem. at Friedheim 5.54. (S. 4252.23.)

General building fund: P. Zschoches Gem. in Frohna 26.00.

Progymnasium in Concordia: Gemm. of l'!: Demetrio, Emma, 12.11, Klein, Chattanooga, 4.50, Möller, Mora, 7.38. Bequest of Bl. Johann Goller in Feuersville 25.00. (p. 448.99.)

Inner Mission of the District: By G. Niemann, Alma, from H. Kellermann 2.00. P. Bernthal, St. Louis, from Mrs. Hoffmann .25, H. Mensel .60, K. Krüger 1.20. Gemm. d. UU.: Ehlers, Norborne, 7.00, Walther, Brunswick, 4.68 u. v. Frauenver. 5.00, Lentzsch, Craig, a. d. Gotteskasten 4.20, Schäfer, Manning, 6.00, Fritz v. s. Gem. in Bismarck 2.69, in Pilot Knob 2.66, Kellermann, Little Rock, 10.50, Nething, Lyon, 5.15, Wagner, Tilsit, 5.00, Obermeyer, St. Louis, 51.70, Rösener, Altenburg, 12.68, Brandt, St. Charles, 41.39, Dautenhahn, Antonia, 2.25, Demetrio, Emma, 10.77, Roschke, Freistatt, 12.05, Zschoche, Frohna, 16.43, Klindworth, Feuersville, 2.71, Matuschka, Lake Creek, 6.50, Ludwig, Appleton City, 2.50, Mueller, Lockwood, 6.00. C. F. Querl, St. Louis, of Mrs. M. H. 5.00. M. S. Tirmenstein of Yew Cheese, Kingsley, Iowa, 2.01, B. Jehning, Helena, Mont, 2.00, M. Eßwein, Mekosha, Wis. of. .65. Imm. comm. of, St. Louis of, 24.25. Cross comm. of, 10.40. P. Hüschén, Uniontown of, N. N. of, 1.00. (S. 4267.22.)

City Mission in St. Louis: Father Bernthal in St. Louis by Mrs. Strübing 1.00. Wangerin, St. Louis, by Mrs. N.N. 3.00. (P. 44.00.)

Mission School in Rock Spring: Imm.-Gem. in St. Louis 10.00.

Negro Mission: Gemm. der??: Rohlfing, Alma, 13.04, Wilk, Stuttgart, 1.72, Lentzsch, Craig, 15.00, Böppler, Little Rock, v. s. Negro comm. 2.25, Bartels, St. Louis, 13.37, Kellermann, Little Rock, 3.50, Wesche, Ellisville, 4.10, v. Lulu and Kate. Bates 1.00, Rupprecht, Clarks Fork, 4.16, Ludwig, Appleton City, 2.13, Kreuz-Gem., St. Louis, 70.62. ^Wangerin, St. Louis, v. Mrs. Green 1.00. Dch. M. S. Tirmenstein of A. Dorrow, Marquette, Mich. .75, G. Seiler, Portage,

Wis. 3.00, F. Zehn, Fairfield, Wash. .50, Ch. Bock, Alma, Mo. .25, Bro. E. Elbert, Bauduce, Wis. .50, F. Raasch, Lake Bay, Wash. 1.00, G. R. Wolken, Dillon, Iowa 1.00, C. Hinrichs, Parker, S. Dak. 2.00, H. Miller, Hector, Ind. 1.75, k. Lanvgraf, Oberlin, Kans., 1.00. P. Obermeyer, St. Louis, by H. Schäperkötter 10.00. J. C. Kühnert, Altenburg, by H. K. 2.00 & by Wwe. Nennert .50. P. Bernthal, St. Louis, by Mrs. Strübina 1.00, Mrs. Wander.25 & by Mrs. J. Beckert Sr. 5.00. I. Walthers, Brunswick, v. s. Sunday school pupils 4.96. P. Pröhl, Stover, v. s. school pupils 5.14. P. Harre, Meinert, v. F. Gehner 1.00. I. Gilow, Drake, by Bro. Niewald .15. teacher Eichmann's pupils in Alma 3.50. (p. -177.14.)

English Mission: I. Almstedt's Gem. in Granite City, Ill, for the Madison and Venice Mission, Ill, 9.35.

Heathen Mission: Gemm. derlei': Rösener, Altenburg, 18.78; Brandt, St. Charles, 3.84; Matuschka, Lake Creek, 5.00; Hüschen, Uniontown, 9.00. M. S. Tirmerstein v. J. B. Forester, Tell City, Ind. 5.00. (S. -41.62.)

Deaf and Dumb Mission: Dch.I. C.Kühnert, Altenburg, by Br. Tilly lahn 1.00. P. Wangerin, St. Louis, by Mrs. Grüne 1.00. (S.-2.00.)

Support fund: Gemm. d. k?': Harre, Meinert, 2.85, Gilow, Drake, 4.65, Brandt, St. Charles, 11.81, Zschoche, Frohna, 30.03. St. Louis Teachers' Conf. 3.75. Cross Comm., St. Louis, 41.12. (S. -94.21.)

Orphanage near St. Louis: By pupils a. Gemm. d. I'': Rohlfing, Alma, 12.30, Vetter, Farley, 2.40, Rohlfing, Farmington, 3.25, Meyer, St. Joseph, 4.34, Walthers, Brunswick, 4.05, Pröhl, Stover, 1.30, Horst, Fort Smith, 15.00, Zschoche, Frohna, 17.69, Ahner, Kiel, 4.24, Rupprecht, Clarks Fork, 4.20, and v. F. Ohlendors 1.00. Teacher Beyer's pupil, Altenburg, 3.52. Fr. Bauer's pupil, St. Louis, 1.65. From St. Louis, Coll. on heil. Evening: Imm.-Gem. 60.25, P. Bernthal's Gern. 24.35, v. H. Mensel .60, Trinity-Gem. 48.75, Imm.-Gem., f. d. Haushaltskasse, 119.50, Bethlehem-Gem. 40.15, Ueberschuß d. Bescherung 2.93, ZionsGem. 72.85, Kreuz-Gem. 74.05. I. Wangerin v. G. S. .50. Coll. on the holy. Abend v. d. Gemm. der??. i Vetter, Farley, 3.00, Ueberschuß v. d. Bescherung .39, Rohlfing, Farmington, 6.10, Meyer, St. Joseph, 5.12, Mehl, Blackburn, 3.50, Dümmer bei Longtown 5.80, Richter, Washington, 9.00, Schwarz, Kansas City, 12.73, Kellermann, Little Rock, 1.50, Wesche, Ellisville, 6.26 and by A. A. Weber 1.00, Ahner, Kiel, 6.20 and by Mr. Beckmann .25, Rösener, Altenburg, 16.69 and by the Confirm. 4.70, Demetrio, Emma, 9.57, Gänfle, Corning, 7.43, Klindworth, Feuersville, 3.90. Mrs. L. Amling, Harlem, Ill, 1.00. M. S. Tirmerstein of C. Bock, Alma, Mo. .25 and by Mrs. Weidmann, St. Louis, 2.00. P. Roschke, Freistatt, by H. Ausdembrink 5.00. P. Böppler, Little Rock, by Mrs. D. Reichert 5.00. (S. -635.26.)

Ho spital in St. Louis: Mrs. L.Amling, Harlem, Ill, 2.00. M. S. Tirmerstein v. C. Bock, Alma, Mo., .25. (S. -2.25.)

Deaf and Dumb Institution: Gemm. d.: Pflantz, Gordonville, 6.75, Rösener, Altenburg, 9.90. P. Wagner, Tilsit, v. A. H. Meier 4.00. (S. -20.65.)

Students in St. Louis: P. Lentzsch'Gem. at Craig f. A. Meyer 7.00. P. Pflantz, Gordonville, Kindtaufcoll. at I. Kersten 3.70, at H. Sprenger .65, at Wm. Wesel 4.40, at H. Gerecke 1.85 (p. -10.60) for W. Wishart. P. Kretzschmar, St. Louis, of the Young Men's Ass. for Joh. Bopp 10.00. Imm.Gem., St. Louis, for A. Voll 6.25. (S. -33.85.)

Students in Springfield: k.Rohlfings Gem., Alma, for Reinitz 8.46.

Seminarians in Addison: For Bundentbal of k. Purzuer's congregation at Egypt Mills 2.00, Fr. Goessle's congregation, Corning, 10.00, Fr. Moeller's congregation at Mora 3.75. Fr. Hueschen, Uniontown, v. Young Fr. 5.00 & v. Young Fr. 5.00 for Joh. Hüschen. (S. -25'75.)

Students at Fort Wayne: P. Jesse, Corder, Coll. a. G. A. Frerkings silv. Hochz. s. R. Jesse, 7.61. P. Pflantz, Gordonville, Coll. a. d. Hochz. Jordan-Niemann, 11.00, coll. a. d. Hochz. Kerstner-Siemers 6.00 for Kleist, P. Obermeyer, St. Louis, v. Father Horstkötte for Eirich 10.00. (S. -46.61.)

Students in Milwaukee: Brandt's congregation, St. Charles, for W. and J. Kowert 10.00. Imm. congregation, St. Louis, f. A. Merz 6.25. (S.-16.25.)

Studying Orphans: ?Obermeyer, St. Louis, v. H. Bressert 3.00.

Church building fund: P. Ehlers Gem. in Norborne 7.00.

German Free Church: P. Lentzsch, Craig, Abendmcoll. s. Gem., 4.50. M. S. Tirmerstein v. W. Marcus, Alleghany City, 1.00. Cross Comm. in St. Louis 8.00. (S. -25.50.)

For the Wisconsin brethren sought by forest fires: Vettors Gem., Farley, 6.46.

Negro Church at Dry's Schoolhouse, N. C.: M. S. Tirmerstein by H. Holst, Melford, O., .50. P. Obermeyer, St. Louis, by H. Bressert 2.00. (pp. -2.50.)

? Meyer's parish in St. Joseph: Bro. Gilow in Tea 1.85. Bro. Hanser in St. Louis v. Women's Ver. 20.00. (S. -21.85.)

Mission to Columbia, Mo.: J. C. Kühnert, Altenburg, v. Jünglver. 10.00. Total: -1798.15.

XL. "Luth." 26-5.60 of Heckel's congregation at Kirkwood are for Inner Mission, not Synodical funds.

St. Louis, January 14, 1899.

H. W. C. Waltke, Kassirer. 1525 X ^AN68 8t.

Synodal building fund: Ebert, Coll. in Berlin, 5.00.

InnerMission: Gemm.d.1'1': Hunter, Nicholson, 10.00, W. C. Schilling, Logansville, 10.00, Seuel, Freistadt, 4.53, Löber, Milwaukee, 13.25, Kühle das. 44.42, Sievers das. 21.07, Bartling, Waterford, 3.50, Dorpat, Sheboygan, 8.50, Wichmann, Cedarburg, 6.70, Houses, Portage & Lewiston, 15.00, Möcker, Whittlesey, 2.00, Chelsea 1.50, Greenwood 1.50, Bräm, Augusto & Bear Grass Creek, 10.32, Bräuer, New Fane, 7.36. k. Sprengeler, Milwaukee, v. Women's Ver. 5.00, Von B. 50.00. k. Wolbrecht v. P., L. & O. Wolbrecht 5.00, v. Fritz Burhop 3.00. P. Möcker v. K. Hänel in Whittlesey .30, v. K. Schwach in Chelsea 1.00. P. Kühle v. N. N. in Milwaukee 2.00. Repaid by P. G. Kühnert 62.51. (S. \$288.46.)

Negro Mission: Gemm. d.: Hunter, Nicholson, 5.00, Georgii, Almond, 4.65, Georgii, BuenaVista, 3.50, Wichmann, Cedarburgh, 9.90, Wildermuth, Sheboygan Falls, 7.56, Town Lima 5.76, Keller, Racine, 17.00, Lorenz, Glidden, 8.70, Borger, Fall Creek, 15.00, Huebner, Adell, 32.20, Studtmann, Beloit, 5.20, Braem, "August" & Bear Grass Creek, 2.50, Theel, Newton & Crystal, 9.25, Horn, Port Washington, 3.75. ?.. Schilling, Loganville, by pupils 3.00. P. Fellen, Sheboygan, by etl. gl. 6.00. P. Duerr, Wayside, by confirm. . 50. p. Rubel, v. eil. Gl. 8.00. by B. 30.00. Seuel, Wendlandt-Staub High;., 3.45, by Mother Will 2.00, Radue 1.00, Dobberphul 1.00, A. Bartel .50, W. Bruß .98. P. Sievers by 3rd & 4th Class 2.00. P. Wolbrecht by A. Wilxnack 2.60, F. Burhop 2.00, by Frauenver. 10.00, v. Jungfrver. 5.00. P. Dorpat, Sheboygan, by Mrs. B. 1.00. P. Baumann, Salier, by W. Henning 2.00. P. Huchthausen, Laurium, by Collins .50. (S. \$211.50.)

General.English Mission: From B. 40.00.

English Mission in Milwaukee: Gem. of the k?': Hunters, Nicholson, 10.00; Houses, Portage and Lewiston, 5.00. (S. \$15.00.)

Heathen Mission: Fr. Friedrich v. Gust. Kindermann 5.00. r. Brandt, Coll. in Lebanon, 5.00. Von B. 30.00. (S. \$40.00.)

General Jewish Mission: Gemm. derkl': Hunter, Nicholson, 5.00; Borger, Fall Creek, 3.50; Bräm, Augusto & Bear Grass Creek, 2.50; Schmidt, Stevens Point, 4.63. P. Dorpat, Sheboygan, of N. N. .50. P. Kuechle of Mrs. Vieting 1.00. (S. \$17.13.)

Support Fund: Gemm.d.kU.: Fuhrmann, Clintonville, 7.14, Hunter, Nicholson, 7.00, Heyner, Canton, 4.96, Albany 6.50, Krusche, Grand Rapids, 3.24, Sagehorn, Potter, 5.57, Bäse, Concord, 12.'35, Brandt, Lebanon, 10.00, Keller, Racine, 9.34, Bartling, Waterford, 3.50, Hofsmann, Theresa, 4.50, Bretscher, Wausau, 7.50, Huebner, Adell, 15.05, Loeber, Milwaukee, 6.00, Becker, Sandusky and Town Willos, 8.03, Huchthausen, Calumet, 9.00, Nathjen jun, Otter Creek, 3.00, Hanser, Hanover, 16.82. UU. contributions: Seuel 4.00, Bartling 3.00, Borger 3.00, C. Penalties 5.00, Hofsmann 4.00, M. Mueller 3.45, Heyner 2.54, Bäse 4.00, teacher P. Rüge, contribution, 2.00. proff. and pastoral conf. in Milwaukee 8.22. teacher Ahrens of etl. teachers of Milwaukee teachers' conf. 4.75. of B. 100.00. (S. \$283.46.)

Students in St. Louis: For Wuggazer: U. Sprengeler v. Frauenver. 10.00. P. H. A. Brandt, Gnewuch-Braunschweigers Hochz., 5.00. From B. 50.00. For B. Kanieß: k. Hübner, coll. in Adell, 10.18, U. Hänel, coll. in Cascade & Batavia, 10.50. By Prof. A. Gräbner: For A. Kothe: k. Bäses upper Gem. 5.00, lower Gem. 4.50; for Nickel: U. Bäses lower Gem. 4.50, upper Gem. 5.00; for G. Kanieß: Brauer, Coll. in New Fane, 14.50; by Joh. Pritzlaff 50.00. (S. \$169.18.)

Students in Springfield: from B. 50.00. U. H. A. Brandt, Gnewuch-Braunschweig hail, 3.45. P. Huebner, HPannir hail, 7.15. For D. Larsen: U. Drögemuller, Cecil, 5.00. For G. Lüdke: P. Bretscher v. Frauenver. 10.00. For L. Andrees: Treff, Hermansfort, 10.00. (p. \$85.60.)

Milwaukee student: Monhardt, Coll. at Burnett Junction, 11.75. U. Rubel v. N. N. 1.00. From B. 50.00. (S. \$62.75.)

Students at Fort Wayne: FromB. 50.00. For P. Laukandt: P. Laukandt, Fairchild, 5.18, Black River Falls 1.71, Alma Center 1.90. (S. \$58.79.)

Preparands and seminarians in Addison: From B. 50.00. For Fr. Mehnert: U. Wichmann, StrandtNerow Hochz., 2.00. (S. \$52.00.)

Orphanage at Wittenberg: Gemm.d. kU.: Bürger, Fall Creek, Seymour & Ludington, 50.00, Knuf, Town Sigel, 32.25, Fuhrmann, Clintonville, 25.32, Heyner, Modena, 14.84, Georg', Almond, 8.49, Krusche, Grand Rapids, 51.20, Böse, Concord, 7.45, Brandt, Lebanon, 4.32, Keller, Racine, 50.42, Rathjen, Otter Creek, 3.70, Stelter, Rankin, 7.86, Horn, Pt. Washington, 4.55, Georgii, Dorchester, 7.15, Holton 2.35, Grothe, Reeseville, 8.91, Wichmann, Fredonia, 4.00, Monhardt, Burnette, 10.00, Bretscher, Wausau, 29.50, Town Easton 7.79, Brandt, Lebanon, 3.00, Laukandt, Fairchild, 16.80, Schoenbeck, Auroraville, 7.14, Ohldag, Hurley, 3.80, Winter, Genesee, 9.65, Mueller, Center, 3.85, Hanover4.55, Bäse, upper comm. inMayville, 10.30, Daib, Merrill, 22.50, Schmidt, Kirhhain, 6.25, Maackjün, Pitsville, 3.87, Schmidt, Stevens Point, 8.98, Baumann, Saliers, 11.10, Theel, Newton and Crystal, 18.00, Gerike, Granton, 14.32. P. Albrecht v. Woman's Club 5.00. 1'. Fellen v. N. N. .50. Rudolph, Stiftsgfoll. v. Frauenver., 3.00. P. Sprengeler v. Jungsrauenver. 5.00, v. Frida Siekert 1.00. P. Matthes, Christenlehrcoll., 20.39. k. Eggers from school. 5.16. P. Sievers v. 2nd grade, 7.00. Von B. 50.00. P. Wilhelm v. Mrs. M. Dühning 5.00. P. Strafen, Milwaukee, v. Kreuz-Schule 11.32. P. Rudolph v. A. Dorn's class 4.00. P. Kühle from teacher Weiß' class 6.28. k. Sprengeler by teacher Wisbeck's class 15.00. Fr. Schlerf by teacher Ahrens' class 8.05, Miss Hattstadt's class 4.05. k. Sprengeler of Teacher Schmitt's class 10.00. 1'. Horn, Pt. Washington, of Schulk. 2.90. P. Bartling's comm. class, Waterford, 5.50. P. Dorpat of Schulk. & others 4.85. I'. Georgii of Schulk. 5.05, v. G. family 1.00. P. Wichmann, Fredonia, of Schulk. 7.50. P. Bretscher, Wausau, of Schulk. 27.00. k. Brandt, Lebanon, by Schulk. 10.20. Sprengeler by teacher Wegner's class 12.00, teacher Schäfer's class 6.15, Miss.

Income to the coffers of the Wisconsin District...

(until January 1, 1899):

Synodical treasury: Gemm. d. ??: Sagehorn, Potter, -5.00, Siebrandt, Merrill, 4.25, Pröhl, Plymouth, 20.62, Strasen, Watertown, 60.10, Schlerf, Milwaukee, 16.50, Sprengeler das. 54.05, Rubel das. 10.44, Matthes das. 21.50, Löber das. 28.75, Sievers das. 21.06, Base, Mayville (upper), 10.50, Otto, Town Scott, 6.75, Ebert, Berlin, 5.32, Hunter, Nicholson & Synoa, 10.00, Rathjen jun, Otter Creek, 7.24, Wildermuth, Sheboygan Falls, 10.00. (p. -292.08.)

Der Lutheraner.

Wegner's class 6.25. U. C. chlerf of teacher Schumacher's class 11.45, teacher Theiss' class 6.69, Miss Hattstadt's class, post, .30, teacher Ahrens' class, post, .10. I". Schoenbeck, Auroraville, by Schulk. 4.39. B. Kuchle by teacher Bartels' class 7.50. U. Schmidt, Kirchhain, by Schulk. 1.26. B. Engel, Tigerton, by Schulk. 15.25. B. Kuchle by individual Gl. 36.50. Fr. Kuchle's class 4.90. teacher Pflug's Klaffe 8.85. P. Sievers by etl. Confirm. 1.85, v. M. & H. Sievers .35. from the parochial B. Mart. Müllers 17.02. (p. 8839.77.)

Deaf and Dumb Institution: B. Knuf, Centralia, Ehlert-Gök Hochz., board money for W. Mueller from Antigo, 10.00. From B. 50.00. U. Bürger v. Schulk. 10.50. (S. 870.50.)

General Mission for the Deaf and Dumb: B. Keller, Coll. in Racine, 12.67.

Saxon Free Church: B. Rubel v. N. N. 1.00. B. Houses, Coll. at Portage & Lewiston, 5.00. B. Brandt, Coll. at Lebanon, 5.00. (S. 811.00.)

Danish Free Church: U. H. A. Brandt, Coll., 5.00. Wisconsin church building fund: Gemm. such': Wichmann, Fredonia, 3.60, Cedarburgh 5.00, Bretfcher, Wausau, 7.50. (S. 816.10.)

South Superior Property Fund: B. Rubel, Coll. of Milwaukee, 9.00.

General relief fund: for the dch. Fire injured members of P. Kleinhans: B. Friedrich, Coll. at Fall Creek, 31.50. Dch. Kasf. Bartlina a. d. Illinois District 2.00. U. Georgii v. etl. Gl. in Dorchester & Holton 10.00. u. Erck, Coll. in Oshkosh, 38.60. B. Keller, Racine, posttr. 2.00. I". Rubles v. etl. Gl. 6.75. B. Georgii, posttr., Dorchester and Holton, 1.10. By V. R. Pieper in Theresa .50. By Kasf. Aug. C. Reising 13.00. (S. 8105.45.)

Evangelical Lutheran Friends of the Movies Society: Gemm. d. UB.: Plast, Ashippun, 12.50, Neosho 2.00, Grothe, Reeseville, 12.50, Schlerf, Milwaukee, 13.08, Hähnel, Cascade & Batavia, 13.00. Dch. Kassirer H. Bartling a. d. Illinois District, 1.00. B. Wichmann v. H. & A. Kollath, silb. Hochz., 4.50. B. Rudolph v. Frauenver. foundation coll. 2.50. I". H. A. Brandt v. F. Utech, baptismal coll., 2.00. U. Matthes, Milwaukee, v. Virgins' Ver. 5.00. B. Engel, tiger tone, by C. Neumann 1.00. B. Kuchle by Wilh. Schneider 1.00. B. Bartlina, contribution, 2.00. B. Mart. Müller's parochial, coll., 3.00. (p. 875.08.)

Stevens Point church building fund: B. Loeber, Coll. at Milwaukee, 16.51. Total: 82782.03.

blL. In last receipt read under "Inner Mission": B. Sievers, Milwaukee, v. N. N. 2.00 instead of 1.00.

The Christmas Couvertcollecte of B. C. A. Bretscher's congregation and U. Th. Nickel's Couvertcollecte are individually acknowledged in the "Confessor".

Milwaukee, Wis. the 3d of January, 1899.

G. E. G. Kuchle, Kassirer.
2820 8tate 8t.

Received for the orphanage at Addison, Ill:

By municipalities, etc., in Illinois for current expenses: By B. Vogt, Dwight, Theil. d. Weihncoll. s. Gem. at Goodfarm, 87.40. U. Uffenbeck, Chicago, by J. L. Thurn 5.00, Dora Kaiser 2.00, W. Setzke 2.00, Chr. Ganzer 1.50, Theo. Weith, Herm. Deinert, Ludwig Kleidon, Therese Block, Herm. Lense, Carl Boske, Carl Schmooh, W. Klopp, I)r. E. A. Sachtleben, Ed. Bartels, Franz Noffke, Ed. Klenske, E. Kottke, Ferd. Lietz, Emil Nork, J. Priebe, Fz. Radtke, Fz. Krüger and Fr. Schmidt 1.00 each, E. Gernenz & Therese Henning .50 each, total 30.50. B. Eberhardt, Arenzville, Coll, 2.65. From U. Lochner's Gem. 2nd Zahlg., 14.67; from individual members: C. Jörn, 15.00; Joh. F. Jörn, 10.00; Herm. Krüger, Mrs. Maria Seedorf, Th. Dackermann and G. Leßmann 5.00 each, Aug. Blank, Mrs. Aug. Knab, Wm. Seipp, G. Schwarz, A. Stolle and Mrs. A. Lindner 2.00 each, Minnie Narten 1.50, Mrs. Barb. Balan, Mrs. Auguste Rohraff, F. Heidorn, Rosa Brüser, Jul. Sylvester, Mrs. S. Lawall, L. Schröder, E. Schulz, Mrs. N. N., C. Kittendorf, Chr. Hintz, Minnie Hintz, Joh. Landon, F. Siegmeier, Chr. Rix, Mrs. Marie Schmidt, Amalie Schmidt, Auguste Lietzow, Aug. Hübner, Joh. Zimmermann, C. Fenske, J. Schmittendorf, A. Bubolz, C. Burchy, W. Narten, Jda Narten, A. Hahn Sr, F. Koop, Mrs. Maria Adler and Mrs. B. Marting each 1.00. Phil. Bopp .75, Fz. Kuschel, Alex. Korn, Mrs. Alroth, Fz. Kube, H. Merker and R. Hoger each .50. Mrs. Rasmus .25. from the Virgins' Assoc. 10.00 and v. Frauenver. 10.00, together 127.17. B. Strieter's Gem, Proviso, Coll., 34.50. From U. Engelbrecht's Gem, Chicago: Vom Frauenver. 15.00, from Carl Stabenow, C. A. Kasch, Carl Stutz and Wwe. Guderjan 1.00 each, from Fr. Wallmuth 1.50, Joh. Wiegand .25 and Fr. Ernst .50, together 21.25. I". Matthias: From the Evanston congregation 15.72, from the Glencoe congregation 5.00, together 20.72. From B. Werfelmann's congregation, Chicago, 22.00. From B. Wagner's congregation, Chicago, 33.34. From B. Lewerenz's congregation in Des Plaines 12.39. Dch. Teacher Mertens, Joliet, from Lit. comm. 10.00. Dch. Mrs. Sophie Tatge, Chicago, bequest from weil. Conr. Tatge 500.00. Kasf. C. A. Kämpe, Fort Wayne, Ind. 5.00. U. A. H. Brauer's Gem. to Bescher, Coll. on St. Eve 6.71. B. Great Gem. in Harlem, half of Chrismcoll. 15.15. B. Theo. Kohn, Chicago, by Christine Pinnow .50. 1?. Leeb, Chicago, by Joh. Albrecht 2.00. B. Walters Gem, Dorans, 8.00. U. W. C. Kohn, Chicago, by F. Mecklenburg 2.00, by Ferd. Raschcke and K. Glumm 1.00 each, by d. Gem. 7.10, together 11.10. Pres. Succop, Chicago, by Mrs. Fendt 2.00. U. Witte, Pekin, by d. Schrieber Sib. 5.00, by Anna Kapmeyer 1.00, by d. Sisters Block 2.00 and by N. N. .25, together 8.25. U. Castens Gem, Gilmer, Christmas Eve Coll. 10.55, by L. and B. Bees 1.00, by the late. A. Bees 1.00, together, 12.55. B. Wockenfoot, Dwight, v. Imm. Y.D., 12.55. 3.30. from B. Brockmann's gem. at Hoffman, 8.25. B. Mueller, Ehester, coll. at E. Sickmeyer's tall, 6.16. from B. Fark's gem. at Bunker Hill dch. C. Huber 7.04. For discharge of debt: From B. Schroeder's congreg. at Hinckley, 20.00; and from B. Kuehn's congreg. at Dorsey, Thanksgiving coll. 12.60. B. Heidelberger's, Vera, coll. at children's service, 2.68. (S. 8953.21.)

Of children etc. in Illinois: 154.48. (Acknowledged in the "Kinder- und Jugendblatt".)

Boarding fees: Dch. B. Schmidt, Chicago, v. S. Stumpfhaus 12.00 for their children.

NL. Missing from the receipt of 31 December: From the Women's Association in P. Hölter's parish, Chicago, 9.00. Addison, Ill, January 14, 1899.

G. Ritz mann, Kassirer.

Received for the orphanage at Addison, Ill, since October 24, 1898: From Illinois: By Mrs. Teacher Theo. Baumgart v. Nähver. in Austin 5 dresses, 9 aprons, 6 petticoats, 7 girls' pants, 2 night pants, 2 boys' waists, 7 night dresses, 5 pr. stockings, 1 bonnet, 1 hat, 1 pr. shoes. From Mrs. Dorothea Perbix at Chapin, 1 dress shirt, 13 ad. Clothes, 2 handkerchiefs, 4 hair bands, 3 undershirts, 2 pr. trousers, 1 str. wool, 1 pr. gloves, 3 girls' blouses, 1 boys' blouse, 1 skirt. From Chicago: by T. C. servants of the lickres' Oolumbia 6lub 26 Pr. trousers, 3 doz. Girls' shirts, 2 doz. Dolls, 1 doz. Lottos, 6 wagon blocks, 6 building sets, 12 small trunks, 3 games. From N. N. 1 package of separate children's dresses. From South Chicago from Unknown 1 box of tr. things, from unknown donors 2 pr. wool. Underpants, 11 girls' caps, 8 pr. gloves, 1 overshirt, 1 shawl, 1 pr. stockings, 1 shal, 3 girls' jackets, 4 girls' blouses. From U. H. Engelbrecht's Gem. of G. Rohrsen 1 Ueberrock, Mrs. L. Wegner 4 Av. clothes and tr. things, H. T. C. Borrmann 26 Pr. trousers, 10 waistcoats, lo boys' skirts, 8 Uebershirts, 10 boys' squires, 2 undershirts, 1 lot of small wool. Stockings. From the sewing society of the Emmaus congregation, B. M. Füllings, 2 woollen, pieced ff. Ouills. PhilippusGem. U. W. Ganskes: Fr. A. Ristow 9 girls' caps, W. Ristow 14 ad. Clothes, Ella Ristow 1 girl's blouse, 12 ad. Clothes, 2 neck ties. From P. L. Hölter's collection: From the "Glockenläutern" 12 Pr. boys' trousers, from the Sewing Association of the Women's Association, 1 quilt, from the sewing circle of the Maidens' Association. 3 quilts, by Mrs. H. Timmreck and Mrs. A. Treder 14 pr. stockings, Jungfr.-Näher. 1 quilt, Mrs. Pahlmann 2 girls' caps, Mrs. Auguste Vogt 6 pillowcases, 6 handkerchiefs, 5Ad. Muslin, 11 Ad. Clothes, Mrs. M. Koch 14Ad. Calico, 1 pr. stockings, 4 handkerchiefs, Mrs. B. Kurtz 16 ad. Clothes, Otto Schnabel 17 Ad. Calico, 5 Ad. Gingham, Mrs. Anna Kraus 5 Pr. rubber shoes, 1 Pr. leather shoes, 10 Ad. Calico, 12 handkerchiefs. Mrs. Charlotte Oettker in k. Th. Kohns Gem.: 10 Ad. Gingham, 1 boy's suit, k. F. C. Leeb's Gem.: G. S. Marks 10 pr. shoes, 1 box Heaton Button l'tenor, 3 pr. rubber shoes, 2 wall calendars, Mrs. Woith 3 ad. Muslin, 3 Ad. Clothes, 4^a Ad. Gingham, 3 ad. Underlining and toys, Mr. Zimdahl 2 pr. shoes, I. Beckmann 2 tr. jackets, 2 tr. overshirts. B. L. Lochners Gem.: Mrs. Walz 10 Ad. Gingham, 10 Ad. White stuff, Jda Walz 10 Ad. Calico, Mrs. Ramming 6 pr. wool. Stockings, 6 lace collars, 3 pc. toys, 2 doz. Christmas tree ornaments, Miss Minnie Kornike 6 undershirts, 7 pr. stockings, H. Maack 2 pr. slippers, N. N. 1 game, 2 neck ties, Lydia Lochner 1 doll, Karl Lochner 2 games, N. N. 1 package of separate garments, Mrs. C. Lawall 1 doll, Mrs. Marie Zapf 7 ad. Flannel, 5 Ad. Gingham, C. Müller toys, Mrs. K. Prinzhorn 4 box blocks, 2 balls, Mrs. Elise Dies 2 coats, Mrs. A. Nebel 5 lbs. candy, 6 handkerchiefs, 1 pr. stockings, 2 trumpets, Mrs. Rohde 1 woll. Dress, Mrs. Ewert 7 ad. Clothes, F. Sagert 2 pillows, Mrs. Ludtke 15 ad. Calico, 15 Ad. Gingham. Of members of the Jungfrver.: Anna Leßmann 4 handkerchiefs and several games, Auguste Dorre 6 handkerchiefs, 1 construction set, Rosa Kracke toys, Louise Nußbeck 1 Pr. gloves, Martha Gundlach 2 petticoats, Bertha Lindemann 1 petticoat, 1 blow horn, Rosa Brüser 1 blouse, Anna Kaß 5 Ad. Clothes, Agnes and Otilie Lochner 1 game each, Clara Treiber 1 pair of gloves, Louise Walther 1 set of toys, Louise Nebel toys, Carrie Fribolin 1 picture book, 1 construction set, 2 pairs of gloves, Lena Dohm 1 set of doll furniture, Lulu Esemann 1 box of writing paper, Anna Laudon 1 set of underwear, Minnie Hoger 6 handkerchiefs, Clara Johannes 4 handkerchiefs, 1 doll, 1 construction set, Amalia Schmidt 1 doll, Martha Hübner 5 Ad. Clothes flannel, Emma Buckendahl Clothes flannel, Lulu Lawall 1 game, Carrie Lawall 1 lool 6li68t, Marie Zapf 1 doll, Carrie Sylvester 5 ad. Clothes flannel, Minnie Sylvester 12 handkerchiefs, Selda Seedorf 2 games, 1 kaleidoscope, F. Heidorn 2 pr. shoes, Emilie Fuchs 6 picture books.

(Conclusion follows.)

To all the dear walkers hearty thanks and a thank you. Addison, Ill, January 6, 1899.

Ernst Leubner, orphan father.

Received for the orphanage at Fremont, Nebr. from Nov. 1 to Dec. 31, 1898: From Fritz Schroeder for L. Kampin for work 84.50. F. H. Harms, Bancroft, Nebr. 101.29. G. Schneider for Esther & Anna 5.00. Aug. Schwer for Clare's children 20.00. B. E. Flach v. Frauenver. 10.00. B. Bergt v. Mine Hegermeyer .90. orphanage rifle 1.70. J. H. Abel, Fort Dodge, Iowa, 51.20. Christoph Ormann, Fontanelle, .50. Ludwig Bartling 2.00. Nic Theede for Lours and Willy 10.00. Haase, Norfolk, for Grimm's three children 48.00. Anton Rupin for f. son 5.00. G. Schneider for s. children 5.00. Aug. Schwer for Clare's children 20.00. F. H. Harms, Bancroft, Nebr, 241.67. I>. Baumgärtner, Caß Co. thanksgiving coll., 9.54. Nic Theede for f. children 5.00. Fred. Goegelein, Cripple Creek, Colo., 15.00. Ernestine Merker v. Women's Ass. in Olpe, Kans., 2.00. Anton Lentz in Stockham, Nebr. 5.00. J. H. Abel, Fort Dodge, Iowa, 29.29. k. Grupe, Tecumseh, Nebr. 5.00. Mrs. Carrie Busch of the Women's Assoc. of the English Lutheran St. Johns congregation 6.18. John Wilshufen, Stark, Nebr. 6.25. I". Buetzow, Pueblo, Colo. v. Women's Ass. 5.00. U. Adams, So. Omaha, v. Women's Ass. & Friends 28.00. John Schvnnamsgruber, First, for Baacker's three children 25.00. G. Schneider for s. children 5.00. Coll. d. Fremont Cong. 5.20.

Fremont, Nebr. 7th Jan. 1899.

W. A. A. Hamann, Kassirer.

Received for orphanage in Fremont, Nebr.:
(Month of November and December.)

Heinrich Scheer, Fontanelle, 2 p. Cart. From Fremont: Wilke Lücken 12 S. Grain, 2 p. oats, 1 p. turnips, Aug. Kuntzmann 2 bags of cake, 1 bag of Sprenglies, 1 bag of Candy, 1 bag of nuts 4 gr. cake, 2 pr. stockings, Mrs. H. Kühne 1 liver, Mrs. Hartmann for her 3 children 3 pr. shoes, 1 pr. gloves, 3 pr. Stockings, 1 Dress, 1 Petticoat, 2 Boys' Suits, 2 Neckerchiefs, 1 Waist, 1 Underpants, 1 Pr. Skates, 3 Aprons, 1 Sewing Box, 1 Handkerchief, 2 Ribbons, Patches, 1 Cake and Fruit, Georg Ruf's 35 Pf. Beef, 1 Bu. Turnips, 21 Bu. Kolbencorn, H. Gumpert 2 wash baskets with Christmas presents, Heinr. Rebbe 2 pigs, Maria Englisch 1 roll of oil cloth, John Häuser 2 boxes of Christmas lights, Mrs. Gartmann 1 kitchen table, 2 chairs, 2 lamps, Lene Schien! for Elfe Grimm 1 Waist, Emma and Marie Hamann 2 getr. woll. Petticoats, Hilda Wächter for Katie Lentz 1 poetry album, tz. Blumenthal 13 caps. 33 neckerchiefs, Fremont Milling Co. 2 p. flour, Hans Rufs 7 pf. butter. From Washington Co. (? Longitudinal Gem.): Ludw. Bartling 1 p. tr. apples, 1 pot of lard, Jul. Hardening 6 p. cart, K. Sterling 1 p. cabbage, 1 p. cart, Christ. Niebuhr 1 p. of oats, 2 p. of cart, Joh. Moll 1 pot of lard, 4 p. of cart, Fr. Härtung 3bu. Apples, Wilh. Stünkel 1 p. flour, 3 rolls butter, Heinr. Schütt 1 p. cart, Wilh. Schütt 2 p. cart, Wilh. Dierks 4 p. cart, 1 p. turnips, 2 p. grain meal, F. Wolf 1 p. tur nips, 1 p. turnips & cabbage, Bu. Onions, 1 Bu. Beans, Heinrich Panning 200 lbs. flour, F. W. Stork, Arlington, 6 cocks. Dch. P. G. Lohr, grocer, Nebr. 2 coats, 2 usber pants, 1 tr. jacket. From 8. Butzke's common, Millard, Nebr. Aug. Prince 1 p. wheat, 1 p. cart, 1 bu. Turnips, Heinrich Kühl 2 p. wheat, Nie. Suhl 1 p. wheat, 1 p. oats, Eggerl Bock 1 p. wheat, 1 p. oats, 1 p. turnips, Peter Hansen 1 p. wheat, 1 p. cart, Christ. Malchow 1 p. wheat, 2 p. oats, C. Becker 2 p. corn. Franz Rehfeld, Plainview, Nebr. 3 dresses, 2 petticoats, 2 shirts, 1 cap, 1 underpants, 1 pr. tr. shoes, 5Ad. Muslin. Mrs. Anna Sautter, Papillion, Nebr. 7pr. gloves. From 8. Becker's Gem., Seward, Nebr., L. M. 2 hats, 2 coats, 2 waists, 1 tr. petticoat, v. L. B. 1 tr. jacket, v. M. G. 9 jersey jackets, from the Sewers' Ver. 10 M. trousers, 10 undershirts, 2 Union suits. From the commun... Harms', Bancroft, Nebr., wheat: H. Jugel, F. Brummund, F. Elsässer, W. Boldt 1 p. each, J. Leitow, P. Schmidt 2 p. each, F. Harms, W. Harms 1 p. each, G. Dieckmann 11 bu, C. Brummund Sr. 1 p., J. Jahnke 2 p., C. Radüchel, F. Brasch, G. Melke, J. Hilbers, J. Kohlmeyer, H. Brummund, F. Kohlmeyer, A. Brummund, F. Zühlke 1 p. each, I. Zimmermann iz Bu., H. Repschläger, C. Repschläger, A. Schleusener, H. Predöhl, Chr. Meyer, F. Meyer, W. Meyer each 1 p., I. Meyer 1 Bu., Chr. Groth, A. Bargmann, W. Hille, W. Buchholz, W. Mehling 1 p. each, Friedr. Canarsky 3 p., H. Munderloh 2 p., W. Rosenbach 1 p., W. Roth, J. Munderloh 2 p. each, H. Rodeck, G. Munderloh 1 p. each, L. Zobel 2 S., H. Preuß, W. Schleusener 1 S each, W. Pagels 1 Bu., C. Abendroth, F. Köhler, H. Paulsen, J. Brnchholz, A. Schmidt, C. Brummund jun, H. Schmidt, A. Fischer, J. Köhler, C. Tietz, A. Leitow, F. Lüdtkke 1 p. each, J. Brehmer, F. Peich 1 p. each, P. Petersen 11 p., J. Lüdtkke 1 p., W. Engelhardt, C. Müller, W. Lüdke, D. Kirch 1 p. each, E. Lüdke, A. Saß 1 bu. each, A. Kirchenwitz 11 bu., Gördel 2 p. Imm.-Gem. U. Leimers bei Beemer, Nebr., Wheat: W. Löwe, E. Schlecht, W. Schlecht, J. Küster, H. F. Brockmann, A. Stark, L. Brockmann, W. Wäscher, E. Feyerherm, F. Schultz, F. Hasenkamp, F. Beerbohm, Schierloh 2 p. each, Wittwe Ott 1 p. and 1 p. Korn, F. Daberkow, C. Ludwig, F. Pagels 1 p. each, C. Schriever 3 p., F. Kind, F. Liermann, W. Camin 2 p. each, F. Lakemacher 1 p. and 1 p. Kart, F. Beerbohm 2 p., C. Löwe, H. Borgelt 1 p. each, I. Holtz 2 p., C. Schwartz 1 p., W. Liermann 1 p. and 1 p. rye, H. Behling, B. Behling 2 p. each, Unknown 2 p. and 1 p. grain, Unknown 1 p. wheat, C. Löwe 2 p. cart. St. Joh. Gem. P. Leimers, Beemer, Nebr., Wheat: W. Schiermeier 1 p., H. Schumacher 2 p., Fabriz, F. Besmer, G. Munderloh each 1 p., H. Lambrecht 2 p. Flour. Gem. U. Hildebrandts, Pender, Nebr., Wheat: C. Müller, Ortman, H. Breitbarth, Streckenschmidt each 1 p., H. Grosjest 1 p. and 1 p. Cart., Schmeckpeper 2 p. Cart. Zions-Gem. 8. v. Gemmingens at Wisner, Nebr., Wheat: H. Schlüter 1 p., H. Haß 2 p. and 1 p. Cart, W. Heller 1 p. and 1 p. of grain, F. Matthis 1 p., A. Höft 1 p. and 1 p. of grain, W. Schränk 2 p. and 1 p. of oats, C. Beerbohm 1 p. and 1 p. of oats, Kloth 1 p., F. Daberkow 1 p. and 1 p. of oats. Oats, Unnamed 18 p., 5 p. Oats, 2 p. Grain. St. Joh.-Gem. U. Meeskes, Bismark, Nebr., wheat: F. Schlecht 1 p. a. 1 p. oats, F. Herrmann 2 p. flour, W. Modrow 2 p. flour, E. Füllner 1 p., Rathke 1 p., O. Rabe 1 p. a. 1 p. cart, Gardels 2 p., C. Lambrecht 1 p. a. 1 p. grain, S. Meeske 1 p. a. 1 p. grain. Korn, J. Jahnz 1 p., H. Ludwig 1 p. a. 1 p. cart. Women's Ver., Webster, Nebr. 18 pr. stockings, 6 handkerchiefs, 341 ad. Gingham, 92 dd. Calico, 21 dd. Pircale, 771 ad. Outing flannel, 3 spools of twine, 20 shirts, 16 underpants, & freight bill paid at 25 Cts.

(Conclusion follows.)

To the kind givers God's rich blessings Fremont, Nebr. 12 Jan. 1899.

F. Nammacher, orphan father.

For the M. Luther Orphanage at Wittenberg, Wis. the following kind gifts were received from Nov. 1 to Dec. 31: From the Maiden's Ver. at Plymouth, Wis. a lot of underclothing for girls. By Cass. J. H. Abel, of the Jowa District, K26.79. 3.00, thank offerings from N. N., of Milwaukee. Dch. Kass. Th. H. Menk of Minn. and Dak. District 9.75. Reformation coll. d. Gem. U. Eberts, Berlin, Wis., 20.25. U. W. Hudtloff, ges. a. d. silb. Hochz. of E. Hildemann, 4.61 and a. d. Hochz., of H. F. Bartz 5.75. Dch. Teacher, F. P. Schäfer, of Freistadt, Wis. 4.30 and 3 barrels and 6 p. of apples, 8. Fackler, Adrian, Mich. of the Maidenver. 3 pr. stockings and 3 pr. gloves; Bro. tzolzmgzr 3 pr.

Stockings and 1 pr. gloves; Bertha F. 1 jacket. Mrs. 8th Kothe 1 jacket & 1 cap. Dch. U. G. Reisinger, Springville, N. D., 10 pr. stockings & some separate articles of clothing. For E. & J. Stark dch. Miss Katie Rechter in Saginaw, Mich. everyday clothes, aprons, stockings, handkerchiefs and a small Christmas gift. Chas. Ruhnke & wife, Oshkosh, 6 petticoats, 5 pr. m. pants, 4 pr. stockings. From F. Immel, Woodland, Wis. 1 barrel of apples & 1 barrel of cart. Dch. U. Berner at Port Hope, Mich. 3 pr. shoes, 2 boys' skirts, 2 girls' jackets, 2 dresses, 2 petticoats, 8 pr. pants, 5 blouses, 7 caps, 23 shirts, 5 skeins of wool, 13 pr. stockings, 2 pr. gloves, 9 pr. underpants, 90 Dd. Stuff. From J. A. Blum, Freeman, S. Dak, 1.00. Dch. P. Feiten, of Sheboygan, Wis. from the women's ver. 2 pieces of towel stuff, 46 handkerchiefs & stuff to make a dress. From Bro. Carl Luecke, Howard, Wis. 2 pr. stockings & 1 separate dress. From H. G. Labitzky, Drilling, Wis. 9 ducks. Mrs. Ferd. Paschke, of Port Hope, 3 skeins of wool and 1 tr. dress. From the Women's Ass. of the comm. of U. Pröhl's, Plymouth, Wis. 10.00. Dch. Krau Fred. Schulz, Saginaw W. S., Women's Association: 5 blankets, 6 pr. stockings, 2 towels, 2 pillow cases, 1 petticoat. From teacher A. Tröller, Sheboygan, Wis. 31 caps for boys. Dch. Miss. M. Lemmin v. Maidenver. in Jonia, Mich, 5 pr. trousers for Kn., 4 pr. braces, 2 caps for Kn., 1 blouse, 2 undershirts, 3 pr. underpants, 3 aprons, 3 petticoats, 2 night gowns, 1 dress, 1 pr. gloves. By 8th Hähnel v. d. school children at Batavia, Wis. 8.25 for Christmas tree. Dch. 1'. cofsmann, Theresa, Wis. from Bro. C. Dühring 1 pc. Stuff, Bro. M. Koehler 2 pc. stuff, Bro. R. Klemp 1 dress, Bro. tzeldt 1 cap, 1 apron, Wm. Wünne 1 p. Trousers, 1 skirt, 1 jacket, J. Machmüer 2 pc. stuff, Br. Breselow 2 pc. stuff, C. lahn 1 apron, 1 cap, 1 pc. Wool, C. Gutenschwager 1 pc. Stuff, Bro. Gutenschwager 1 'leid, 1 petticoat, 2 shawls, 1 shirt, Th. tzosfinann 2 dresses, 26 handkerchiefs, 3 M. pants, 2 vests, 2 skirts, 1 shirt, 2 Pr. stockings, 3 Pr. underpants, 1 St. Stuff. By 8th Schlüter, Fulda, Minn, from an orphan friend 8 pr. cotton. Stockings. Dch. Mrs. Herm. Borchardt v. Women's Ass. at St. Ansgar, Iowa, 6 pr. stockings, 4 petticoats, 4 pr. trousers, 2 night gowns, 4 kitchen aprons, 2 blouses, 4 children's aprons, 1 bed sheet and several small things. From Geo. Brumder in Milwaukee 1 box of Christmas sachsn. Henry Bromme, Higginsville, Mo., .25. teacher H. Goetsch, Fond du Lac, Wis. 2 undershirts. U. Fiehler, Butternut, Wis. 6 pr. stockings, 3 snatscrs, 2 pr. gloves, 6 caps, 1 boy's hat, 5 petticoats, 7 pr. pants, 6 petticoats, 6 blouses, 2 jackets, 3 m. pants, 4 nckctics, 1 muff, 1 m. cap, 1 pr. shoes, 1 coat, 3 m. hats, 3 aprons, 1 pr. cambric bags, 1 pr. braces. From 8. Pröhl's Gem. of Plymouth, Wis. 1 large box of stuff and 1.00. From Melch. Mueller, Thiensville, Wis. a box of stuff. By Mrs. Geo. Gremel v. d. Gem. in Sebewaing, Mich. 1 box of stuff. By F. Gruenhager v. d. Gem. in Brainerd, Minn. 1 box of stuff. Dch. Mrs. H. Borchers v. Women's Ass. at Waterloo, Iowa, 6 aprons, 8 aprons of sleeves, 7 pr. w. Stockings. Dch. U. Köstering, Muskegon, Mich, of the women's ver. 1 quill, Bro. Dr. Reetz 1 dress, Bro. Sander 1 pr. stockings, Bro. Gall 1 shirt & ivaißt, Bro. Bürger 1 set of undergarments, Bro. C. Möwe 2 pr. gloves, Bro. Braun apron & handkerchief. By 8th Sievers in Milwaukee, Wis. v. Women's Ass. s. Gem. 12 pr. gloves, 3 doz. Handkerchiefs, 15 psd. nuts and 25 lbs. cakes, 1 dress, hair bands & play goods, Mrs. Knieriem 4 undershirts, 1 petticoat, 6 pr. stockings, 3 caps and neck ties, Mrs. Molzer 3 pr. shoes and 2 caps, Mrs. Eggers 4 pr. stockings, 2 pc. stuff, Mrs. Nachtsheim 1 parcel. separate dresses & the same from Mrs. Andrä, v. Jungfrauenver. 1 w. Blanket. 1 box of tr. stuff from N. N., Ludington, Mich. 1 parcel of tr. stuff from N. N. 1 parcel. Christmas gifts from Mrs. N. N., Jefferson, Wis. A Christmas gift from sewing club at Lansing, Mich. 4 pr. gloves from Mrs. L. Virbel in Helena, Mont. Dch. U. Aenger, Riley, Mich, v. Bro. W. Mariens 1 jacket, 1 dress, 2 blouses, 2 neck ties, 2 pr. stockings, 1 pr. gloves, Bro. Stoy 1 dress, 1 shirt, Bro. W. Rossow 2 blouses, Bro. C. Mueller 1 pair of pants, Bro. J. Berger 1 dress, Bro. S. Schroeder 2 blouses, 1 ivaißt, 1 pair of pants, 1 cap, 1 pr. stockings, 1 pr. rubbers, 1 hat, 1 woll. Shawl, Bro. M. Burgwardt 2 dresses, 2 shirts, Bro. H. Nusfer 1 jacket, 2 caps, 2 shirts, Bro. C. Silm 2 blouses, 2 trousers, 2 pr. stockings, 1 pr. shoes, Bro. F. Schröder 1 dress, 1 nightgown, 1 pair of trousers, 1 blouse, Bro. L. Mariens 1 pair of trousers, 1 blouse. From the Libertusver. of, Sheboygan, Wis. 6 cloill68 rack8, 6 doz. Knives and forks, v. E. Wetze! 2 doz. desgl. from H. C. Prange the.

1 large box vr'ZooäA. By Bro. S. Klug of Holy Ghost congreg. of Milwaukee, Wis. 10 sheets, 18 kifsen covers, 3 pr. stockings. Dch. U. Spiering, New London, Wis. from the Women's Ass. 5 pr. stockings, 5 pr. gloves, 3 aprons, 3 undershirts, 3 underpants, 3 blouses, 8pr. pants, 4pants suspenders, 11 dresses, 10 handkerchiefs, 7pcs. toys & 1.00, v. Margraff, Ernde<LCo.5caps, 12caps. 2pants, 2skirts. Br. Laroline Naumann, Dorcyester, Wis. 1pr. gloves. Dch Bro. Wm. Schwanke of the Women's Assoc. at Melrose, Minn, 6 dresses, 7 shirts, 3 pr. pants, 1 boy's trousers, 1 apron, 1 doock, 1 pr. gloves, 1 pr. stockings, 10 ad. Stuff, 5 petticoats. Dch. 8th Wagoner at Clintonville, Wis. from the Women's Ass. 2 quilts, & gingerbread from H. Winter, A. Janusch, L. Korb, W. Erdmann, C. Speerbrecher. Dch. 8th stirrups, St. Thomas, N. Dak, 1 p. stuff. By P. Kühle in Milwaukee v. Women's Ass. s. Gem. 1 doz. Night gowns, 1 doz. M. dresses, 3 quilts, 14 pillow cases, 3 blouses, 10 pr. stockings, 3 pr. gloves, by Bro. Julie Wasser 1 set of undergarments, 1 pr. wool. Stockings, 1 Separate Coat, Bro. W. Voigt 2 Pr. Gloves, Bro. W. Steffen 2 Bed Sheets, O. Reineck 2 Boys' Suits, 2 Neck Bindings, Bro. Ehler 1 M. Jacket, 1 Petticoat, Bro. Zindars 3 M.caps, Br. Neunübel 6 pr. woolen stockings, 6 handkerchiefs, Br. Betz 2 separate blouses, 1 separate petticoat, 1 separate overskirt, 1 M. cap, Br. F. Voigt 9 dd. Zeug, 1 tr. coat, Bro. W. Hesse 1 set of undergarments, 1 pr. gloves.

> conclusion follows.)

Since teacher F. A. Jäckel is now treasurer, he will acknowledge all other monies sent to me. F. L. Karth.

Received for the budget of Concordia College, Milwaukee, Wis: M. Denninger, Haven, Wis. 1 brl. Apples. Mrs. J. C. Koch, Milwaukee, Wis. 2 brl. Apples, some pieplant, 1 p. sugar. From Jehovah's comm. P. Eggers', Town Lake, W. Frömming 2 p. turnips, H. Randow 1 p. card, 1p. Turnips, 8 K. Kraut, F. Vollmar 24 K. Kraut, 12 Grün-Kraut, 12 Suppenkraut, W. Sterhenke 2 S. Kart, 1 S. Onions, W. Holbeck 1 S. Kart, 1 S. Turnips, 12 K. Cabbage, Mrs. M. Kleinegger 1p. Cart, H S. turnips, K. Ollenberg 1 S. apples, Wittwe Bishop 1 S. apples, 1 S. cart, 1 S. onions, K. Gielow 1 S. turnips, Z S. onions. From Trinity Comm. at Sheboygan, Wis. 8 p. Cart. 2 p. turnips, 2 p. cabbage, 200 lbs. flour. From P. Seuels Parish, Freistadt, Wis. 28 pp. Cart, 5 p. cabbage, 3 p. turnips, 1 p. citron, 6 p. apples, 1 p. flour, 2 loads. From P. Huhner's common, Adell, Wis. 33 p. Cart. From P. Baumann's Gem. at Salier, Wis. of, F. Butt 100 p. flour, Mrs. Herm. Raasch 1 bag of tr. apples, Friedr. Schmidt 6 K. Kraut.

Heartfelt. Thanks and God's blessing to all dear donors I
10. January 1899. C. G. Förster.

For church building at Stevens Point, Wis. received from P. A. Krusche's Gem. K35.10, from Georgiis Gem. 30.00.
God reward the I. Donors. Carl Schmidt, k.

The undersigned hereby certifies to have received from his congregation, through Vice-President Mueller, \$16.70 for the congregation at Murphysboro, Ill. May the faithful God richly bless the dear givers thereof.
Campbell Hill, Ill, January 8, 1899, C. Holst, Jr.

New printed matter.

Eighth Synodal Report of the California and Oregon Districts of the German Lutheran Synod of Missouri, Ohio, and Other States. 1898, St. Louis, Mo. Concordia Publishing House. Price: 15 cents.

In addition to the usual business, this report contains a synodal address and two papers. The synodal address describes "our war service in the kingdom of our Lord JESU Christ". The first paper deals in four theses with the important subject: "Our faith in the eternal deity of JESU Christ in the face of the fickleness of our time in the field of religion." The second paper answers the question that has been raised more and more frequently in other districts of our Synod: "Why is there so little interest in parochial schools in our congregations?" Both papers are timely, instructive, and practical. F. B.

Verhandlungen der zweiundzwanzigsten Jahresversammlung der Synode der ev.-luth. Freikirche in Sachsen u. a. St. A. D. 1898. Zwickau i. S. Verlag des Schriftensvereins der sep. ev.-luth. Gemeinden in Sachsen. 104 pp. Price: 30 Cts. To be obtained from Concordia Publishing House, St. Louis, Mo.

A beautiful synodal address on the Word of God as the only guiding star of a synod, a clear annual report on the events in their body, an instructive paper on the nature and use of Holy Communion (pp. 13-91), and the usual business proceedings form the contents of the synodal report of our brethren in Germany, about whose synodal assembly we already gave a more detailed report in the previous September ("Lutheraner" 54, 168). We wish the report, which also informs about the budget of the Free Church and about the great zeal of its members in the distribution of good writings, a wide distribution in our Synod. Every copy that finds its way into our circles will serve to strengthen the bond between the Free Church and us as sister Synods. L. F.

The Synodal - Manual

of the German Lutheran Synod of Missouri, Ohio, &c. St., fourth revised edition, will be ready for shipment in about eight days.
Concordia Publishing House,
8t. Louis, Llo.

Changed addresses:

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The "Lutheran" is published every fourteen days for the annual subscription price of one dollar for out-of-town subscribers, who must pay the same in advance. Where the same is brought to the house by porters, the subscribers have to pay an extra 25 "harvest" porter's wages.

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Letters containing information for the journal (articles, advertisements, receipts, address changes, etc.) should be sent to the following address: "I,uttvrmLsr", Vouvoräi" SsrLunrv, to the editorial office. In order to be included in the following issue of the journal, all shorter advertisements must be in the hands of the editors no later than the Thursday morning before the Tuesday whose date the issue will bear.

Lntsrsä at tds kost ODos st 8t. k>ouis, Llo.,As sseoud-otass müttor.



Herausgegeben von der Deutschen Evangelial-Verlagsanstalt
Redigirt von dem Lehrer C.

Vol. 55.

Of sanctification and preservation in faith. *)

When a sinner has been converted to God, when he has become righteous before God through faith in Christ, then nothing more stands in the way of his blessedness. He can die blessed from that moment on. But God does not take people to heaven immediately after they have come to faith, but lets them live on earth for a while, so that they may carry out His will in their fellow human beings. The faith of Christians is also to show itself in works, in all kinds of good works, in works of love. Of course, as long as they walk on earth, believing Christians are still exposed to many and great dangers. And so it is important that we hold on to what we have, so that no one may take our crown.

And so one hears voices of preachers everywhere in Christendom, reminding Christians of sanctification, spurring them on to run and fight, exhorting them to faithfulness and constancy. But many preachers take the wrong end of the stick and miss the mark. In the sectarian churches, and elsewhere, the thing is often represented as if it were in the hands and power of Christians, after God had laid the foundation, to go on building on that foundation, to hold fast to the end the being begun. But woe to all who pursue sanctification in their own strength, and chase after the goal set before them, they flag on the way and do not reach the goal. The orthodox church gives glory to God in all things and teaches that God is the author of all good, also of all the good that is found in the Christian, that a Christian works and creates. We Lutheran Christians confess that God, the Holy Spirit, who has called and enlightened us through the Gospel, also sanctifies and sustains us in the right faith. And by continually pointing Christians upward to Christ, the Beginner

*)The series of articles on the main doctrines of the divine Word, which was begun some time ago, but then interrupted, will, God willing, be completed in the current volume.
The Editors.



ergeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
 Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., Feb. 7, 1899.

No. 3.

and perfecters of our faith, let us help them forward, let us help them to the goal.

This is the will of God for the Christians, their sanctification.

1 Thess. 4, 3. Also to the children of the new covenant the word still applies: "Ye shall be holy, for I am holy." 1 Pet. 1:16. The Lord Christ exhorts His disciples, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16. Peter writes to the Christians, "Lead a good walk among the Gentiles, that they which speak evil of you may see your good works, and glorify God, when it shall come to pass." 1 Pet. 2, 12. The faith of Christians should and must show its power in good works. Without works faith is dead. In their epistles, the apostles list and describe all the Christian virtues that come from faith and that adorn and decorate the Christian life. There it is said, for example: "Put on therefore, as the elect of God, holy and beloved, tender mercies, kindness, humility, gentleness, patience; and bear with one another, forgiving one another, if any man complain of another: as Christ forgave you, so also do ye." Col. 3, 12, 13. And another time: "Now that we have time, let us do good to every man, but most of all to those who believe." Gal. 6:10, Right faith shows itself active first of all in love. Even with the work of his hands, with the works of his profession and occupation, with the fulfillment of his domestic duties, a Christian should seek the glory of God and the benefit and welfare of his neighbor. But to sanctification also belongs that a Christian avoids evil, not only abstains from the gross works of the flesh, like fornication and covetousness, but also denies the world and its lust and puts away other vices of the old man, all malice, deceit, hypocrisy, envy, after-talk. 1 Joh.2, 15-17. 1 Petr.2,1. It cannot be impressed enough on the Christians that after they are called from darkness to God's wonderful light, they now also proclaim the virtues of God and walk worthy of their calling. 1 Petr. 2, 9. Eph. 4, 1. This should be and

must be and remain the Christian's solution: "Not that I have already grasped it, or am already perfect, but I pursue after it, whether I may also grasp it, after I have been grasped by Christ JEsu". Phil. 3, 12.

But now we Christians ought not to forget that nothing is done with our power, that we cannot bring it out by our own strength, with our good, earnest will, with our striving, running, walking. The Scripture says, "God it is that worketh in you both to will and to do according to his good pleasure." Philippians 2:13: For every good work there is two things: first, that we will that which is good, that we earnestly purpose to do that which is God's will and God's pleasure; and secondly, that we perform that which is our purpose, that we carry out our resolution. Oh, how many good resolutions turn to water! When we earnestly set about doing what is good, we generally find that it is not done so quickly and easily as we thought. We soon find all kinds of obstacles and difficulties. But it is God who works both willing and doing, purpose and execution. God awakens wholesome thoughts and resolutions in us through Word and Spirit, and makes us want to do good. God then also gives us the strength and ability to put these resolutions into practice. When we falter in the midst of our work and are tempted to abandon it, God intervenes with his Word and Spirit and gives us new courage, strengthens our faltering hands and stumbling knees, and gives us no rest until the work we have begun is completed and has reached its end and goal. The good works of believing Christians are often described in Scripture as fruits, good fruits of a good tree. For example Matth. 7, 16-18, Luc. 6, 43, 44, Phil. 1, 11. The good works grow, come forth of their own accord, unbidden, unforced by faith. But we Christians are only the branches, and only because we are and remain in Christ through faith do we bear much fruit. Christ is the vine. Joh. 15, 5. Christ continuously pours juice, power and life into the believers, His branches. The good works of Christians

are fruit of the Spirit, fruit which the Holy Spirit, who dwells perseveres in the faith. The believing Christians are in them, brings forth from them. "The fruit of the Spirit is love, threatened at every turn by treacherous enemies who try to joy, peace, patience, kindness, goodness, faith, gentleness rob them of the jewel of faith, they are constantly challenged and chastity. Gal. 5:22. It is Rom. 8:14: "Whom the Spirit of by the devil, the world and the flesh. They have to go through God driveth, they find the children of God." The Spirit of God many tribulations, even endure many a severe inner has the believers in His hand, leads them on a level path, challenge, and there they can very easily go astray from the moves, animates and drives them unceasingly, propels love of God, from the grace of Jesus Christ. And so them forward, impels them to every good work. And also the everything depends on our resisting the enemies of our other thing, that Christians cleanse themselves from sins, salvation, standing firm in all temptations and temptations, guard against sins, is God's work and effect alone. "But he, holding fast to what we have in spite of all opposition, and the God of peace, sanctify you through and through, that preserving our good inclosure. Therefore the Scripture so your whole spirit, soul and body, may be preserved earnestly warns Christians against apostasy: "Take heed, blameless unto the future of our Lord Jesus Christ." 1 Thess. brethren, lest any of you have an evil and unbelieving heart, 5, 23.

which departeth from the living God. Hebr. 3, 12. Therefore

Hereby a Christian's course is marked out. Only the apostles repeatedly urge the Christians to fight: "Fight the command thou, my Christian, all thy works to thy God, begin good fight of faith; lay hold on eternal life, to which you have every new day's work with JEsu, in the name of JEsu, JEsus been called. 1 Tim. 6:12. Therefore the apostles strongly has it in his hands, JEsus will end it well. And if your strength exhort Christians to faithfulness and constancy. "Therefore, fails you on the way, look only upward. A sigh you send to my brethren, be ye steadfast, unmoveable." "Watch, stand heaven, "Oh, help, dear God," is enough. God hears, and fast in the faith, be ye stout, be ye strong. "1 Cor. 15, 58. 16, will "hasten to add his ability to thy weakness," and will give 13. "But abide in that which thou hast learned, and hast thee blessing and success. If the need of thy neighbor trusted." 2 Tim. 3, 14. "Be thou faithful unto death, and I will comes before thy eyes or to thy ears, if thou art called upon give thee the crown of life." Revelation 2, 10.

to do good and sacrifice, and thy heart feels no desire to do But here too, everything good comes from God. We owe so, call only upon God, who works the willing of good, and it to God alone that we are able to stand firm in the struggle also works the accomplishment, that thou mayest not and in the temptation, that we keep faith and loyalty to God immediately withdraw again the hand which thou hast until the end. Since the Holy Spirit brought us to faith and stretched out toward thy neighbor. If your Christianity seems sanctifies us in faith, He also sustains us in faith to the end. to you to be a very poor, small thing, if you miss the fruits of God, through His prophet, gives the assurance to believing righteousness in your life, then go and listen to God's word. Israel and to each individual believer: "I strengthen you, I also The living Spirit of God is at work in the Word, and it will lead help you, I uphold you by the right hand of my righteousness." you on the right path, drive you forward, propel you in Is. 41, 10. Christ says of His sheep: "My sheep hear My voice, righteous Christianity. Follow what the Saviour said to his and I know them, and they follow Me; and they shall never disciples: "Abide in me!" "Abide in my love!" Surely he who perish, neither shall any man pluck them out of My hand. The clings to Christ, the vine, and abides in him, bears fruit, and Father who gave them to me is greater than all, and no one much fruit, and ever more fruit; and when sin tempts and can snatch them out of my Father's hand." John 10:28, entices you, and causes you much trouble, oh, just then 29. Christ's sheep, which the Father has given to Christ from watch, plead, and pray, and behold, in the power of the Lord eternity, are in the hand of Christ their shepherd, and so also you will again and again overcome evil with good. Yes, that in the Father's hand, and None, nothing can and will pluck is the secret of godliness, that we take from God, from his them out of Christ's and the Father's hand, neither devil, nor fullness, what we lack, grace for grace, strength and power, world, nor even their own flesh and blood, their own fickle will and accomplishment.

heart. For the Father, as well as Christ, is greater, stronger,

Good works follow from faith. Of course, faith only shows than all their enemies. Christ, the Father holds us firmly in his its power in works when it takes deep and ever deeper root hand, and who can do anything against him? We are, through in the heart of the Christian. Only those who are grounded faith, determined in Christ's hand and in the Father's hand. in faith will then also take certain steps. That is why it is Thus the opinion of the Lord is that no one, nothing can rob necessary for us to remain, live, and grow in faith. That is us of our faith. The same is testified by the apostle Paul Rom. why Scripture urges growth in faith and knowledge. After all, 8:35-39: "Who shall separate us from the love of God? it is only faith that saves, not works at the same time. It is Affliction, or fear, or persecution, or hunger, or nakedness, or only that saving faith necessarily always brings with it good peril, or sword? As it is written, For thy sake we are slain all works. But only he who remains in faith and perseveres to the day long: we are esteemed as sheep for the slaughter. the end, only he who still believes in the hour of death, But in all these we overcome far because of him that loved becomes blessed. It does not help that one has believed for us: for I am sure that neither death, nor life, nor angels, nor a time in his life. Christ says: "He who perseveres to the end principalities, nor powers, nor things present, nor things to will be saved." Matth. 24, 13. And this does not happen of come, nor things high, nor things low, nor any other creature, its own accord, that one who has come to faith, now also shall be able to separate us from the love of God, which is in Christ Jesus, unbounded.

serm HErrn." No one, nothing, no affliction, no fear, no danger, no creature at all can or will separate us from the love of God in Christ. Why not? We overcome all these things far, abundantly for His sake, or, as the words in the basic text actually read, through Him who loved us. Christ contends for us, with us, in us, is himself all in the strife, and gives us the victory. We are united with Golt and Christ, with the love of God in Christ, through faith. And so no tribulation, no creature can take away our faith, can break the bond of faith that links us to Christ. Our faith is the victory that overcomes the world and all the distress and anguish of the world. But this faith that overcomes the world is the work and effect of the best, who sits at the right hand of God and has all his enemies and ours at his feet. St. Paul writes to the Philippians, and all Christians should be told this: "And I am of good confidence that he who began the good work in you will carry it out until the day of Jesus Christ. Phil. 1, 6. God has begun the good work of faith in us, and now God is not a man, that he should repent of anything, that he should leave unfinished a work which he had begun. So he will surely carry on this good work to the end, completing our faith and crowning it at last. St. Peter thus addresses the Christians: "Who by the power of God are preserved unto salvation through faith." 1 Pet. 1, 5. This is the working of God's power, that he preserves us in faith, and so preserves us through faith unto salvation. The same apostle, at the close of his epistle, calls out to the Christians, "Now the God of all grace, who hath called us unto his eternal glory in Christ JEsu, the same shall make you full, strengthen, establish, ye that suffer a little while. To the same be glory and power forever and ever. Amen." 1 Pet. 5:10, 11. The apostles remind us of God's faithfulness in their epistles to the Often. "Which (God) also will keep you steadfast unto the end, that ye may be blameless unto the day of our Lord JEsu Christ. For God is faithful, by whom ye were called unto the fellowship of his Son JEsu Christ our Lord." 1 Cor. 1:8, 9. "Faithful is he that calleth you, and he shall do it." 1 Thess. 5:24. "But the LORD is faithful, who will strengthen you, and keep you from evil." 2 Thess. 3:3. God hath called us according to his grace, translated us into the kingdom of his dear Son, into the fellowship of his Son JEsu Christ. And God is now faithful, remaining like unto himself, not forsaking his work and purpose. According to his faithfulness he keeps us in the fellowship of his Son, strengthens and keeps us firm in his word and faith, and preserves us from evil. God's faithfulness ensures and guarantees that we will remain faithful to God until the end.

And these are all great and precious and certain promises. There are no ifs and buts about them. They simply say: God will keep you firm until the end, God will prepare you, strengthen you, establish you, God will keep you from evil. So let every Christian take hold of these promises of God and make them his own, make use of them. Trusting in these promises, you can confidently approach your God, my Christian, when your little ship of faith begins to waver, when your little light of faith wants to go out, with the plea: Lord, strengthen my faith. If

If the devil terrifies you, if the world threatens you, if your own fickle heart worries you, take comfort in the word of your Saviour: No one will snatch mine out of my hand. If, in the midst of great affliction and temptation, thou wouldst be led astray from the love of thy God, say with Paul, Who shall separate us from the love of God? If in the feeling of your great weakness and powerlessness you do not know and see how you are to lead it out, if you think that now your faith is at an end, look up from your weakness to God, look at God's power and strength, and let it be told you: By the power of God you are saved through faith unto salvation. Thou must confess that God hath begun the good work in thee; thou believest in thy Saviour with all thine heart, and lovest him; ei, thou shalt also conclude that God will perform the good work until the day of JESUS CHRIST. Thou pledgeest thy Saviour daily anew faithfulness and obedience, and promiseest him that thou wilt be faithful unto him even unto death. But remember also the faithfulness of thy God, that God hath promised and pledged thee: God is faithful, who will also do it. Surely He will do it. And when thou hast finished thy course, and for all eternity, thou shalt give thanks unto him that he hath done it. G. St.

In memory of the blessedly deceased P. Christoph Heinrich Löber.

(Conclusion.)

At Löber's introduction in the Progymnasium in Milwaukee, Father Bartling Sr. held the speech on the words: "Do not be afraid, dear man. Dan. 10,19. With great care the deceased now administered his directorate and took special care of the religious education according to Conrad Dietrich and the symbolic books. One who took part in this and is now in the preaching ministry wrote only recently that this had been a wonderful lesson and that he and his fellow students had also learned something there. What the blessed vr. Walther wrote to him when Löber was appointed Director, was always before his eyes: "God bless your entrance and exit in the Progymnasium and give you the great grace to raise up a youth awakened by God; for if we gradually get a good portion of unconverted preachers, then good night, Synod! 1 Tim. 3:9."

When the faithful and conscientious man had devoted his energies to the institution for almost eight years, during which time the General Synod had taken it over and made it a full grammar school, and the number of pupils had also reached 225, work and care became too much for the aging man. And since the supervisory authority also said in its report to the Synod: "Our director, in whose loyalty no one among those who know him will doubt, is no longer sprightly enough as a result of his age. .. It is obvious that this must be remedied," so our Löber, with a heavy heart, submitted his resignation, which was also accepted by the Synod during its meeting in St. Louis; but he retained and, at the special request of the Synod, administered the office until July of the aforementioned year. The man, however, was still too spry and fresh of spirit to rest in the excerpt room, therefore he now preached in

various congregations of Milwaukee with well-known mastery. Two sermons from this time were published in the "Magazine", Vol. 18, p. 225, and Vol. 19, p. 302. When the Ebenezer congregation branched off from the Martini congregation in 1894, he served it with Word and Sacrament. It was like a ray of hope on a dark path for him when he was able to distribute Holy Communion again in July 1894, and he wrote in his diary on July 15: "Today, for the first time in nine years, Holy Communion was again distributed at Gotthold" (that is, in the church where his son is pastor).

Once again, however, God thought to make use of his gifts and place him in an office that was tailor-made for him. He was called to be chaplain and pastor of the two institutions, the "Lutheran Hospital" and the nearby "Wartburg Home for the Aged" in East New York. Recognizing this call as a divine one, he followed it and arrived in New York on August 14, 1894. Whoever thought that this position was a resting place would be very much mistaken. For our Löber, however, it was certainly not, who in his great conscientiousness carried the souls of every sick person in the hospital and every inmate of the old people's home, so to speak, in his hands. Soon the administrators of the institutions, soon also the whole conference, noticed what a wonderful gift God had given us, and respected the newcomer highly, and the sick and old clung to him with heartfelt love. In addition, he gladly helped out in various congregations with preaching, and wherever he appeared, he was gladly heard. It is true what Fr Küchle said about him in his funeral sermon:

"He was a capable preacher. He was not a brilliant, fiery speaker, but he was serious, forceful, thorough and truly edifying. He was also a faithful pastor, a friend and advisor to his parishioners and confessors. He was a faithful shepherd of the flock commanded to him. He faithfully served the congregations he was on the board of over the years and tried to promote them. God, the Lord, also bestowed blessings on his work. He made good use of the gifts and pounds God had given him, especially for the direction of the preaching ministry. In the direction of his ministry he did not seek his own glory, but only God's glory and the salvation of the souls entrusted to him. He also showed great faithfulness in the preparation of his sermons, as well as in all his other official work. His main endeavor was to show himself to his God as a blameless worker. He only wanted to serve his God and Savior. He sought to win the souls of his fellow men for the Lord, he sought to save their souls through service and work on the Word. In doing so, he also took care to walk carefully in his life and conduct, and to give no one offense or annoyance."

Unfortunately, God soon withdrew this precious gift from the institutions. Already on 30 December 1896 I received the following postcard from him: "I am sorry that I cannot be in your midst tonight. In the cold and damp weather I must not dare. Would most likely then be unfit for New Year. Give my best regards to all the brethren, and wish you all a blessed New Year, especially to you and your house." At the next meeting

When we met in his apartment on January 18, we noticed that the dear brother had not yet completely overcome a cold, or even the flu, but he was in a good mood and participated actively in the negotiations at the next large conference, so that it did not occur to anyone that his life was in danger. Like a bolt from the blue, therefore, the news that the following postcard brought struck me:

"Brooklyn, March 14, 1897.

. . . Last night at 11 o'clock, when our papa had just finished his sermon, he was attacked by such an unusual headache that he soon lost his senses, and we had to call the doctor quickly. It is a cerebral haemorrhage, and the doctor has just told us that it is a very bad case and that there is little hope... ..
Maria Löber."

Of course I hurried to his camp the next morning. He recognized and greeted me with joy, but soon wandered off in conversation, so that one noticed that he lacked the strength to keep his senses together. But when we came to the one thing that needed to be talked about, everything was clear with him and one could be confident: his soul is quiet in God's sight, he is sure of his salvation out of God's mercy through Christ. It remained like this for several days. One could not talk to him about earthly things, but if one began to talk about God's word and heavenly things, then he was on the point. Once, when his wife sang a song to him, he listened quietly. But when she had finished, he said to her, "You have left out one verse," and began it for her.

On March 17 he had another stroke, after which he lost consciousness completely, and when I came out on March 18 he was in agony. He soon passed away under our prayers and went to his eternal rest. On the following Sunday, March 21, in the afternoon, after a short service at the former home of the deceased, conducted by Father A. E. Frey, the funeral service was held at Father Frey's church in Brooklyn. At the request of the family I preached at the same on Ps. 62, 2. 3.: "My soul is quiet to God, who helps me. For he is my refuge, my help, my protection, that no fall shall overthrow me, how great he is."

About the further celebrations of his son, Father Gotthold Löber, reports still the following:

On Sunday evening the body left New York. By decision of the New York Pastoral Conference, my brother Paul accompanied the body to Milwaukee, where it arrived on Tuesday, March 23, at 1/2-1 o'clock in the morning, and was received by Papa's sons: Gotthold, Heinrich and Theodor Löber, and his sons-in-law: Fr. Sprengeler, Prof. Müller and Ferd. Gast, and was immediately taken to Fr. Sprengeler's house. When the coffin was opened, it appeared that the body had arrived here safe and sound. Papa lay in his coffin as if he were only asleep.

The funeral took place on Wednesday, March 24. At 12 o'clock the funeral service began in the apartment of Father Sprengeler, in which only the closest relatives participated and which was conducted by Father Ludwig Lochner. He read the hymn 358 and gave a speech on Ps. 16, 6, in which he explained that this word, which applies to the Lord Christ, also applies to the deceased in the following words: "I am the Lord.

had been fulfilled. Finally, he read the sixth verse of hymn 376.

Under the striking of the large church bell the coffin was carried by Gotthold Löber, Heinrich Löber, Father Sprengeler, Prof. Müller, Theodor and Paul Löber (the sons and sons-in-law of the Blessed) from the parsonage into the Trinity Church. In front of the steps of the altar and in front of the pulpit, as well as around the bier, flowers, palms and other ornamental plants were emblazoned, meaningful emblems of remembrance. Inside the church, the body was received by former students of Papa's from Concordia College here, who served as honor guard. Even before the service began, whole crowds of old friends from the various congregations of the city passed by the coffin to see the departed once more. St. Stephen's parish here, where Papa had served as pastor for many years, and St. Martini parish, the daughter parish of St. Stephen's, had deputized a special representation and sent magnificent flowers. From Chicago, Racine, Wis. and other places, relatives and friends had appeared. The large church was filled to the farthest corners with listeners when at 2 o'clock in the afternoon the great bell was struck again and the funeral service proper commenced. The order of service was: 1st Prelude. 2. male choir of the Trinity congregation: "Blessed are the dead," etc. 3. congregational chant No. 404. 4. mixed choir of the Trinity congregation (Latin, "since" Papa "was one of the first Latin students of our Synod") "Adoramus te, Christe!"

(We adore you, Christ!) 5. sermon by P. G. Kühle on Matth. 25, 21: "O thou pious and faithful servant" etc. 6. the last two verses of No. 84, as well as the two spiritual songs of the Concordia students: "Cast thy prayer upon the Lord" and "Whither, O weary wanderer thou", formed the conclusion of the celebration in the church.

After almost all those gathered in the church had passed by the coffin and the children and grandchildren had taken leave of the body of their father and grandfather, a long funeral procession moved to the beautiful "Forest Home" churchyard, where the deceased had bought a place of burial for himself and his family many years ago. After some verses of No. 417 had been sung at the grave, 2nd Osterhus, a good friend of the deceased, held a speech on 1 Cor. 15, 57, in which he portrayed Papa "as an excellent fighter of Christ and regretted that so many old, brave comrades, of whom the present time is still in great need, are called away". After the final hymn: "Now we let him sleep here" - we then "went home our streets". -

Löber served the Synod in the following offices: As Vice-President of the General Synod from 1884 to 1887; as a member of the Commission on Internal Mission of the General Synod from 1878 to 1884; as a member of the Electoral College from 1881 to 1884; as Visitor for Wisconsin from 1872 to 1875 and from 1879 to 1882; as a member of the Mission Commission for the Northwestern and Wisconsin Districts from 1876 to 1886; as Vice-President of the Wisconsin District from 1880 to 1886; as a member of the Board of Supervisors of Concordia College at Milwaukee from 1881 to 1885.

The deceased delivered the following lectures on doctrinal negotiations for the District Synod: 1. in the Northern District in 1874: "On the Daily Searching of the Scriptures"; 2. in the Wisconsin District in 1880: "A Well-Founded Lutheran Congregation Places Doctrine Above Life"; 3. in the Wisconsin District in 1881: "A Well-Founded Lutheran Congregation Considers All False Doctrine Contradicting God's Word a Dangerous Poison to the Soul." He also preached the synodal sermon at the opening of the fifth delegate synod in 1887. Cf. "Lutherans" 43, p. 78.

Besides this sermon Löber repeatedly gave pastoral sermons at synods and conferences.

On May 8, 1896, he was also to preach the pastoral sermon at the General Synod at Fort Wayne. The Synod, however, decided to hold session instead of worship at the morning session of that day, and the deceased wrote in his diary, "My labor in vain!" It shall not be. It will probably soon appear in print.

J. P. Beyer.

Notes from a lecture by Fr. Hübeneraus Kolberg in Pomerania about the Evangelical Lutheran Free Church in Germany.

(Continued.)

But how did the state church in Germany actually come into being? It happened like this. Luther of his time would have liked to establish the Free Church and the self-administration of the congregations just as you have it here now and as we have it in our Free Church in Germany. He himself spoke clearly about this. But the poor Christian people, as they had just come out of the Roman Church at that time, were in too great an ignorance, so that it was impossible that these people should have taken the church government into their hands. They first had to learn the little Lutheran catechism and thus the most necessary things for salvation. If they had done this, one might well hope that in time they could be educated to take the administration of the church in their own hands, as was proper. And because at that time there were just pious, godly princes who professed the word of God and the reformation of the church, they, as Luther expressed it, "took recourse to the office of love," and the pious, godly princes, "out of Christian love (for they are not guilty according to worldly authority)," have taken over the administration of the church, and the authorities, "not because they are authorities, but because they are members of the church," have taken up the cause, provided for the filling of parishes and schools with orthodox and capable preachers and teachers, for the further training of such, for the introduction of good and wholesome church orders, etc. And so this "emergency assistance" of those godly princes came into being, just as in an emergency, when no proper fire brigade is available or on hand, the first best helps to save and extinguish as best he can. This, however, was by no means intended to concede a right of the secular princes to govern the church, much less a dominion of the state over the church. On the contrary. Luther and his co-workers already recognized with a broad view the danger that could arise from ungodly



The result would be that the mixture of state and church would again be able to escape, and as in the papacy the church was mixed into >the state, so, it was feared, the state would now, conversely, be mixed into the church, and thus the reversed papacy, the "apap" (kapa, that is, pope, reversed "apap"), caesareopapism or imperial papacy would arise. Yes, when Luther noticed that such things were already beginning to stir in the "newly formed" consistories, he declared: "We must tear up the consistory, for we do not want, in short, to have the pope and the jurists in the church."

But the expectation that the simple Christians would in time be made capable of administering the spiritual priestly and royal power given to them by the Lord Christ, and that this power would then be restored to them by their temporary guardians, was not fulfilled. Rather, the longer the princes and lords saw the power of the church as a part of the sovereign power that belonged to them by right. Indeed, not even a hundred years passed before otherwise orthodox church teachers began to justify and defend the sovereign church regime as the actual, normal and God-ordained state of things. This is how the state church system came into being, which in our day has become so firmly established in theory and practice everywhere in Germany that whoever refuses to recognize it or even dares to fight it is considered a heretic. And this in the midst of the so-called "Lutheran" Church!

But what has become of the state-church system and how terrible the consequences of this horrible mixture of secular and ecclesiastical power, contrary to Scripture and confession, have been, is plain to see. To mention only a few main points: As soon as the church regiment lies with the secular power, the church is subordinated to secular politics and made subservient to it. The preaching of the divine word can and must no longer have free course, but must allow itself to be directed and pressed according to the will and interests of this world. It is well known how the Electors of Brandenburg, and later Prussian Kings, sought to suppress Lutheran doctrine and church, and finally did so, in order to bring about a "union" or unification between the Lutheran and Reformed Churches, which was popular with them and served the interests of the state, how the pious songwriter Paul Gerhardt lost his office and his livelihood because he did not want to shut his mouth and not allow the so necessary fight against Reformed heresy to be forbidden, and how still in this century those who did not want to accept the union solemnly introduced in 1817 were persecuted by the Prussian authorities. The latter, it is true, was not the worst. For the Church of God is never at its best than when it is persecuted. But the worst thing was and is that those who bow to violence against God's Word, and instead of confessing, deny, suffer eternal damage to their souls. The saddest thing is that in the false union, which has been formally and solemnly introduced in Prussia and several other states, but which nevertheless prevails in all German lands, even where the church still bears the Lutheran name, even where the Lutheran confession has ecclesiastical validity, not only are the Christians deprived of their priestly and royal rights, which the sovereigns have usurped in an ecclesiastical robbery, but also the Christians are deprived of their priestly and royal rights.

that they have also taken the royal office of the Lord Jesus Christ Himself and pushed Him aside. For in the German state churches it is no longer valid or asked what the Lord Jesus has said and how he wants it. This, they think, cannot be known at all, precisely because they, like the pope, consider God's word to be dark and unclear, but their own to be very clear and distinct. They do not even know any more who or what the Lord Jesus actually is. Thus all is darkened. Now the prevailing condition is this: In the state church every pastor and every professor can teach what he wants, and the people can believe what they want, live as they want, only they must render unconditional obedience to the orders and decrees of the so-called "sumpiscopus" or chief bishop, as well as to the "church authorities," the "high" chief church councils and con sistories, just as in the papacy. Only, in certain respects*) one could call the Staatskirchentum even worse than the Pabstthum. For in the Pabstical Church at least some definite doctrine (however erroneous) still holds good, while the State Church is the pure Pilate Church, with the question, "What is truth?"

(To be continued.)

Regarding stamp duty.

Repeatedly, and from several quarters, we have received inquiries and communications concerning the question of what kind of notes, which our pastors have to issue, are to be provided with tax stamps, and it might be profitable if we were to go into this subject somewhat more thoroughly than has been done hitherto.

The provision of the War Tax Act of June 13, 1898, which is here under consideration, reads:

"Certificates of any description required by law not otherwise specified in this act, 10 cts."

The meaning of these words has obviously not become sufficiently clear to many of those who have to follow them, as to our knowledge various tax officials have given different information about them. Reliable information about the subject matter can now be found in an Instructions Circular, which the highest tax official of the country, Tax Commissioner Scott in Washington, has addressed as Circular No. 503 to all officials subordinate to him, and in which he also deals with this point, and indeed repeatedly. The Circular contains 180 paragraphs. Paragraph 44 reads:

"Certificates of any description required by law not otherwise specified in this act, 10 cts. The first requirement necessary to subject any certificate thus generally described to tax, is that it shall be one which is required to be given by law, national, state, or municipal. All such are taxable, except those coming within the exception of sec. 17 - that is to say, those which are given strictly in the exercise of the functions - governmental taxing or municipal- of the State or corporation.

"Certificates given by an officer, not for public or governmental purposes, but for private interest

*) In other respects, of course, the papacy is worse again, because superstition and hypocrisy are even greater there and the great Antichrist has his seat there.

and use, are liable to tax if they are given in obedience to any law which requires them to be given when called for, etc. "

According to this, in the passage quoted from the Act of June 13, special notice is to be taken of the words, "required by law." In some States, as in New York, Michigan, Wisconsin, Iowa, Minnesota, Nebraska, Oregon, Nevada, Washington, Dakota, Idaho, the pastor is required by State law to make out and deliver to persons whom he has married, in all cases, or if they require the same, a certificate of the marriage having taken place. Thus, for instance, says a law of the State of Missouri, adopted April 11, 1895, not yet found in the Revised Statutes, but only in the Session act of the said year:

"Every person solemnizing marriages under these articles shall issue and deliver to the parties of such marriage a certificate thereof, which shall be furnished in blank by the officer who issues such license, setting forth the name and residence of such parties and the date of such marriage and the county where such license was issued and the date of same, and such certificate shall be prim a facie evidence of the facts therein stated."

Where, therefore, there is such a state law, or a similar one, the marriage certificate so prescribed is a "certificate required by law," and must, therefore, before it is delivered to the persons to whom it is issued, be stamped with a tax stamp of 10 cents; and where the law prescribes two such marriage certificates, one for each of the persons married, the two certificates issued under the law must be taxed with 10 cents each. If, on the other hand, the law does not prescribe a marriage certificate, or if the married persons wish to have another one to frame in addition to the legal marriage certificate, this is not a marriage certificate required by law and therefore does not fall under the tax law. The same applies to baptismal certificates and confirmation certificates, which are also not required by civil law and are therefore not taxable.

Also exempt from tax, however, are all those certificates required by law which are not intended for the private individuals concerned, but for the state and state officials as such. This distinction is also made by the Supreme Tax Commissioner in his Circular, when he says paragraph 31:

"A marriage certificate, to be returned to any officer of any State, county, city, or town, to constitute part of a public record, requires no stamp. A marriage certificate issued by the officiating clergyman or magistrate and given to the parties if required by law must be stamped at the rate of 10 cts."

And paragraph 29:

"Return of birth, certificate of death, and certificates of the registrar as to the facts declared concerning birth, marriage, or death, are none of them held to be subject to the stamp act imposed upon certificates, in view of the fact that these certificates are given in pursuance of State laws for public purposes."

Accordingly, all certificates required by law to be delivered to the state, county, or city officers are consistently exempt from taxation.

It may still be of significance to our congregations that paragraph 36 of the repeatedly cited Instructions Circular reads:

"A stamp is required on a certificate of incorporation."

When a municipality is incorporated, the officials who receive the certificate of incorporation should check that the document bears the required stamp.

In response to the question of who is to supply the revenue stamp, the Instruction says in paragraph 161:

"In regard to who shall pay for stamps required on documents, this office cannot dictate. It is the duty of the person, firm, or corporation issuing the instrument to see that it is duly stamped, and a penalty is provided for neglect in so doing, and the inference is drawn, that the person, firm, or corporation issuing the instrument shall pay for the stamp required."

But in relation to certificates which government officials are to issue, Clause 25 states:

"Certificates required by law issued by a Department or Officer of the Government at the request of private persons solely for private use, should be stamped. The stamp should be furnished by the person applying for the instrument and for whose use and benefit the same is issued, and should be affixed before the document is delivered."

Thus, under this provision, municipalities would have to bear the cost of taxing their certificate of incorporation. A. G.

To the ecclesiastical chronicle.

America.

Difference between "expansion" in the state and in the church. The "Lutheran" never deals with political topics. It does not, therefore, follow the example of most of the ecclesiastical papers of this country, which now more or less eagerly treat in their columns the political question of the day, whether the so-called "expansion" is compatible with the Constitution of the United States or not. This is a question to be decided from reason, and not from God's Word. It is therefore none of the business of an ecclesiastical paper. Luther would say, This is a question not for theologians, but for "lawyers" and "reasonable men." But it is the business of an ecclesiastical journal, and therefore also of the "Lutheran," to point out a confusion of church and state which has arisen in the treatment of the political question of the day. Sect preachers talk as if the general secular rule of a particular people were as much a settled matter with God as the general propagation of the Gospel. Thus a sect preacher in St. Louis recently said in public disputation that the English-speaking people are *destined* to rule the whole world. This is raving and an atrocious mixture of church and state. That the church should extend over the whole earth, Christ expressly commanded, Marc. 16:15: "Go ye into all the world, and preach the gospel to every creature." On the other hand, Scripture says nothing about any nation having the same command and promise for its temporal government. It does the sectarians little honor that they know so little how to distinguish the kingdom of Christ from the kingdoms of this world. As for the kingdoms of this world, it will remain so until the last day, as it is written in Matthew 24:6, 7: "Ye shall hear wars, and the noise of wars. ... For nation shall rise against nation, and kingdom against kingdom; and there shall be pestilences, and troublesome times, and earthquakes from time to time." Instead of twisting people's minds with thoughts of universal world domination, we should be

the sect preachers rather point out the signs of the last day in the daily events and exhort the people to repentance so that they escape the wrath to come. That would be their office. F. P.

For the benefit of an Episcopal church, a so-called "minstrel show" was held in Arcola, Illinois, by forty ladies "of the best society." So reports a local political paper, and at the same time gives a detailed account of the insipid jokes which the ladies "of the best society" let go out of their mouths "for the benefit of the Episcopal church" "before the largest audience that was ever assembled in the opera house of Arcola". Then followed negro dances, living pictures, etc., but all "for the good of the Episcopal Church." Have not the world and the so-called Church become mad and foolish nowadays? F. P.

A pretty clear example of how, by the sensational preachers among the sects of to-day, the church is brought into contempt among the world's children, was recently reported from Sedalia, Mo. There a Methodist preacher has for some time been preaching very particularly sensational "sermons," which he seeks to make known by banners on the street cars and over the main streets of the city, and in all sorts of other puffery-like ways, so that the curious multitudes will come to his "church." Two weeks ago, when an important case was being tried in the criminal court of that city, this new-fangled "preacher" addressed a request to the presiding judge that he might arrange for the jury to attend the "service" in his church on the following Sunday under the guard of a sheriff's deputy. The judge reserved time for consideration, and then refused the request. And on what grounds did he base his answer? He argued that with the kind of preaching now so popular on sensational subjects, there was no way of knowing what the jurors would get to hear in church. They could easily be unduly influenced by the "sermon" in their judgment of the pending case. Such is the judgment of a secular judge, and thus condemns all those preachers who, instead of preaching repentance toward God and faith in the Lord Jesus Christ according to the holy Scriptures, treat some political or social or other question in the pulpit, making the place which is supposed to be God's house into an entertainment hall, to the disgrace and dishonor of the Christian name which they nevertheless wish to bear. L. F.

The Pabst Church and its reputation. A local Pabstblatt writes: "When the Archbishop of Montreal heard that the apostate priest Chiniquy was dying in his city of residence, he sent him a fatherly admonition to reconcile himself before his death with the church he had blasphemed and persecuted. The apostate rejected the invitation and went unrepentant over into eternity." So far the pope's paper. One can only blaspheme something holy or good. But Pabstism is nothing holy or good, but the abomination of all abominations. It substitutes the word of God for the word of the pope, and the merit of Christ for the works of men, and thus continually leads millions of people into hell. Chiniquy may have said evil things now and then about the Pabbacy in details which an investigation would not have confirmed. But much, much greater is the number of evil things which he has concealed or which he has not properly punished. Chiniquy has not yet uncovered the whole abomination of Pabstism, as Luther and the Lutheran Confession have done. Pabstry is generally thought to be better than it is. Pabstry is much worse than its reputation. F. P.

Bazaar. If a Christian carries on an honest business of selling, he is in a profession pleasing to God; and if, from the honest profit of his business, he is motivated by love to Christ and his word, thus

If a man, for God's sake, gives church contributions, he acts rightly and does good works. But neither a Christian congregation, as such, nor an association within the congregation, as such, has the purpose and the profession of conducting sales business. If this nevertheless happens, then something quite extraordinary happens, something very remote from the profession of a congregation or even of an association in the congregation. Everyone, friend and foe, will therefore immediately ask: Why and for what purpose does it happen? The indisputable answer will be: It is done to make a profit for the parish treasury or for other church purposes, etc. But that will not be all that is said, or yet thought, about it. Many, both within and without the congregation, will regard the matter as if the true motive for Christian giving, namely, gratitude for the experienced mercy of God, were being more and more set aside, and as if the gospel of Christ were no longer powerful enough to raise the money necessary for church purposes, so that one must resort to other measures. But if such a judgment is to be feared in a matter which is certainly not commanded by God, and which can therefore be undertaken with a perfectly clear conscience, then for a Christian congregation and all who belong to it the serious admonition should come into force: "Avoid all evil appearances," 1 Thess. 5:22, as well as the further admonition that we should not give any trouble either to the weak members of the body of Christ or to those who are outside. Cf. Rom. 14. 1Cor.8. 2Cor. 6, 3. Col. 4, 5. 1 Thess. 4, 12. etc. For these and other reasons, Christians should in no way participate in so-called church fairs and the like, but should seriously object to them, even if no strangers are begged for objects to sell or invited to buy. Our dear Lutheran Church is so richly blessed by God that, out of gratitude for it, it should seriously guard against putting itself on a par with the world and the sectarian churches, or allowing itself to be put on a par with them. Here, too, Romans 14:16 should ring out: "See to it that your treasure is not blasphemed"

From World and Time.

The will of a drunkard. The murderer Hoche, executed last year in Bautzen, wrote a testament on the eve of his execution, in which the following passage appears. "If I ask what made me a murderer, I know only one answer: the liquor. It started slowly. Even from a child I saw it no other way. My father was a drunkard, and in his drunkenness he froze to death in the snow and died miserably. You fathers who are drunkards, consider that by your evil habit you poison the blood and by your evil example the lives of your children! When I left school I became a mason and drank my liquor, as I suppose all masons do. At first I was a hard and good worker and earned my good money. But the more I earned, the more I drank, and the more I drank, the more the desire and strength to work disappeared. Slowly but inexorably, I went downhill. I made the acquaintance of the penitentiary and the correction house. But when I was out, the drinking started all over again. At last I no longer worked at all and let my wife feed me. I was satisfied if she gave me the money I needed to get by; if she didn't give it to me, I beat her. My stepchildren had to fetch me the devil's stuff, early before they went to school and in the evening when they came home from work. Schnapps was my first thought, my first and last drink of the day. I don't want to tell you what I did that was so disgraceful,

because the liquor robbed me of all willpower, so that I followed only my animal urges. Finally I killed my wife. That was the last link in the chain of sins and shameful deeds to which only the liquor tempted me. The warning call goes out especially to you, my friends and drinking companions, who we sometimes sat together. Turn from your evil ways. My example shows where it leads. Throw the bottle of liquor against the wall, while there is time." (Volksfreund.)

A wonderful preservation.

At the beginning of autumn 1848 I visited my parents in Nuremberg from Munich. I was happy to be back in my parents' house. I shared the bedroom with my brother, who spent the first years of his legal practice. On the bed in which I slept, my father used to take a nap. It was still the happy time with me when it was something quite strange if the nightly sleep was interrupted. Once in the night I woke up, it seemed as if something crackled next to me: it couldn't be mice, I thought; an unexplained fear seized me and drove me out of bed. I jumped out, and at the same moment a piece of the ceiling fell with a great crash straight on my head. The whole thing happened faster than I am writing it here. As I stood there, one o'clock struck on the church tower. My brother, who had his bed against the opposite wall, woke up, saw me standing in front of his bed in my shirt and asked what was wrong. I told him there was a piece of blanket fallen down. So, he said, having satisfied himself that everything else was in order, turned over and went back to sleep. I myself went into another room where there were vacant beds, lay down in one, and then slept into the day. When I appeared in the family room, my mother, who in the meantime had been in that bedroom to bring fresh linen to Sunday, and had seen what had happened there, received me with an agitated exclamation: "By a hair you were a child of death!" And, indeed, I might have been. The piece of blanket was of great girth and thickness, and probably more than a hundredweight in weight, so that it would certainly have crushed my head. Rain had been collecting in the gutter, which lacked the necessary inclination, for some time, and had seeped through and softened and loosened the ceiling in that corner. One had not noticed it until it came to a dissolution. But what was the connection between the loosening of the blanket and the sleeper? Could such a soft crackling awaken one so deeply asleep? Hidden connections take place between us and the things that surround us. And in these connections there is a higher power that we know. (Luthardt, Erinnerungen aus vergangenen Tagen, p. 167 f.)

Death notices.

Once again it has pleased the Lord of the Church, according to His inscrutable counsel and will, to transfer a fine faithful servant from the contending to the triumphant Church, as in the past

Johann Friedrich Wilhelm Kuhlmann, pastor of Trinity Lutheran Church in Cumberland, Md. He was born November 19, 1861 at Farmers Retreat, Ind. He was baptized and confirmed by Wichmann. He received his theological education at our seminary at Springfield, Ill. from which he was discharged in 1887 after passing his examinations. He received his first call in August of the same year to the local congregation in

Cumberland with the parochial churches of Lonaconing and Barton, and devoted himself with all fidelity, great zeal, and great self-sacrifice to the service of his Saviour's church. Although in his last years the work exceeded his strength (he was suffering from tumescence of the throat), he nevertheless discharged his ministry without neglect, until in November last year the doctor bade him take care of his rest. From then on his strength visibly dwindled, until on January 14, in the evening at 7 o'clock, he entered into eternal rest after severe suffering. Now he shall rest from his labors and many struggles. He fought a good fight, he kept faith. He has completed his course; from now on the crown of righteousness is attached to him, which his Lord and Saviour will also give him. In August 1887 Father Kuhlmann married the virgin Emilie, née Kretzmann. Six children sprang from this happy marriage, of which the youngest is only two months old; one has hurried ahead of the father into eternity. His death is a great loss to his wife and children, as well as to the congregation, as he was a faithful husband and father and a diligent pastor. God comfort all after and with his grace. I. W. Halboth.

Cumberland, Md, January 19, 1899.

On the 19th of January, at Bremen, Ind. died, believing in his Saviour, teacher sm.

Georg Wambsganß

after a long infirmity at the age of 56 years, 1 month and 4 days. The deceased, who came to America in his tenth year, was educated in our school teachers' seminary while it was still at Fort Wayne, entered the school office August 15, 1863, and thus held the same nearly 35 years. He served as teacher at the following places, Wilshire Tp, Van Wert Co, Ohio, 3 years; Crete, Ill, 4 years; Chicago, Ill, 14 years; Bremen, Ind, 14 years. On July 1 last he resigned his commission and moved to his farm near Bremen. The hoped-for bodily invigoration did not come; according to God's inscrutable counsel, his strength diminished from day to day, until at last he was allowed to enter the rest of God's people, haggard, languid, and weary. On the 22nd of January his mortal shell was consigned to the earth. We have good confidence that by grace God brought him through much toil and struggle to eternal victory. The surviving relatives are: The widow Elisabeth, nee Germann, five sons and one daughter. Aug. Wilder.

Inaugurations.

On 4 Sonnt, d. Adv. R. Th. Schlüter was introduced to the congregation at Courtland, Minn. on behalf of the responsible presidency, assisted by Prof. A. Ackermann of J. Schaller. Address: Rev. IN. Scdlucter, Oourtsucl, Ickinn.

By order of the Honorable Presidency of the Iowa District, on the 2nd of Sonnt, n. Epiph. R. Martin Brueggemann introduced to his new parish in and near Elma, Howard Co., Iowa, by A. Dommann. Address: Rev. Lturtln Lrue^oroann, Llrua, Ho^vsrä Oo., go".

By order of Hon. Praeses Rösener, R. Th. Siek was introduced on the 3rd of Sonnt, n. Epiph. in the Peace Parish at Rolls, Mo. by E. Lehmann. Address: Rev. H Siek, Box 146, Roll", kNslpo Oo., Llo.

By order of the Honorable Praeses Wegener, on Sunday. Septuagesimä R. W. G. Hußmann was introduced to his congregation at Decatur, Ala. by C. E. Scheibe. Address: Rev. IV. O. HÜ88INLQQ, Decatur, ^1a.

As a result of an order received from the Presidium of the Eastern District, R. TheodorAndreeam was appointed on Sunday. Septuagesimä under assistance of RR. A. Hering and W. Oldach in his congregation at North Tonawanda, N. D., introduced by Bro. O. Scholz. Address: Rev. Itiso. ^nckree, 49 Rrlckorlks81st, Aortü 1OQL>VLN<IL, NILALrs Oo., 15th inst.

Church dedications.

On the 3rd of Sunday, A.D. Epiphany, the Lutheran congregation of St. Peter's at Deshler, Nebr. consecrated their new church (32X56 and 12X24 feet for niche and sacristy - tower 87 feet high) to the service of God. Prof. Weiler and Häßler and Hartmann (English) preached. W. Cholcher.

On the 3rd Sunday, A.D. Epiphany, the Lutheran Immanuel Parish near Nor d-Enid, Okla. consecrated its newly erected building to the service of God. Preachers: Father Emil Mähr and Louis Jockey.

On Sun. Septuagesimä the First German Lutheran Zions-Congregation in Bridgeport, Conn. consecrated their new church (34X54X16 feet, with choir, altar niche, sacristy and 75 feet high tower) to the service of God. The sermons were preached by kD. H. C. Steup and E. H. Fischer. The consecration was performed by

H. Spannuth

School Inaugurations.

On the 2nd of Sonnt, n. Epiph. the St. John's parish at Decatur, Ill, dedicated their new two-story brick school with theeweM to the service of Christ. The building, 70X40 feet, contains 4 school rooms and a meeting hall for the youth club. Festive preachers were Professors G. Mezger and Bro Streckfuß. Speakers in front of and in the school building wereW . Heyne spoke.

On 2 Sonnt, n. Epiph. the Lutheran St. Paul's congregation at Ottawa, Canada, dedicated their newly built school (32X58 feet, two stories high). Preaching were 1k. H. Wentz and Wilh. Moll.

Iowa District.

The members of the Jow District are informed that the undersigned feels compelled to resign from the Presidency of the District. Therefore, in all matters pertaining to the Presidium, please contact the Vice-President, Mr. 1. J. Horn in Germantown, O'Brien Co., Iowa, as of today. E. Zürrer.

Revenue into the Illinois District coffers:

Synodical treasury: Chrism. coll. by H. Koboldt of P. F. Zegel's congregation at Effingham -4.25 and P. Jöckel of the congregation at Richton 9.40; Evensong coll. by R. J. Fieg of the congregation at Champaign 9.75; 1st Haake of the congregation at Elk Grove 16.16, k. K. Schmidt's congregation at Chicago 14.27 and of N. N. 1.00. (S. -54.83.)

Field Preacher Fund: Fr. Reinke in Chicago from Julius Zühlke 1.00 & Fr. Hallerberg, Jr. from St. Jacobi Parish Sunday School in Quincy 5.00. (S. -6.00.)

Polish Mission in Chicago: Fr. Succop in Chicago from the Young Fri. 15.00, from the Jungfrver. 25.00 and from Mrs. N. N. 5.00. (S.-45.00.)

InnerMisfion: From Chicago: P. Füllings Gem. 10.75, through F. C. Schultz in S. Chicago from the Imm.Gem. 26.69, k. Engelbrechts Gem. 17.50 and teacher Kopittke 1.00, P. Uffenbecks Gem. 8.85, P. J. E. A. Müllers Gem. 31.00, by Wilhelmine Eichmann 2.00, 1st Reinke by Julius Zühlke 2.00, k. Succop by Wilh. Niederhelmann 1.00 and Gerb. Meyne 2.00. Fr. Schwarzkopf at Willow Springs from the mifsonary of the Bödeker family 2.52, Fr. Budach at Washington Heights from Mrs. Dora Hemmrich 2.00, Fr. Weisbrodt at Mount Olive, missionary hour coll., 6.00, 1st v. Törne v. d. Gem. at Algonquin 4.51, Fr. Gübert v. d. Gem. at Baldwin 2.60 & Fr. Holst, Coll. d. Gem. at Campbell Hill, 1.75. (P. -122.17.)

English Mission in Chicago: From Chicago: k. Engelbrecht by E. G. F. Brill 3.00, P. Werfelmann by Father Uhlenhaut .50, by Wilhelmine Eichmann 2.00 and P. Lücke by s. Gem. 3.60. (S. 9.10.)

Negro Church at Dry's School House, N. C.: P. J. H. Haake in Elk Grove v. Christ. Voigts 2.00.

Building of a Negro Church: By P. Müller in Echester from the Women's Assoc. 5.00.

Negro School in Salisbury, N. C.: 1. brewer in Crete of Anna Steuber .50 u. her twin brothers Friedrich u. Theodor.50. (S. 1.00.)

Negro Mission: Fr. Wagner in Decatur v. Miss M. Hahn 1.00, Fr. Haakes Gem. in Elk Grove 9.20, Fr. Engelbrecht in Chicago by Mrs. K. Schultz 3.00, 1st Weisbrodt in Mount Olive by Bro. Lucht .25, Fr. Reinke in Chicago by Therese Peltz 2.00, Fr. Gübert by the Gem. in Baldwin 1.00, Fr. K. Schmidt in Chicago by Ad. Sieckmann 1.00, P. Weisbrodt in Mount Olive by Wwe. Manske 5.00, by R. J. Fieg, Coll. of the Gem. in Champaign, 7.75, P. Succop in Chicago by Jünglver. 10.00, k. Brewer in Eagle Lake from Freddie, Louis & Walter Waßmann's piggy bank 1.75. (S. -41.95.)

Jewish mission: Wilhelmine Eichmann in Chicago 1.00, k. Grörich v. d. Gem. in Lost Prairie 3.75 u. P. Brauer in Eagle Lake from the God's box 1.81. (S. -6.56.)

Emigrant Mission: Fr. Wagner in Decatur v. Frl. Herodt 1.00. Gentle Mission: By F. C. Schultz of the Imm.Gem. in South Chicago 23.60, by F. Collmeyer, Epiphaniascoll. of the Gem. in New Minden, 10.68; from Chicago: k. Uffenbeck, thank offering from Mrs. Wilhelmine Kammann, 5.00 & from Heinr. Lense 1.00, P. Reinke from Julius Zühlke 2.00, k.

K. Schmidt v. Addie Meier .50 u. Ernst Plenekowske .50, k. Müllers Gem. in Echester 11.60. (S. -54.93.)

Mission in Cuba and Porto Rico: D. Hallerberg Jr. of the St. Jacob's Parish Sunday School in Quincy 10.00.

Support Fund: Coll. v. P. Schmidt's Gem. in Freeport 6.80, v. P. Pissel in Eberle 5.00 u. v. s. Gem. 5.00, k. J. E. A. Müller in Chicago v. F. Wolfs 5.00, P. v. Törne v. d. Gem. in Algonquin 10.25, P. Müller in Echester from the Women's Conv. 5.00, P. F. M. Große v. d. Conf. in Proviso & vicinity 10.10, P. Bergen in Litchfield, Coll. d. Gem, 4.10 & contribution L.M., P. DrögemüLer o. b. Nrttngton Heights Past.Conf. 4.25 & from poor box of P. Brauer's comm. in Niles 5.00, P. Döderlein in Marengo v. d. Fox River Past.-Conf. 7.57, P. Hallerberg Jr. from the Sunday School of St. Jacob's Parish in Quincy 25.00, P. Brauer in Eagle Lake from Wwe. D. M. 5.00. (S.-100.07.)

Student G. Koch in St. Louis: P. Jöckel in Richton a. d. bell-bag 7.90 u. v. women's ver. 6.70. (S. -14.60.)

Students in Springfield: By H. Koboldt in Effingham v. Women's Ver. for Carl Frankenstein 5.00, Fr. Plow in Chenoa from St. Paul's Parish in Dates Tp. for Stud. Chr. Bränning 8.00, Fr. Traub in Aurora v. Young Fr. for W. Graf 10.00. (S.-23.00.) Arthur Brunn in Fort Wayne: P. Haakes Gem. in Elk Grove 9.40.

College students in Milwaukee: From Chicago: P. K. Schmidt for Gehrs, Kaub u. Metzger v. Jünglver. 10.00 and Frauenver. 30.00, P. Succop v. Jungfrver. for R. Meyer 15.00 and E. Lams 15.00; from Eagle Lake for Herm. Brewer v. Joh. Sch. 1.00, Wwe. Sch. 5.00 & F. W. 5.00. (S. -81.00.)

Seminarians in Addison: Fr. Miracle in Chicago v. Young Fr. f. A. Love 12.00 & f. Wukasch from the Young Fri. 4.00 & Women's Rev. 4.00, Fr. Haake's congregation in Elk Grove for Fr. Garbisch 18.80, Fr. Schuessler in Joliet from the Young Friars for Fr. Alb. Sieving 7.50, by Prof. J. L. Backhaus f. Chr. Markworth & Friedr. Laatifch of P. Strasen's congreg. & of the Young Frver. in Watertown, Wis. 2.00, Muller in Echester of the Women's Ver. f. Ad. Love 5.00, P. Brewer in Eagle Lake, Coll at ? Herm. Meyers Hochz. f. Paul L. Scheer 1 p.m. (p. -78.30.)

Herm. Kowert in Concordia, Mo.: By H. Koboldt in Effingham v. Frauenver. 5.00 u. aus der Missionsbüchse .67. (S.-5.67.)

Deaf and Dumb Institution in North Detroit, Mich.: D. Weisbrodt v. s. Gem. in Mount Olive 5.80.

Deaf and Dumb Mission: by Kassirer Th. Menk in St. Paul, Minn. 36.65; from Chicago: D. Nützel! by the congregation 23.20, D. Werfelmann by Father Uhlenhaut .50, Father Arthur L. Reinke by the Taubst. congregation of Our Saviour 50.00, Father A. Reinke by Therese Peltz 3.00, Father Succop by Mrs. N. N. 5.00 and Mrs. Messmann 1.00. (P. -119.35.)

Mission School at Columbia Heights, Ill: ? Brewer in Crete by J. O. Piepenbrink 5.00.

Home for the Aged in Arlington Heights, Ill: A. Reinke in Chicago v. Therese Peltz 2.00, P. W. Hallerberg, Jr. v. Sunday School of St. Jacob's Parish in Quincy 10.00. (S. -12.00.)

Orphanage in Des Peres, Mo.: Fr. ? W. Hallerberg, Jr. of St. Jacob's Sunday School in Quincy 10:00 a.m., Fr. Penalties in Wine Hill, Thanksgiving Offering of Heinrich Walters, 10:00 a.m. (S. -20:00.)

Orphanage in Addison: -81.28 and -76.07. (S. -157.35.) NR. Treasurer G. Ritzmann receipts individual items.

Mission in London: Fr. W. Hallerberg Jr. of the Sunday School of St. Jacob's Parish in Quincy 10.00.

Mission in Hamburg: P. Succop in Chicago from the Jünglver. for printed matter 10.00. Total: -1011.08.

NR. In last receipt read under "Danish Free Church": From D. H. Brauns (not Brewer) in Nashville 5.75.

Addison, Ill, January 28, 1899.

H. Bartling, Kassirer.

Income to the Southern District coffers:

Inner Mission: Missionsfestcoll. der Gemm. der??: Kaspar -27.00, Bernthal 124.01, Wenzel 37.00, Robert 18.20, Wunderlich 14.60, Jäbker 58.00, Krämer 40.15, Förster 25.00, Kuppler 8.55, Heinemeier 14.05, Scheibe 17.50, Gans 46.10, Barthel 42.00, Buchschacher 74.00, Brirkmann 73.65, Brommer 40.00, Wäch 30.00. Coll. d. Gemm. d. ??: Eckhardt 12.00, Oertel 42.00, Hopmann 4.40, Brommer 6.45, Oertel 5.20, Jäbker 15.50. D. Wegener's women's and young women's missionary meetings 15.00, 15.00 and 10.00. P. Crämer's women's missionary meetings 4.55, 3.60 and 4.00, von s. young women's missionary meetings 7.40, 3.60 and 4.00. D. Krämer, profit made by the sale of synodal reports, .20. From the New Orleans Missionary Society for Clinton, 25.00 and 12.90. D. Bernthal, Kindtcoll. to A. Mertink, 1.50. Coll. for the ordination of Cand. Wenzel in New Orleans 25.00. D. Kilian, Hochzcoll. at Wagner Teinert, 8.20; at Meißner - Teinert 7.75, Kindtcoll. at J. Bohot 2.25, at W. Teinert 1.70. P. Bernthal, Kindtcoll. at E. Symm, 2.25. ? Sieck, Christmas offering by N. N., 25.00, by N. N. 3.00. ? Gans, Weihnabdmahlscoll., 10.60. P. Buchschacher, Epiphcoll. s. Gem., 9.35. P. Niemann v. Wwe. Lahnsen 5.00. ? Disc of N. N. as thank offering 1.00. P. Hopmann, Weihncoll. s. Gem., 5.00. (p. -993.41.)

Synodal treasury: P. Reinhardt, reformation coll. of his congregation, 6.70. congregation of the ??: Nische 6.25, Wegener 10.75, Seil 6.40, Oertel 3.55, Crämer 25.00. (S. -58.65.)

Support fund: P. Bernthal, contribution, 2.20. Oertel, confcoll. in Shiner, Tex, 13.00. Fr. Jäbkers Gem. 8.00. D. Schaaf, Colt, at the baptism of his child, 4.00. D. Bernthal, Hochzcoll. at Gerfch-Wukasch, 11.00. Fr. Gresens v. N. N. 2.10th D. Bernthal, Hochzcoll. b. Urban-Wünsche, 12.00. D. Kilian, Kindtcoll. b. E. Nielscher 2.25. P. Sieck v. N. N. .50. P. Seils, Thank Offering v. N. N., 2.00. Coll. on Thanksgiving Day 7.80. Fr. Gresens' Coll. 6.30. Fr. Risches' Coll. 6.00. D. Birkmann's Coll. 14.00. Fr. Niemann, Coll. on Thanksgiving Day, 2.00. Fr. Sieck by Fr. P. as Christmas offering 1.00. (p. -94.15.)

Negermission: P. Hopmann von Fr. O. Hufe 1.75, by F. W. Reinke 2.00. Fr. Gresens v. N. N. 1.00. Fr. Krämers Schulk. 4.80. Fr. Reinhardt, Beitr. v. individual Gl. s. Gem., 4.00. Fr. Sieck v. A. Löhre.50, by A. Kunzes Kindern.50. k. Krämer v. P. Prost 1.00. P. Kilian v. M. Jannasch 2.00. k. Bernhals Gem. 16.75. Kindtoll. b. J. Blasig 2.50, Hochzcoll. b. Urban-Wünsche 8.00. Fr. Ernst's Gem. on Thanksgiving Day 11.25. Fr. Hodde's Gem. 1.50. Fr. Nische v. N. N. 1.00. k. Krämer v. einz. Glied, s. Gem. 4.00. p. Eckhardt v. W. Hemann .50. p. Birkmann v. Bro. A. Pillack 5.00. p. Langelett, Kurien, 1.50. p. Scheibe by Aug. Marquardt .25, by Geo. Riedel .25. (S. -70.05.)

Heathen Mission: Fr. Mörbe v. Lucie Sinn 2.00. Fr. Kilian v. M. Jarmasch 3.00. (S. -5.00.)

English Mission: P. Oertels Gem. 1.70.

Parish of Lyons, Tex.: Coll. of parishioners: Kaspar 3.00, Bünger 4.75, Bernthal 12.00, Birkmann 17.50, Förster 34.75, Buchschacher 14.70, Brommer 3.25, Rudi 7.85, Ernst 10.00, Krämer 8.25, Nische 5.00, Sieck 12.00, Langelett 2.50. (S. -135.55.)

Needy in Wisconsin: Bro. Brommer by N. N. 1.00. Bro. Forester by Mrs. Lütke 10.00, Mrs. Roehling 1.00, by N. N. 1.00. (S.-13.00.)

Orphanage in New Orleans: Fr. Sieck from Oskar and Bertha Schneider, .50 each, Selma and Walter Schneider, .25 each. From Mrs. Lambert, New Orleans, 5.00. Fr. Buchschacher, Hochzc. Niemschk - Schiwart, 3.90. Fr. Barthel, Weihnoll. s. Gem., 5.00. Fr. Brommers Gem. 13.65. Fr. Sieck, Weihngabe v. N. N., 1.00. Fr. Scheibe, Christfoll. s. Gem, 7.00, by Miss Aug. Steindorsf 1.00, by Aug. Marquardt.50. Fr. Seils' Gem. 6.01. Fr. Gans, children's service coll., 8.35. Fr. Gresens by N. N. 1.00. by Geo. Koschel 1.00. (p.-54.91.)

Studentenkasse: For Bernh. Fritsche: P. Kilian, Kindtaucoll. b. Aug. Zoch, 3.55. For H. Liepke: P. Mörbe, Kindtaucoll. b. Aug. Fischer, 1.50, von s. Gem. 14.20. For I. Behnken: P. Gresens v. N. N. 1.00. P. Birkmann, Kindtoll. b. E. Waiser, 3.35. P. Wächter, Kindtoll. b. W. Eifert, 1.25. k. Eckhardt's Gem. 5.00. p. Birkmann, Kindtoll. b. Jakob, 5.75. for O. Ernst: p. Ernst, Hochzcoll. b. Sohns-Borjack, 4.00, Kindtoll. b. H. Karcher 4.25. p. Eckhardt's Gem. 4.50. for E. Buchschacher: p. Buchschacher's Gem. 17.00, Kindtoll. at Haul Wagner 2.65, Hochzcoll. b. Carl Herbrig 1.80. For A. Aohöt: P. Buchschachers Gem. 19.50. P. Kilian, Hochzcoll. b. Winzer-Hohle, 6.00. For Louis Werner: P. Eckhardts Gem. 10.00. Students in St. Louis: P. Oertels Gem. 3.55. (S. -108.85.) Total: -1535.27.

New Orleans, January 15, 1899.

Aug. C. Reising, Kassirer.

Income to the Western District coffers:

Synodal treasury: Gemm. d. kk.: Horst, Ft. Smith, -6.15, Gräbener, Augsburg, 2.00, Rohlfing, Alma, 5.85, Biltz, Concordia, 20.00. (S.-34.00.)

Progymnasium in Concordia: P. Mießler v. Chr. Volkmann b. Clinton 2.50.

Inner Mission of the District: comm. of kk.: Wacker, Cole Camp, 5.00, Judge, Washington, 7.75, Lobeck, Cape Girardeau, 7.00, Bartels, St. Louis, 12.00, Rohlfing, Alma, 20.00, Bundenthal, Sedalia, 4.27, Heck, Osage Bluff, Epiphcoll., 8.00. P. Viets v. d. Dreieinig! Gem. at Cole Camp 1.65, Imm. comm. at Cole Camp 3.05 & v. N. N. 1.30. k. Mießler, Des Peres, v. Chr. Volkmann b. Clinton 2.50. k. Bernthal, St. Louis, v. s. Gem. 21.67 u. v. J. Effes 2.00. (S. -96.19.)

Field preacher's fund: P. Müller's parish, Wentzville, 7.40.

Negro mission: Gemm. der?!: Wacker, Cole Camp, 3.00, Rohlfing, Alma, 10.00. By the kk.: Hints, Stones Prairie, by Hilda Hintz .25 & by Mrs. M. R. .50, Bartels, St. Louis, by Miss N. N. 2.46, Messler, Des Peres, v. Mrs. K. Volkmann at Clinton f. poor negroes 5.00, Gräbener, Augsburg, v. K. Lucker 1.00, Bernthal, St. Louis, v. Frauenver. 10.00 u. v. J. Effes 1.00, Ehlers, Norborne, v. etl. Gemgl. 7.00. (S.40.21.)

Jewish Mission: P. Schmidt, St. Louis, v. E. Junghans 5.00.

Heathen Mission: gem. derkk.: Falcon, Forest Green, 5.W, Brink, Sweet Springs, 2.70, Steyer, at Corning, 3.00, Drögemueller, Kurreville, 1.12, Meyer, Jefferson City, Misfionsstundecoll, 4.70 u. Nellie Niermann .10 u. Adelia Meyer .20, Gilow at Drake, Epiphcoll., 5.00, Mariens, St. Louis, 14.61. P. Muller, California, v. N. N. 1.00. P. Bernthal, St. Louis, v. Mrs. Clemens.50. P. Biltz, Concordia, caught in bell-bag .60. (S. -39.21.)

Orphanage near St. Louis: P. Hanser, St. Louis, by pupils 23.25 & by Mrs. B. Hoffmann 2.50. By pupils d. PP. Falk, Forest Green, 3.07. Muller, California, 3.80 u. v. s. Gem. 7.20, Hintz, Stones Prairie, 3.30 u. v. s. Gem. 2.55. P. Horst, Ft. Smith, by Karl Rose.10.P. Janzow, St. Louis, by N. N. 5.00. P. Bernthal, St. Louis, by I. Effes 1.00. Gem. d. kk.: Geske, Pocahontas, 2.60, Drögemüller, Kurreville, 1.26, Schmidt, Ulm, 2.55, Duckwitz, Salisbury, 1.25, Bundenthal, Sedalia, Coll. on St. Evening, 3.14. (S.-62.57.)

Hospital in St. Louis: I". Bernthal, St. Louis, v. I. Effes 1.00.

Students in Springfield: k.Rohlfings Gem., Alma, for Reinitz 6.75 u. f. Wiegmann 6.75. (p. -13.50.)

Students at Concordia: P. Hecks Gem. at Osage Bluff f. W. Klindworth 6.10.

Students in Milwaukee: P. Rohlfing, Alma, v. Jüngl.u. Jungfrver. f. J. Möller 5.00. P. Biltz' Gem., Concordia, f. Jac. Müller 10.00 a. f. F. Hömann 10.00. (S. -25.00.)

Studierende Waisenkaben: k.Klug, St. Louis, Coll. a. d. silb. Hochz. Jacob Schäfers, 8.00.

For the Wisconsin brethren affected by forest fires: P. Müller, California, v. N. N. 1.00.

Total: -341.68.

St. Louis, January 28, 1899.

H. W. C. Waltke, Kassirer.1ö2ö^8t

Received for the orphanage at Addison, Ill:

From churches, etc., in Illinois, for current expenses: By teacher J. F. Möller, Rock Island, from Miss A. Roggenkamp -25. from P. Steege's parish, Dundee, och. W. G. Gräning, of juvenile soc. 28.65. P. Engelbrecht, Chicago, by Mrs. K. Schultz 3.00 u. by Alma Baumann 1.00. k. Werfelmann, Chicago, v. K. J. Poch 2 00 u. v. G. Fischer .05. p. Sieving, Manito, Chrismcoll. 4.36. by P. Reinkes Gem. of Chicago, Coll. 54.30. Ausk. Schmidt's Gem., Chicago, by N. N. 1.00 & by Ad. Siechmann 1.00. Dch. E. Leubner, from d. orphan box at orphanage, 1.21. P. Jvckel, Richton, New Jcoll. 5.80. Vonk. Trappe's comm. d., Champaign, d. R. I. Fieg, Christmas tree coll. 5.45. Dch. P. Kistemann, Shiloh Hill, coll. at Weberling-Fedderiens Hochz., 5.73. (p. -113.80.)

Of children, etc., in Illinois: -33.55. (Acknowledged in the "Kinderu. Jugendblatt.")

Cost: By J. P. Hansen, Lake Linden, Mich. 4.00 f. s. daughter. Dch. E. Leubner from Mrs. Bernhardt, Chicago, 10.00 from the relatives of the children Groll. (S. -14.00.)

88 In the "Lutheraner" No. 2 read: Of children etc. 151.80, instead of 154.48.

Addison, Ill, January 28, 1899.

G. Ritzmann, Kassirer.

The undersigned certifies, with hearty thanks, that he has received the following gifts for the "Zum Kindlein JESu" Orphanage: From Teacher H. Krentz, Norborne, Mo. collected at school, -3.70. From Father J. Bundenthal, Augusta, Mo. collected at Children's Service on Christmas Eve, Dec. 9. Des Peres, Mo, 16 Jan 1899.

C. P. E. Lutz, orphan father.

Received with thanks from the Library Society at Bloomington, Ill, for O. Laskowski -10.00; from J. C. Koch here for Christmas presents 5.00; from the Women's Society of the Emmaus congregation here 3 quilts and underclothes. - God bless.

Atkinson, January 10, 1899. M. J. F. Albrecht

From Aug. Schwer, Pueblo, Colo. to have received from Sept. to Dec. 1898 for the student Willi Klare in Seward -20.00, certifies with thanks F. Nammacher, orphan father.

Fremont, Nebr. 16 Jan. 1899.

The receipts of Messrs. Kassirer C. Spilman and G. Wendt will follow in the next number.

New printed matter.

Fourteenth Synodal Report of the Iowa District of the German Lutheran Synod of Missouri, Ohio, and Other States. 1898, St. Loms, Mo. concordia publishing house. Price: 18 Cts.

Besides the business, this report contains a synodal speech, a paper on Hebr. 11 and a pastoral sermon on Hebr. 12, 1-3. In the synodal speech the words of Jude v. 3 and v. 20 are interpreted and applied. The disposition of the pastoral sermon is, "Let us not despair in our tribulations and temptations; for, 1. what befalls us is not a strange thing, and, 2. what the Lord was to His former witnesses, He is also to us." In the doctrinal treatises it is first shown from vv. 1-3. what the Christian faith is, then the heroes of faith mentioned vv. 4-22. are: Abel, Enoch, Noah, Abraham, Isaac, Jacob, and Joseph, are individually brought forward. This interpretation of Heb. 11 is evenso smooth, fluent, and practical as genuinely Scriptural and Lutheran. F. B.

Lodges and secular support societies. Commissioned by the Northern Illinois Pastoral Conference by E. Pardieck. 34 pp. 5X7. Concordia Publishing House, St. Louis, Mo. price 3 cts, by the dozen 24 cts, by the hundred -2.00.

This popularly written treatise was published here three months ago and is highly recommended for mass distribution wherever one has to do with lodges and secular support societies. The first edition of ten thousand copies has been sold, and we can only repeat our recommendation on the appearance of this second, improved edition. Every congregation that is challenged by lodges and associations can distribute this tract to all its members because of its extraordinarily low price. We hear from several quarters that the distribution of this treatise is already bearing fruit. L. F.

Synodal Handbook of the German Lutheran Synod of Missouri, Ohio, etc. Compiled by resolution of the Synod. Fourth revised edition. St. Louis, Mo. Concordia Publishing House. 1899. 186 pages, hardcover. Price: 30 Cts.

This new edition of our Synodal Handbook, prepared by Prof. L. Fürbringer by decision of our Synod, should not only be in the hands of all pastors and teachers belonging to the Synod, but also of all members of the congregation of our Synodal Union. For, like no other book, it provides an insight into the living organism of our great synodal body and the administration of its internal and external affairs. Especially, however, should all those who administer any office in the Synod, or who have to represent the congregations in the Synodal proceedings, acquaint themselves to some extent with the contents of this book, and even those who are in possession of an earlier edition will do well to acquaint themselves with it.

The main difference between this new edition and the previous editions is that it contains all the resolutions, provisions, orders, and instructions that have come into force in the last ten years, namely from 1887 to 1887. An index of sixteen pages will facilitate the use of the book, and the notes which the editor has added in numerous places are also a thankful enrichment of the book, and should not be overlooked in its use. We believe it would be very profitable if this highly instructive book were to be gone through in its entirety or in its main parts in the congregational meetings or at least in the board meetings of our congregations; for what is compiled in it concerns all our congregations and ultimately all the members of them. A. G.

The Concordia Magazine. An Illustrated Monthly for the Christian Family. Vol. III. 1898. St. Louis, Mo. Concordia Publishing House. 1898. Price, \$1.60, bound in half-morocco.

A handsome book, in a beautiful and durable binding with leather spine, leather edges and canvas covers, filled with worthy reading material, not only for entertainment but also for instruction and adorned with numerous pictures and illustrations! Whoever desires useful and wholesome reading for himself or his children during these long winter evenings, will purchase this volume of 768 pages. He will not find himself deceived in either the quality or the quantity of the same. Parents, preachers, teachers and members of the congregation certainly have a duty to see to it that objectionable literature is banished from the homes and replaced by good books. By taking over the publication of the Concordia Magazine, our Synod has given our families the best guarantee that only good and truly unobjectionable literature will be offered to them. The Synod, however, can best ensure that the principle of "only pure, unobjectionable reading" is maintained at all costs, and that the desire for profit does not determine the character of a magazine, or at least helps to determine it. Our pastors, teachers and parishioners therefore also want to make the distribution of this newspaper their concern. We would like to point out that two main changes have been made with the February issue of this year. Firstly, the magazine will no longer be published monthly, as before, but semi-monthly. Instead of twelve times with 64 pages per year, it will thus greet its readers twenty-four times with 32 pages. And as far as the content is concerned, the stories are to be increased and the descriptions reduced in order to bring the journal closer to the understanding and interest of its readers. Both changes are undoubtedly improvements and will therefore find the approval of the readers. Finally, we would like to express one thought. If our teachers, especially in the city schools, were to read or discuss one or the other article of the "Magazine" with the upper classes on a weekly basis, this would not only benefit the students, but would also significantly promote the exploitation and spread of the paper. - Price: -1.00 per year. Trial copies are available. F. B.

Euphonia, No. 65: Rejoice in the Lord. No. 66.

O how joyful, o how blissful. By W. Nölsch. - Philadelphia, Pa. Published by Theo. F. Miller, 314 Vine St. Price: 15 cts. the doz. -1.00, plus postage.

Here Mr. Nölsch again offers our mixed choirs two magnificent choral songs. No. 65 consists of a chorus, soprano solo, duet for tenor and soprano, and final chorus, with psalm words as text. No. 66 is a choral piece without a solo part. Both numbers are accompanied by a puffing organ accompaniment; however, No. 66 (with German and English text) can be sung quite well without accompaniment. Both pieces offer a nice opportunity to study lecture signs. Since the text is general, these songs can be performed at almost any time during the service. Practicing them does not present any particular difficulties. For No. 66, it would be advisable to take the first part Allegretto; then the remark Tempo I would have to be inserted on page 5, line 2, bar 1. H.

UevLndevte Advfser r

8ov. P. Lrasek, l'ulcka, Lilurrazs Oo., Alinn. k6v. 6. 8. k'ritrko, 8ubekill8ou, LloLsock Oo., LHon. li6v. 8. Llarkworbk, voxbsr, vallas Oo., Iowa.

l'isv. l'. 8. kolokmauu, Lrowo vosr, Alilwauüoo Oo., ^Vts.

Rov. 8. lodert, brockrt, l'owuor Oo., 8. vaü.

Lev. 8. 8pauuubk, 388 Oatüsrioo 8t., LrickZeport, Ooou, kev. P. 8bolp, Ouros^, Ode^enne Oo., La ^8.

l., 6. Lelnke, l'alrüolck Ooulor, volalB Oo., Inck. 3. 8. AlauZo^ckork, 3407 Lack8 ^vo., 8t. Loui8, Llo.

W. Mv^or, 81lo, V7inona Oo., Llinn.

The "Lutheran" is published every fourteen days for the annual subscription fee of one dollar for the current subscribers who have to pay for it. Where the same is "brought in" by porters, the subscribers have to pay SS "harvest" porter's wages extra.

To Germany, the "Lutheran" is sent by mail, postage paid, for Lt.SS.

Letters containing "business", orders, cancellations, monies, etc., find at the address: Vouvorell" kudlisdius Laus", ^eSvrsov ^vs. L hluiul 8t., 8t. lxruis, blo. to be sent to.

Those letters which contain notices for "the" paper (articles, announcements, receipts, changes of address, etc.) are to be sent to the editorial office under the addendum: "Qutüsranr", Vovordta 8vniü ^rv. In order to be included in the following issue of the "Blatte", all shorter advertisements must be in the hands of the editors at the latest on the Thursday morning before the Tuesday whose date the issue will bear.

Duborvck at büs koab OWeo ab 8b. l-ouls, Alo.,as sseouck-
elass wabbsr.



Herausgegeben von der Deutschen Evangelischen
Redigiert von dem Lehrer

Vol. 55.

In the holy season of Passion.

Hail, JLsn, thou of consolation, In this thy time of sorrow great; Give constancy to the pious, And mercy to poor sinners. M God, thou high Trinity, Thee all Christendom praises, Redeemed by the bitterness of the cross: Make us blessed, O Lord God, for ever and ever. Amen.

A conversation about community schools.

Hans: No, what's too much is too much! I don't play anymore! I resign! I join the new English community!

Martin: Slowly, slowly, old Hans! What's up now?

H.: For so many years I have been paying school fees for all my children and grandchildren, and now I am supposed to sign so that we get one more teacher!

M.: But Hans, we need him after all! Three hundred children are too many for two teachers.

H.: Oh, come on! In Germany our schoolmaster also had a hundred and fifty children to teach, and we learned just as much as our children here.

M.: Hans, Hans, how can you say that! Have you quite forgotten how miserable things were in our school? There sat old Kaunitz with his pointed cap on his tailor's table with his scissors and iron; he made us sing and recite something from the catechism. Then one after the other had to come to the table, recite his lex, spell or read a little, show his slate, and then, depending on the fee, get a few strokes on the back with the "Tegel" or in the hand with the ruler. Then they sang again and said the Lord's Prayer and school was over. If you wanted to learn a little more writing and arithmetic, you had to go to evening school and pay extra. Wasn't it like that?



geben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
 Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., Feb. 21, 1899. No. 4.

H.: Well, yes. But haven't we both learned quite a bit? Aren't we both getting on pretty well? You with your trade; me on the farm?

M.: Dearest Hans, do you really think that you learned everything you know now in our village school? Have you completely forgotten how much trouble our cousin Fritz, the former seminarian, had to take with both of us, since we came here as young boys? But that is how it is with many people. They imagine that everything they have picked up here at wegelang, or have learned gradually with effort, has already been taught to them by their German schoolmaster; of course, the young people who now come from Germany have mostly learned much more (even if they are not all to my taste otherwise). And why do they know and know more? Because the schools in the old fatherland have now been greatly improved, and many more teachers and more skillful people have been employed. If you really want things to be done in the same way here as in Germany, Hans, you should be as earnestly in favor of improving our parochial school as you are now, unfortunately, against it.

H.: Oh, the children won't learn any more if we hire one more spanking major.

M.: Shame on you, old Hans! and check where such bitter words come from. Thou speakest just now as, alas, many an unintelligent, coarse people speak. They say to the teacher: "Yes, yes, the boys are bad. You must be stricter. Just hit them, hit them hard." But if the teacher hits their own boy, then they say: Away with the whipping major! And if they are too cowardly to use their own fists, they sue the teacher, perhaps even before the justice of the peace.

H.: But didn't you once tell me yourself that teacher X. needed the cane too often? You wanted to talk to him and our pastor about it?

M.: That's right, and I did that too and learned something. The pastor asked me if I myself had not beaten my children more in the beginning than I do now? And then I had to say: Yes; but I wouldn't have meant it badly, I would have only

knew no other and better means. "I believe so," said the pastor. "But you see, that's how it is with teachers sometimes, especially when they are quite eager, but still young. And as God has forgiven you, so now hold it to the teacher's credit that he has no experience yet. And now go and speak kindly to the teacher." This I did then, and - it did us both good. You do the same, Hans. But first go into the closet and tell God what to say, and then go to the teacher. But one thing more: In former times the young people had no opportunity to hold school themselves before they came into office. But now that a training school has been set up in the seminary, where they have to teach under the eyes of their teachers, they not only learn the things they have to teach, but also how to do it and how to deal with children in general. You see, now it's getting better everywhere.

H.: Well, that is possible. But I don't see at all why we need a municipal school. There are the beautiful public schools. In them the children learn everything they need. And that doesn't cost us a cent!

M.: I guessed that's where you were going. But now let's consider the matter a little. It is true that in the state schools children are taught all sorts of useful things so that they can get through the world and earn something. But shouldn't your children also be brought up to be respectable, moral people and, above all, righteous Christians? But now, how often have you yourself complained to me how impudent, wild, naughty, yes, how godless most of the English school children are, how they have tormented you, played all kinds of mischief on you, cursed, blasphemed, and mocked? Were you not after them with a stick only day before yesterday? And among these sort wilt thou now send thy own children? Hans, Hans, where's the matter with thee?

H. scratches behind his ears.

M.: The fact that American youth is usually so cheeky and wild is mainly due to the fact that in

These schools teach nothing of God's Word, even though The children of the poor and wicked parents may hear from some of the teachers really want to be Christians in their own their saviour. Then, in this way, poor, degenerate children of way and behave very respectably. But religion cannot be godless parents may also hear something of their Saviour. taught there either. Not for the simple reason that there are That is the best I can hope for from such Sunday schools. so many different religions here, because so many do not Yes, for the sake of such abandoned and lost children, want to know anything about any religion at all, and finally something similar should be done. But the necessary, right, because the secular state really has and should have nothing full knowledge of the dear Word of God, which we owe it to to do with religion. That is why we should send our children our children to make possible, is hardly brought by many to the state schools for further education, if at all, only then children from such schools. And who knows how many are and only then, when they have laid a righteous foundation of kept away or alienated from the right word and the true Christian knowledge and are sincere. God-fearing Americans church by them?

think quite differently about their own schools than you do, H.: Is that possible? Does it look like it? - But, Martin, I Hans. Some teachers even send their children to our schools don't want to send my children to such secten-sabbath for that reason. And how many an American pastor has schools, much less join such churches myself. No, I want to envied our pastors for having their own parochial schools! Of stick to the new English Lutheran church and send my course, if our pastors then answered, "Well, why don't you children to Sunday school there. Things are certainly start your own parochial schools? Our Missourian preachers, different there. The preacher's a real Missourian, ain't he? almost without exception, among their many other labors, And he holds Sunday school himself, and even gives have kept school day by day themselves"-the answer was, confirmation classes on Saturdays. And he will certainly do it "Oh, we couldn't do that." And they really can't. In the first quite differently from the way you saw it with the sectarians!

place, they have to make so many social calls, give so many M.: Yes, he will. He is a righteous and zealous man. His speeches for temperance and the like; in the second place, Sunday school will certainly be as good as it can be under the circumstances.

they can't get teachers who do it as cheaply as ours do; and H.: So I can let my children go there with a clear in the third place, they can't get money for it from their conscience?

congregations, because it isn't fashionable. M.: Yes, you could, if you would not do better with us. Tell

H.: You're telling me something new. But that's why they have the Sunday schools. And I've only ever heard good things about them, and a lot of good things!

I guess so. But tell me, have you ever been in there yourself?

H.: No.

M.: That is a pity. But I looked at it once, and that was at the Methodist and the Baptist. It was a very pretty room. But first of all, there was no pastor there, but an elderly man. They called him Superintendent and he ruled the whole thing. He had the singing first. Then he said a very long prayer. After that some older people and a lot of gentlemen and ladies stepped up to the various gapes of children. Every teacher and pupil had a printed sheet of paper in his hand. They were all the same. Now the teacher or mistress would read off the first of the many questions written on it, and the child the first answer; then the second likewise, and so it went on to the end. That was the whole lesson in Bible history. And it lasted a little over a quarter of an hour. Then came a kind of catechism on it and there it went quite in the same way. Only that some teachers added a little explanation, probably quite well meant, but unfortunately often not correct. Then it was on to spelling and reading and - that was how it should be. Then all kinds of beautiful cards and pictures were handed out as a reward. Finally there was another long prayer and a short song and - school was over. - Now I thought: Now the teachers and pupils will all go to church for the service, which was about to begin. But no. There were only a few of the many who did so. Almost all of them. Young and old, went home. They had fulfilled all the righteousness. Now God can and will respond to the slightest...

me, why did the English pastor and his congregation promise us that, as soon as they could, they would set up a proper parochial school like the one we have?

H.: What? Did they really promise that?

M.: Certainly! And we will keep them to it, if that should be necessary. Otherwise, some of our people might say, "Well, if Sunday school is good enough for the English, or even better than a parochial school, why not for us Germans?" But that will certainly not be necessary. They are honest people, after all. Their pastor knows as well as we do that the best Sunday school is only a makeshift. If we were not convinced of this, and if we did not have the hope that through an English congregation and its Sunday school even those would hear the pure Word of God who do not understand German, or who only want to hear it in English, then we would certainly not have helped them to form an English congregation. It would be well, therefore, that they should begin it as soon as they can. So, Hans, even if you sent your children there, they would soon get into a parochial school. But one with only one class. Do you really think they would learn more there than with us, who will soon have three classes, and thus also two such, in which English is taught properly?

H.: Sooo? But won't the children get sick of religious education if they have to hear the same thing every day?

M.: Certainly, if the teacher recites the beatific truth in the same way as the multiplication table, and if the children merely parrot it like geese parrot their oat straw. Our teachers do not do that. Therefore, Hans, consider thyself before thou...

saying things like that! But now one more question. Do you want to join the English congregation? Did you understand the English sermon well last night?

H.: So. so; not exactly everything, but something.

M.: What was the pastor about?

H.: That's what I couldn't quite figure out.

M.: Could your children?

H.: Not much better. Not even my oldest, who speaks English all day in the stors.

I thought so. I'll tell you how it goes. Look, if our children had not learned the Bible and the Catechism in German in our school, they could well understand the German that is spoken in the stors. They learn that at home and on the street. But the words and doctrines which deal with God and divine things, and which must be known if one is to be blessed, are not learned in the street, but in school from the Bible and the Catechism. If, therefore, you really want to understand an English sermon correctly, you must first learn the English church language in Sunday school. And it's not so easy to learn. For example, you, at seventy years of age, could easily die over it.

H.: Hm! Like that? Yes, I have never been light-hearted. But I thought it would be so much nicer and finer in the English community.

M.: No, my dear old Hans, you are mistaken. The right reason why you had so much to criticize about our German school and community is to be found somewhere else. It's deep under the left vest button! Answer me honestly, old boy: Do you still have such joy and pleasure in the dear word of God, as fifty years ago, when the blessed W., who was still a young pastor at that time, took us Canal workers into his hands and taught us the German language?

showed us how to get to heaven? Oh, how that struck us in the conscience at that time! And when we had finally become certain, oh, how blessed we were of our faith! How is it with you now? Do you still love God's Word as much? Do you still read your Bible as diligently? Do you still go to church regularly? And why not? You're healthy, you don't have to work yourself to death and you're comfortable. Hans, isn't it perhaps the wheat prices that you think about too much, and the taxes that are rising higher and higher, and that your money isn't coming in enough? Don't you remember the saying that begins: "Those who want to become rich fall into temptation"?

H. (becomes a little moist under the eyes, but shakes hands with Martin and speaks): You've hit it, my dear old Martin! Now give me the list of signatures for the new teacher! I'll sign it, and something proper too!

H. C. S.

The Lutheran Pilgrim House and its mission in 1898.

Thirty years ago, when the undersigned began his ministry among the immigrants on behalf of our Synod, there were only two men engaged in ecclesiastical work among the immigrants at Castle Garden, then the landing-place of all steerage shipmates (lately the building has been converted into an aquarium): an agent of the New York Bible Society, who distributed New Testaments in various languages free of charge.

and sold Bibles, and a so-called Lutheran pastor, employed by the New York Ministry and the Pennsylvania Synod. The latter's activity, which was much reported in secular and ecclesiastical papers, soon came to an inglorious end. Even the Roman Church had no representative in Castle Garden at that time. Soon, however, the world-famous landing place, through which more than ten million immigrants have passed since its opening in 1855 until its closing in 1890, became a popular hunting ground for missionaries of the various sects, who, as is well known, do not limit themselves to their fellow believers, but aim at catching the members of our church of German and Scandinavian tongue. Through the distribution of tracts and pamphlets, in which the names and confessions of the sects are deliberately concealed, but the addresses of the sect preachers are given, as well as through the unctuous conversations which they initiate with the foreigners, as well as through small acts of kindness, many a Lutheran immigrant has already been lost to our church, without even realizing it. At present, among the immigrants, the Roman Church has a German, an Irish, and a Polish priest; the Methodists have a German pastor and an English missionary; the Baptists have a German, an English, and a Scandinavian missionary; the Episcopalians have an English pastor and an English missionary; on the part of the Reformed Church, a German pastor; on the part of the Bible Society here, a missionary who is a Methodist; on the part of the Tractate Society, a pastor who is a Congregationalist; on the part of the Swedish Covenant, a missionary; on the part of the Women's Christian Temperance Union, a missionary; on the part of the General Council, a pastor; on the part of the Norwegian Synod, a pastor. The latter, Rev. E. Petersen, is the only one with whom I am in full agreement of faith, and therefore work hand in hand. Whoever now considers that the Roman Church has three hostels for immigrants here, the Reformed sects together one, the Methodists one, exclusively for girls, the General Council one, the Augustana Synod one, will be glad that our Missouri Synod, respectively the Synodal Conference, is also represented by the Lutheran Pilgrim House and its mission in the second largest city in the world with the most important immigrant port of this country. Not only does it represent the Church of the pure confession in the midst of the bustle of sects and nominal Lutherans, but it also provides the foreigners with counsel and help in bodily and spiritual matters, seeks to hold high the banner of our Lutheran Zion vis-à-vis the sects, and in general to preserve the members of our Church. At the end of last year, home devotions were held again, 1000 calendars and over 3000 tracts, sermons and magazines were distributed. In addition to the magazines already mentioned in earlier reports, several hundred numbers of the "Ev.-Luth. Kirchenglocke" were distributed last year. Healthy Lutheran reading material is handed out from the Pilgrims' House not only to immigrants and other travellers, but also to German and Scandinavian seamen. Individual German Lutheran sailors, who to their delight have become aware of our Pilgrim House, pick up books, church bulletins, tracts, and sermons there as often as they return from a trip to New York. Are they three to six months

or even longer on the way, then I give them a whole package to want. The position of this synod toward our German, even of good writings, which then circulate among the other the Lutheran, regional churches is such that we do not sailors. In this way, our pilgrimage house becomes more and believe we can go hand in hand with it for conscience' sake. more the support and center for all Lutheran wanderers It has in the most pronounced way abolished pulpit and traveling through New York. In addition to the Lutherans of communion fellowship even with the, as it says, 'so-called' German tongue, Norwegians, Danes, Swedes and Finns Lutheran regional churches of Germany, because these are have been staying there since its existence; in recent times in truth no longer Lutheran. She therefore not only justifies also Lutheran Latvians and Estonians. For the latter, at the the withdrawal from the national church, but even calls for the request of Father Rebane, who on his missionary journeys the same. We do not believe, however, that we should be between Boston, New York, Philadelphia and Baltimore has allowed to bring members into a synod which behaves his quarters in the Pilgrims' House, a reading table with good hostilely toward our church and seeks to separate the Lutheran reading material has been set up. Efforts are also emigrating Protestants in the most sacred things from their being made to acquaint the Lutheran Poles and Slovaks, who members who have remained with us. Thus, then, the have been immigrating in large numbers for years, with the Missouri Synod (?) has erected its own Pilgrim House at Pilgrim House and its mission. Perhaps this or that reader of Bremen, which sends its yellow cards of recommendation these lines knows how this can best be done, and I would everywhere without naming the Synod in Germany, and what ask him for his cooperation. Our pilgrimage house is not should be gladly acknowledged is conducted here in as bound to any language, therefore it is not called "German" conciliatory a spirit as possible." Thus, on the part of the but "Lutheran" pilgrimage house. This name has a good regional church in Bremen, even those emigrants are not sound and has already attracted many a person to the house assigned to us whose destination is one of our local who previously knew nothing about it. Two judgments come congregations, who nevertheless belong by right to the to mind that were made soon after the opening of the house Pilgrims' House. The extent of the unfortunate hostility in 1885. A local innkeeper who was well-disposed toward us towards Missouri is also evident from the fact that all thought that "Lutheran Pilgrim House" was too pious a name emigrants traveling from Bremen via Baltimore are not and would repel many people. A Lutheran pastor outside our referred to our missionary Stürken, but to an uninformed synod, on the other hand, expressed his joy that the word pastor. This position of the German regional churches, which "Lutheran" was on the sign; it was a public confession. God is hostile to our emigrant mission, has made it necessary for grant that the Pilgrims' House, as long as it exists, may be us to employ and maintain men of our faith and confession worthy of the Lutheran name!

The number of guests at the Pilgrims' House in the past year of those who travel over and across through the agency of was 2536, of whom 1109 were Scandinavians. All these, and our pilgrimage house with advice and action, and of drawing many more who did not stay with us, but travelled on the attention of other emigrants, with whom they can come immediately after landing, have received all possible advice into contact, to our pilgrimage house and its mission. It is and assistance. The number should and could be greater if therefore also important that those who intend to emigrate the house and its purpose were generally known in all the are made aware of Messrs W. Schmidt in Bremen and W. congregations of the great Synodal Conference, and were Vopel in Hamburg in good time by their relatives or friends used more by those who travel to Germany or have relatives here, before they turn to agents.

The publicity of the Pilgrims' House is greatly promoted by The financial situation of the Pilgrims' House can be seen from the following report by our treasurer, but I would like to the distribution of our calendar, which, because of its add a few things for clarification. According to this, the entire splendid contents, should be in every Lutheran home. The debt of the Pilgrims' House amounts to \$6249.25, and, continued existence of our Pilgrims' House depends primarily praise God, is still covered by non-interest-bearing loans, although last year only \$50.00 was received, while \$715.10 on our congregations and pastors, not only with regard to was reclaimed. Under such circumstances the request for collections, but also with regard to retreats in it. Because of further non-interest bearing loans is probably in order. its ecclesiastical position it has had a difficult situation from Fifteen years' experience guarantees prompt repayment. the beginning of its existence and will continue to have it. In The Missionary Fund, from which, as is well known, the particular, the house must atone for our position among the Missionary's salary is paid, has again a deficit of \$495.28. As this had to be covered out of the business profits of the German national churches. On this point Father Kunz, the house, we have worked with a loss of \$332.15, while otherwise we would have had a profit of \$161.13 to show. leader of the Bremen Emigrant Mission, spoke in a lecture Although the last Synod of Delegates authorized us to cover this deficit from the Synod treasury, we did not do so, given there on October 6, 1897, on "the care of emigrants": because the Synod treasury had nothing left either and we "Our Bremen Mission has often been reproached for the fact were able to get by. Nevertheless, we can thank God that our finances are relatively favorable in spite of the renewed decline in German immigration - statistical reports are still lacking at this time. One of the reasons for this, of course, is the relief of our agent, who for the past fourteen years has been responsible for receiving the immigrants on their landing.

that, in contrast to the Hamburg Mission, we do not also assign a portion of our emigrants to the Pilgrims' House in New York (8 State St.), which was founded and maintained by the American Missouri Synod. We must persevere in our approach, without thereby offending this house itself or its director, Fr. Keyl, or misjudging some of the advantages of the Missouri Synod.

The house had to take, advise, bring to the Pilgrims' House and transport, and in general had to take care of most of the running around. This has saved the house \$600.00 annually. I have tried to share his work with our bookkeeper, Mr. H. Backner, as best I could. Our business income is getting smaller from year to year, not only because of the continuing decline in immigration, but even more because of the railroad and steamship pool, which is like a juggernaut trying to swallow up everything that used to benefit the customers.

We gave 603 meals to the hungry, 183 night shelters to the homeless, and \$175.83 worth of provisions to impecunious travelers. For this I received only \$18.50, the rest was raised by the Pilgrims' House. Letters, postcards and telegrams with all possible and impossible requests and wishes were received by 3003, and sent by 2607.

The death of Mr. H. Fischer has left a gap in our committee that has not yet been filled. The deceased was a faithful member of St. Matthew's congregation for many years and came to the conviction, especially through reading the "Lutheran", that the Missouri Synod was right, while the New York Ministry, to which, as is known, St. Matthew's congregation formerly belonged, was wrong in doctrine and practice. He was an instrument in God's hand in getting the congregation a Missouri preacher and later joined the Missouri Synod himself. And just as he always endeavored to help promote the welfare of his congregation both internally and externally, he was also an untiring supporter not only of the charitable institutions which the local congregations had established, such as the old people's home, hospital, orphanage, but also of our local synodal institutions, the Progymnasium and Pilgrims' House. He regularly attended our meetings, gladly served with advice and action, and often inquired about the doings and activities in the Pilgrims' House, because its weal and woe was very close to his heart. May God reward him in eternity for all the good he has done here in this time. S. Keyl.

Postscript. After I had given the above report to my committee at the meeting held on January 23rd, Mr. W. C. F. Braasch, also from St. Matthew's parish, was provisionally elected in place of Blessed H. Fischer.

D. O.

Notes from a Lecture by Fr. Hübeneraus Kolberg in Pomerania about the Evangelical Lutheran Free Church in Germany.

(Continued.)

Now it is certainly true: because in the German state churches all and every doctrine is permitted (provided that it is not against the secular authorities), so also to a certain extent the pure doctrine of the Word of God is "authorized," "permitted," and "allowed. Thus many of you who formerly belonged to a German national church, and all of us who grew up in the national churches, know that we learned our catechism in them and were led to Christ. We do not want to forget this, as little as Luther forgot what he had brought with him from the papacy. Therefore we also call the

State churches are still "churches" and believe that children are still born in them because and as far as God's word is still essentially present in them. For according to Isaiah 55:11 it shall not return empty. But they are still not orthodox churches, and no Christian can or may remain in them without the greatest danger to his soul. For where God's word is so uncertain, so disregarded, so doubted, and at best put on a level with human opinions, what is to become of the Christian religion? The pastors and parishioners, too, who think they can, or even must, remain in such churches, so long as, as they say, they are still "permitted" to preach and hear God's word, are in a great error, an error which is based in part again on that false mixture of state and church. We may well remain in a state in which the word of God is permitted, and be content with such permission. In the church of God, however, the word of God is not only to be permitted along with the denial of it, but there God's word alone is to be permitted, and all and every opposition to it is to be forbidden and excluded. Moreover, where it is so stated, the word of God, as I have said, is permitted only to a certain extent. For the word of God is of the very kind that it excludes, punishes, and condemns all error and all falsehood. Whoever now (as the Great Elector demanded of Paul Gerhardt, but did not attain) renounces this, and, satisfied that he may "teach God's Word," refrains from punishing, denies the truth by renouncing God's Word, and is guilty of a false union with falsehood and untruth. But this is the state of things: whoever in the state church would stand firm and honest against the false prophets, and especially against the popes and church regiments, according to the word of God, would soon be tried. We have often enough experienced such cases. Those who, in spite of better knowledge, do not want to give up their office and their bread, keep silent and submit. Indeed, it is just such people who are orthodox, yes, as orthodox as possible, even "missourian" in doctrine, but in practice as "liberal" or "tolerant" as possible, that is, mild, indulgent, and indifferent, who are the most popular and are not infrequently regarded as the most suitable for high ecclesiastical offices. For they serve most to satisfy and appease all parties within the church. For the "faithful" feel honored and reassured when a man of their "opinion" stands at the head, and the unbelievers say that such people can be put up with, who, even if they were still backward in their "opinions," could nevertheless bear other "opinions" and know how to respect them.

The contempt for the Lord Jesus, the only King of His Church, and His Word, has taken terrible revenge in the German state churches. The Lutheran Church, yes, the Christian religion, has by and large perished in Germany. And even those who should be trusted with a better insight are so blind that they still speak of the "people's church," while the people on the whole have become unchurched, unchristian, religious, atheistic, pagan.

I must necessarily note one more thing here. You, who decades ago, whether yourselves or

in your parents, emigrated here from Germany, remember the time when, after a long death-sleep of rationalistic unbelief, things began to get better in our fatherland. How stirring was the newly awakening life of faith, and how promising were the various revivals that happened to and fro in the country! Yes, if it had continued in the same spirit as it began then! But that period of revival has long since passed; after the upsurge there has been a decline, and a new rationalism is on the rise, indeed, in many cases it has already gained the upper hand, compared with which the old one of the last century was child's play.

We of the "Synod of the Evangelical Lutheran Free Church of Saxony and Other States" have left the state churches to which we formerly belonged, in which we were born, baptized, educated and confirmed, and have founded the Lutheran Free Church. How did we come to this? Yes, of course not by ourselves. It was God's wondrous grace that opened our eyes to the destruction that even we did not recognize before.

We have grown up in views in which we could not even think that the connection of State and Church, as it has existed in Germany for centuries, was not the right one. We did not consider that the Lord Jesus did not say: "I am the custom", but "I am the truth". We did not know that God's Word was as certain and as clear as it is, and were also, like a wreck on an impetuous sea, drifted about among all kinds of human "opinions" and "views." But because we were still Christians, this terrible state of doubt and uncertainty, and the bottomless menagerie of religion, could not in the long run satisfy us. "Christian consciences cry out for the truth, and is not death so bitter to them, so bitter to them, where they should doubt in one piece," is once said in the Apology of the Augsburg Confession. But who ever finds the truth by himself? It takes a very special grace of God to do so. Do you now want to know how we came to this, and who caused us to leave the German state churches? The same God-enlightened and God-pardoned men who have been your leaders here in America (a Dr. Walther at the head), it was through their excellent writings that our eyes were also opened, so that we recognized from God's Word the duty to leave the apostate, false churches and to create our own and our children's blessedness in the Lutheran Free Church.

But if you want to ask why we did not join one of the "Lutheran" free churches that already existed at that time, especially the so-called "Old Lutherans", we can only answer: It was just that, that the aforementioned noble men did not only make this or that piece clear to us, but the whole Lutheran doctrine, just as they did here with you. For why did you not unite with the Buffalo or Iowa Synod? See, there you have the answer to that question. You know that it is not enough to have a church that is free from the state (for that is what they all are here in America), but that it must also be the true Lutheran Free Church, free from all false doctrine.

(To be continued.)

"The most dangerous opponents of the ChurchChrist."

It is not infrequently the case that people who fall away from the truth once recognized and go over to the Lodge and its works of darkness, try to conceal the step they have taken, either from a certain sense of shame still clinging to them, or for other reasons, or do not admit their conversion to the Lodge as long as possible. Often, however, it is soon evident from the changed nature of such persons and from their manner of acting, which in so many respects is quite different, that a change for the worse has taken place with them. This is also pointed out in the Swedish Lutheran paper "Augustana" in the number of January 19 of this year, and at the same time a beautiful confession is made about the unchristian nature of the secret societies, which we do not wish to withhold from the readers of the "Lutheran". For the "Augustana," in an editorial of the number in question, where it speaks of such as fall away to the Lodge, says as follows: "No sooner has such a one made his new profession of faith and allowed himself to be clothed with his new connection, than, as he himself, so also others notice the change that has taken place with him, the old familiarity with his former friends is gone and their society less agreeable to him, the interest in ecclesiastical and spiritual things gradually disappears and in the church he becomes more and more a seldom seen guest. If he regards the jiggery-pokery of his entrance into the Lodge, and the oath and promise he took, as binding, he has no choice, and must give preference to the demands of the Lodge over those of his family and the Church. This is true both in regard to his time and his strength, and in regard to moral and financial support of the Lodge. The Church in particular is becoming more and more dispensable, and if it is necessary to choose between it and the Lodge, the latter is given preference. The attempt, perhaps made temporarily, to serve two masters, the Church and the Lodge, does not work in the long run, and finally it is said: 'The lodge is church enough for me.'

If we consider the practical consequences of the activity of the secret societies, we find that it consists in a systematic withdrawal from the Church, and leads to the denial of Christianity, or at least to indifference to it." *) These societies are therefore the most dangerous opponents of the Church of Christ,*) since they are animated by the spirit of Antichrist and promote unbelief and contempt for God's God and Sacrament. These societies are in our time a much-traveled highway which leads out of the church and away from Christian concepts and Christian thinking into the camp of modern paganism, where everyone thinks he can be saved on his own faith by his own works and deeds and without the change of mind which God demands in His Word."

So much for the excellent, strong, fearless, and well-doing testimony from the circle of the Swedish Augustana Synod. By God's grace, it will also have a beneficial effect in our circles and help to prevent many from turning to the

*) Underlined by us.

to throw themselves into the arms of the antichristian lodge system. But the testimony is also significant in another respect. It comes from the circles of the General Council, to which the Augustana Synod belongs. But just there in the General Council there are many congregations which are eaten up, enslaved and gagged by these secret societies, by these secret societies which - we quote only the words of the Swedish newspaper "Augustana" - "are animated by the spirit of Antichrist and promote the contempt of God's Word and Sacrament. And with the so far usual, mostly very lax proceeding in the General-Concilium against these "most dangerous opponents of the church of Christ" there has been little prospect that change would be created. Now the many more serious Lutherans in the circle of the Augustana Synod, who sign the above confession, have the sacred duty, first, to act most vigorously themselves in accordance with such confession, second, to protest against it, if in the circles of the General Council these "most dangerous opponents of the Church of Christ" are allowed to be in the Church without serious resistance, or even if people are allowed to be, Thirdly, if all else fails, to withdraw from such a church community that tolerates the "most dangerous opponents of the church of Christ. Only then will a good confession be accompanied by the right course of action against "the most dangerous opponents of the church of Christ.

C. Dreyer.

To the ecclesiastical chronicle.

America.

The mission to Porto Rico is encouraged by Dr. A. F. Beard, Secretary of the American Missionary Association, on the basis of the investigations which he has made on the spot. When asked what Christians in the United States should do for their new fellow-citizens, he replies that Christian schools should be established among the inhabitants of Porto Rico; "but," he says, "these schools should not be government schools. They should be private schools, established by Christians in the United States. The instruction in the same should be decidedly Christian. Instruction in the Bible should be uppermost, and only thoroughly Christian men and women should teach in these schools." The man is certainly right in thinking that if missionary work were to be done among these people at all, the most excellent means of successful work among them would be Christian schools, in which only Christian teachers should be allowed to teach, and that, of course, these should not be government schools. In this connection, however, the very obvious question arises whether the same should not also apply to the present territory of the United States, that is, whether the American youth growing up in Maine and California, Minnesota and Florida, and the states in between, would not need the same thing that the children of Porto Rico needed in order to be brought up to be righteous Christians. We Lutherans have long since answered this question in the affirmative, both in word and deed, but in many cases we are very much resented for this answer, and again and again we have to defend ourselves against efforts and attempts to impair our parochial schools and, where possible, to put an end to them. Of course, more dangerous for our community school system than all such attacks would be a cooling of zeal in our community schools.

congregations for the preservation of these planting places of Christian life, which cannot be replaced by anything else. The aforementioned vr. Beard goes on to say, "Next to these schools place churches, and from the pupils well educated in Christian schools gradually grow Christian churches." Certainly, this is the Recept, according to which churches have now been built in our Synod for more than fifty years; but our American churches, who are also represented in the American Missionary Association, have not imitated to us what is here recommended for Porto Rico, for the education of their own children.

A. G.

Women's suffrage in the congregation. We read in the Lutheran Observer, "The Philadelphia German Conference of Pastors of the Pennsylvania Synod has decided against women voting in congregational meetings; the English Conference, on the other hand, has voted unanimously in favor of the measure." If this is the case, then the English Conference has unanimously decided against God's Word. God's Word says 1 Cor. 14:34, 35: "Let your wives keep silence among the congregation, for it shall not be restrained unto them that they should speak. But if they wish to learn anything, let them ask their husbands at home. It is evil for women to speak in church." From this a double point emerges: 1. women are not to speak in the meetings of the congregation; 2. women are not to appear in the congregational meetings at all, but are to remain "at home". Women and children have men as their natural representatives in church meetings, just as men are the natural representatives of women and children in public civic life. The English Conference of Philadelphia, by its decision, has placed itself in direct opposition to God's order. And this is not good. We can well imagine how that English conference came to this unchristian decision. It simply yielded to the wrong public opinion. We Americans, for as highly as God has gifted and blessed us in many natural things, have become unreasonable and childish in some respects. To this belongs especially the endeavor to abolish the natural, divinely ordered distinction between man and woman, and to drag woman into the public sphere in the state and in the church. But the Church of God is not here on earth to fool with the world, but to confess God's word and will to the world. We hope that this English conference, which calls itself Lutheran, will promptly revoke its wrong decision. The church never gains anything by making concessions to the spirit of the age. She only has the promise of her Saviour if she remains faithful to His Word.

F. P.

With sharp but not undeserved words, an English preacher, Rev. H. Frank, of the Metropolitan Independent Church in New York, recently castigated the "way of preaching" so popular with many today, namely, that one does not preach God's Word, but man's jokes, and discusses every conceivable subject in the pulpit. He pointed out that the churches in which the way to salvation, sin and grace are preached, remain mostly empty, while the public, especially the so-called "fine" public, flows to the sensational preachers. In many churches the sensational displaces the seriousness of the service. The baboon, the entertaining, interesting monkey in the pulpit, "draws" today as well as the best-dressed monkey in the circus. The modern comedians and stomach monkeys in the pulpit, who sometimes whine in a sentimental manner, sometimes serve up jokes instead of serious speech, tickle the listeners by jokes and by all kinds of expositions about public persons and politics, as well as by witty ideas, oratorical tricks, puns,

anointed eloquence and phrasemongering, are the ecclesiastical heroes of the day. At the same time, some still outwardly develop a busyness and versatility in order to attract the crowd, which is looking for its equal. One of these "clerical" gentlemen would appear behind the table at a bazaar and sell all sorts of little things, sometimes so-called "charity beer," which tasted and acted just like other beer. There another acts as entertainer, joker, master of ceremonies, yes, even as dancing master of his herd, and other things. - But is it not unspeakably sad that the church, which is to be God's house and in which the word of truth is to be preached, should be so degraded, that preachers should bring their profession, which is to be a holy one and to be regarded as a delicious one, into such contempt? For verily it is a time when men "shall not suffer sound doctrine, but after their own lusts shall they themselves charge them with teachers, after their ears are gnawed; and shall turn away their ears from the truth, and shall turn unto fables." 2 Tim. 4:3, 4. Then guard us from this, dear heavenly Father!

L. F.

A peculiar way of choosing preachers. Some Mennonites have a peculiar way of choosing their preachers. By "holy casting lots" they want to find out whom God has ordained to be their preacher. Such a preacher election took place recently in Rehrersburgh, Pa. Each member of the congregation could nominate a "brother" for the office. At last twelve persons were nominated. Bishop Eby then appointed two preachers, who had to take twelve Bibles in an ante-room, and place a piece of paper in one of them. Each of the twelve candidates then chose a Bible and the one who received the Bible with the piece of paper was appointed preacher. The farmer Daniel Lehmann - these Mennonites reject the theological education of their preachers - drew the right lot and was immediately appointed as preacher. This is not the right, scriptural way of choosing preachers. According to apostolic order, the election of preachers should really be an election and not a drawing of lots, and indeed an election, since the congregation in Christian order elects a candidate sent for the holy office as its preacher by a majority of votes. The one thus elected is then elected by God, who has given this power to the congregation, precisely by the congregation. L. F.

The papists are now proceeding to establish another, namely the fourth, institution of higher learning in our federal capital, Washington. It is to be called the "Collegium of the Holy Cross" in order to provide an even higher education for students who have already been through the Roman Catholic University of Notre Dame in Indiana. The plans for the main building have already been largely made and the funds, it is said, are ready, so that the construction can be started immediately, and already in September of this year the classes in the new institution are to begin. It is certainly no accident that the Papists should choose the state capital for institutions of this kind, when they could erect the same or larger institutions in many other places at less expense, and in regions where the Roman Catholic population would be much stronger than in the District of Columbia. It is the political influence which is sought, and unfortunately found, by assembling in the faculties of these institutions, where the representatives of our people are together, and at the same time the representatives of all foreign nations are within easy reach, a number of the most learned and intellectually eminent men from the Roman Catholic Church of this country, who can then at any time exert their influence where it can do the most good for the political interests, and by showing the studying youth the ways of higher politics, in which they can then again study the plans of the Roman See on the basis of their own ideas.

find opportunity to promote it in many ways. Our public affairs are now already influenced by the Papist dignitaries of the land to an extent which no one would have thought possible fifty years ago, and we American Lutherans have now more than ever the duty to warn against Rome as a dangerous enemy, not only of the Church, but also of the State. A. G.

Abroad.

Poor church attendance. It is one of the most distressing signs of the times for Germany, says the newly published "Neue lutherische Kirchenzeitung" (New Lutheran Church Newspaper), that just in the fattest regions, which God has blessed most with outward goods, even the farming population, which is after all the tribe of the people, has become so lifeless and indifferent spiritually and ecclesiastically. This recalls God's lamentation over Sodom, Ezek. 16, 49: They had all things full and good peace, but. Particular complaint is made of the miserable church attendance of some Brunswick villages. In another church bulletin the following is reported: "On Sunday, December 4 and Sunday, December 18, there was not a single churchgoer in the Bramstedt church, so that the service had to be cancelled. Yet Bramstedt is a church village of 4714 inhabitants." A Brunswick pastor once told his village congregation, where it also stood, "One should actually erect a pillar of shame with the inscription: 'No more communion can be held here, for in all the year no one has come to it.

L. F.

A princely priest. "Prince Max of Saxony, a member of this Roman Catholic princely house, who was ordained a priest some time ago, seems to want to make Bavaria the scene of his activity. After he had spent some time in Eichstätt for his education, and then preached in Munich to a large audience, he is now active in Nuremberg. He does not actually hold a pastorate there, but wants to work in a free manner, appear as a speaker in Catholic associations, influence the workers and develop a city missionary activity. It is obvious that a prince from a royal house can cause a stir and, if he possesses only some talent, can make a useful decoy in the Roman manner." Thus reports the "Freimund," which takes occasion from this to remind the Protestant Church of its duty with regard to the city mission, and in particular to demand that at last an adequate city mission be established in the great city of Nuremberg. L. F.

From World and Time.

A distressing case. A little over a decade ago a pastor became acquainted with a "girl" from Saxony who appeared conspicuously vain in dress and bearing. His parents lived in Germany, and the daughter led a life of dishonor here. Dances and masquerade balls were the delight of her voluptuous heart. At last a young man was found who wanted to marry her, because he believed that she wanted to "become different and improve herself. After the marriage she was to go, as the man desired, to Holy Communion, which of course had to be preceded by the necessary discussion. This also took place and was aimed at true repentance, true faith, sincere and serious improvement of life. But what was finally the success? The decisive declaration that she did not want the Lord's Supper if she was to refrain from dancing and the masquerade ball. She left the parsonage, lived there as before, and continued to visit those forbidden places, while her husband looked after the child at home, whom he had taken over with the marriage. What a married state that was,



as anyone can imagine. After two years she became a mother again and then became dangerously ill. The pastor was called to give her Holy Communion. He found her in her right mind and with a clear voice. Again a trial took place on the basis of the law and the gospel. At last she made a confession which satisfied the pastor. Again he pointed out death to her and asked if she wanted to receive Holy Communion now? A clear yes was the answer. Now the action began, and after blessing the bread and wine, the pastor took the host and said to the sick person looking at him: "Take it and eat" - suddenly her mouth was closed so tightly that even her lips could not be opened; she was dead. Further shouts from God's Word were not spared, but she was dead. Her husband and many relatives stood there in terror and consternation. The pastor, however, spoke to them with a sorrowful heart, as he saw necessary and salutary. - Two years before she did not want to know anything about Holy Communion, but continued her shameful life of sin. Now, according to her words, she wanted the Lord's Supper and could not have it. And that was at the beginning of February, in the heyday of the dreadful masquerade balls. Without further judgment, only two things may be said here. How many young people there are, even among those who have been taught in our schools and confirmed in our churches, who would rather give up the Gospel and Holy Communion, and with them Christ the Savior and salvation, before they give up their shameful clubs, dances, and masquerades. God have mercy on them before it is too late! O that young people would prayerfully consider whom they would marry, and parents who should or should not become their sons and daughters-in-law! How much temporal and eternal misfortune would then be prevented?

W.

A blatant example of human idolatry was recently reported by the "Free Church" according to another German newspaper. At a Bismarck celebration the following words were spoken by a speaker: "We come to you, Otto von Bismarck, in the hour of need and danger, but we also come to you in the hour of joy over German deeds and German successes. We come to your grave and lay down the palm of victory, and we do not depart from you without having learned from you; we do not leave you, for you bless us!" Aptly is this called blasphemy by the "Free Church." And yet no one in the assembly protested against it, but those present broke out into tumultuous shouts of salvation. But God saith in his word, "I the LORD, that is my name; and will give my glory to no other, nor my honor to idols." Isa. 42:8, L. F.

Home devotion.

When families pray earnestly and in truth in the name of Jesus, together in the morning and in the evening, then disagreements and quarrels soon even themselves out, then it is not at all possible for them to develop into bitterness and spite. As a guest in a family, I was a silent witness that two young people, cousins, got into a violent quarrel while playing chess, threw the game on the pile, and for the rest of the evening behaved in dark displeasure toward each other, not speaking a word together. When the master of the house took the Bible and went out to read it, one of the two cousins went quickly to the other, who met him halfway; they shook hands and listened to the Bible with obvious devotion. This was a fruit of regular home devotions, the quieting before prayer, and by prayer. -

Two young married couples, after living happily together for several years, had first become estranged, then divided, because of a loss of money for which the husband's carelessness was to blame. They had given up their usual home devotions, feeling that with deep-rooted resentment in their hearts they could not come before God's throne. Now the mother came to visit, unaware of the inner turmoil of her children. In the evening she fetched the old family book from the cupboard, as was her custom while she was in the house. With an expression of wonder, but in silence, she wiped off the layer of dust which lay upon it, then opening the dear book, she opened her mouth to begin. Then her daughter, bursting into hot tears, rushed up to the man, who also stood there with bowed head, threw himself on his breast, and cried, "First make peace, make peace, first reconcile ourselves, forgive one another, -then only listen to God's word. Will you, Otto?" But he had already embraced his dear wife, and the covenant was made anew. Reconciled, they approached, hand in hand, the mother, who had been a wordless witness, now looked at her children with a quiet smile, and then began the evening blessing: "Praise the Lord, my soul, and forget not what he hath done for thee; who forgiveth all thy sins, and healeth all thine infirmities. He will not always grieve, nor hold wrath for ever."

The stones are screaming.

A traveler in the Orient steals the following: It was with mixed feelings that I entered the ancient city of Damascus. After all, it was the starting point of the missionary work of the great Apostle Paul to the Gentiles, and is now completely in the hands and power of the worst enemy of Christianity, namely Muhammadanism. But now that I was there, I wanted to look around to see if I could not still find memories of Paul's time. I stood on the street called the Right (Acts 9:11), and looked for any sign of the house where Saul of Tarsus received his sight again after three days of blindness. I wished to stand, if possible, on the spot from whence the great apostle had begun his glorious work in the service of JESUS CHRIST. But time had passed over that place also, and the ravages of time had gnawed away many a memorable thing in it. I found nothing of what I was looking for.

I wanted to get an overview of the city by walking over its flat roofs. Thought, done. I climbed a staircase inside a junk shop to the roof of the house. From rooftop to rooftop I wandered, until one of the narrow and constricted streets, such as are found everywhere in the cities of the Orient, gave me pause in my wanderings. A short run, a jump - and I was over there. Soon, however, another obstacle confronted me. This time it was a mighty wall before which I stood, and which I was not able to surmount. As I looked closer, I found the following inscription carved into the stones in letters as wide as my hand in ancient Greek: "Your kingdom, O Christ, is an everlasting kingdom, and your dominion from generation to generation."

On closer inspection of the building, I found that the stones bearing this inscription formed the main rampart of a large Muhammadan mosque (Turkish church). The words are carved on an arch which once crowned the main entrance of a church, and under which untold numbers of Christians had come and gone in the centuries since Damascus was a Christian city. High above rises the graceful minaret (slender tower), which the mosque's prayer leader has built five times.

From there, with ears covered, they let out over the city the wild Muhammadan call to prayer, which no Christian who has heard it once can forget again, the call: "Allah is God and Muhammad is his prophet. Thus, for some 1200 years now, the name of the lying prophet Muhammed has been proclaimed from the minaret of the oldest and most glorious mosque in the city of Damascus, while the mute stones of the building testify, "Thy kingdom, O Christe, is an everlasting kingdom, and thy dominion from generation to generation."

The mosque was a church before the Muhammadans conquered the city and was converted into a mosque after the conquest. For some reason the Muhammadans left the inscription standing. It sounds like a prophecy that Christ and His Church will also prevail over this enemy, Muhammedanism. Yes, we know: He will keep the field; we believe and confess, "Thy kingdom, O Christe, is an everlasting kingdom, and thy dominion for ever and ever."

only request lunch, whether they are delegates or guests. Those who have standing quarters are requested to indicate this as well. All registrations must be in my hands by 10 April at the latest in order to be considered.

H. F. Hölter,
3533 Ioxas Ave., 8t. Douls, Llo.

For your consideration.

In the prefatory note to the new edition of the Synodal Manual, it has been omitted by an oversight that Prof. H. C. Wyneken, of Springfield, Ill, has rendered very estimable services in the completion of the same.

L. Fuerbringer.

All dear brethren in the faith who now or hereafter wish to make a journey to Colorado, whether for the sake of their health or in other matters, would do me a great favor if they would inform me of this at least a few weeks before their departure, so that I might, if desired, arrange quarters for them and in general present them with some special requests by letter, in their interest and mine.

I. F. S. Her,
421 8th fremont 8t, Denver, Colo.

Inaugurations.

On the 3rd of Sunday, A.D. Epiphany, Father Brasch was introduced to his parish at Fulda, Murray Co., Minn. by Theodor Schlüter, by order of Venerable Praeses Pfothenhauer.

By order of the Honorable President E. Zürrer, Fr. Markworth, h, called from the congregations of Dexter and Van Meter, Iowa, was introduced on Sunday, Sexagesimä in the midst of his congregations in Dexter, Iowa. Sexagesimä in the midst of his congregations at Dexter, Iowa, introduced by Br. Kreutz.

Since the first issue of the current year of the "Lutheran" is completely out of print, the undersigned publisher asks all those who still have sample copies of this issue to return them to him. The postage will be refunded immediately.

Concordia Publishing House,
8t. Douls, L4o.

Church consecration.

On Sunday, Sexagesimä, the Lutheran Trinity congregation at Port Huron, Mich. dedicated their new church (36X70 feet, with 100 foot high steeple) to the service of God. Preaching were PP. F. Dreyer, Ad. Arendt and Theo. Engelder (English). The consecration was performed by F. L. Schröder.

In the name and on behalf of our congregation at Spencer, McCook Co., S. Dak. we extend our heartfelt thanks to all the dear congregations of South Dakota and Minnesota who have assisted us in the building of our church, and wish all God's rich blessings.

Eduard Kamoß,
Johann Schuldt, > Board of Directors.
Gerhard Kuhlmann, 1 .

Thanks.

Synodal Ad.

The General Synod of Missouri, Ohio, and other States will meet in St. Louis, Mo. on Wednesday, April 26, this year, for its 24th Assembly (resp. 9th Delegate. Synod).

Delegates (or deputies) who have been elected by local congregations on behalf of their constituency must be provided with a letter of authentication from the local congregation which carried out the election on behalf of the constituency. Each of these credentials must be signed by the pastor and by at least two leaders of the local church concerned. - Those delegates, on the other hand, who have been personally appointed by their constituencies, and whose names have consequently already been recorded in the previous report of their District Synod, do not require a letter of authentication.

The first-mentioned delegates (i.e. those who must be provided with a credential) do not want to forget to bring the latter (the credential) to the church on the morning of the first day of the meeting, since it is to be presented to a committee appointed by the Presidium for examination immediately after the conclusion of the service.

All those who are obliged to submit reports to the General Synod, but have not yet sent them to the Presidium, are urgently requested to fulfill their obligation immediately, since it is absolutely necessary that all reports be in the hands of the Presidium at least six weeks before the beginning of the Synod. Those members of the Synod who intend to submit a report to the Synod, either in accordance with a commission received or at their own discretion, are requested to send their report as soon as possible to the General Presidium (kov. Dr. Il. C. 8olnvan, 34 Dibble Ave., Cleveland, Odio).

Aug. Rohrlack, secretary.

Incarcerated in the Iowa District Caste:

Synodal treasury: v. Strohs \$16.05, Horn, from the charity treasury, 8.00, Krog 3.00, Wolfram 5.85, Aron 3.65, Merting 5.75, Enseleit, Petersburg, 2.35, Jipp, Theil d. Weihncoll., 5.50, Runge 7.00, Jobst, Weihnachtscoll., 14.75, Steege, Lyons, 12.50, Studt 13.50, Schwenk, Coll. am heil. Abend, 7.00, Oehlert 5.03, Kitzmann, Weihncoll., 17.00, Zürrer, Van Meter, 5.00. By John Jürgens v. d. Gem. to Crozier 12.50 & 12.40. Fred. Maurer by Mrs. W. T. Ströbel 5.00. Ferd. Möller, Reformation coll. by the congregation at Fort Dodg., Sept. 21 (p. K182.92.)

Inner Mission in Iowa: Gemm.d. kk.: Wolfram 7.79, Lutz, Reformation coll., 4.13, Horn, a. d. Wohlthätigkeitskaffe, 7.00, Dornseif, Reformation coll., 6.90, Drexler, Advent coll., 10.00, Aron 14.88, Heinke, Mission coll., 18.00, Bröcker, Missionscoll., 44.50, Abendmcoll. 4.91, A. D. Greif 26.00, Jipp, Theil der Weihncoll., 5.50, Richter, Weihncoll. in Garner, 1.52, at Garner 5.26, F. Ehlers, Weihncoll. sr. Dreieinigk. comm. at, 12.30, Runge 7.00, Knies, Weihncoll. at, 14.21, Steege at C. Gr. 5.40, C. Wehking, Weihncoll., 5.00, Studt, 14.00, A. Ehlers, Theil der Weihncoll., 5.34, Wolter, Erntefcoll., 8.36, L. A. Müller 3.66, Tisza, Abendmcoll., 10.00, P. Schaller, Weihncoll., 13.30, Hesse 7.50, Schlegel, Immanuel-Gem., 5.50, Faulstich, Theil d. Weihncoll., 8.25. P. Dornseif by D. Kornhaas 2.00. P. Hitzemann by C. H. Schulz 2.00. J. P. Frahm 1.00. P. A. Amstein by Claus Knutzen 2.00. Fero. Möller, Weihncoll. d. Gem. at Fort Dodge, 23.84. P. Nuoffer v. Hans Anton 2.50. M. L. at West Gate 5.00. (S. K314.52.)

Negermission: Gemm. d. kk.: Riedel 10.00, Jipp 6.00, C. E. Günther, Garwin, 5.52, Matthaideß, Reformation coll., dch. Conr. Werning 7.75, Händschke, Reformation coll., 8.50, Studt 12.75, Grimm 8.00, Otto 3.00, Niemand, Reformation coll., 8.60, Polzin, Abendmcoll. in Harrison Tp., 5.85, Discher 4.15, Horn, a. d. Wohlthätigkeitskasse, 19.00, Dornseif, Reformationcoll., 6.90, Schwenk, Abendmahlsoll. in Aurelia, 12.15, sr. Filialgem. 5.60, Schnitker 3.18, Deletzke 6.25, P. Schaller, Reformation coll., 10.75, Brammer, Thanksgiving coll., 8.21, Heinke, Missionary coll., 10.00, A. D. Greif 2.00, Aron, Thanksgiving coll., 6.09, Welcher 9.75, Thumbelin, Chrismcoll. b. Ocheyedan, 11.00, Lutz, Chrismcoll., 7.50, A. Enseleit, Petersburg, 3.12, Spirit Lake 4.25, in Lloyd 3.69, in Wallingford 1.50, Franke, Chrismcoll., 11.50, Otto at Cumberland 3.15, Richter, Weihncoll. at Garner, 5.27, at Garner 1.52, Burkhardt, Weihncoll. at Burnside Tp., 11.65, A. Ehlers, Theil d. Weihncoll., 5.34, Domsch 5.00, Böhm 10.75, L. A. Müller 4.00, A. Ehlers, a. d. Armenkasse at Gray, 6.75, R. Amstein, German Crty, 2.75, in Onawa 3.50, Knies 9.35, H. Wehking 31.36, Händschke, a. d. Klingelb, 5.00, Dornseif, New Year's coll., 11.25, Seßler, Weihncoll., 9.73, Bayer, Martinus-Gem.,

All those who intend to attend the meetings of the Synod of Delegates are requested to report to the undersigned, whether they have full quarters or not.

16.87. Fr. Haar v. etl. Glied, sr. Gem. 3.00. Fr. Otto v. Franz Knop 2.00. Fr. Ehlers v. G. Dreher 1.00. Fr. Steege v. three persons 2.75. Fr. Studt v. Mr., Mrs. and Miss Bolz for Greensboro, N. C., 3.00. Fr. Von der Au of Witt's children .50. 1". Knies, Coll. b. d. silb. Hochz. by F. W. Schmidt, 4.90. ? Dornseif by Mrs. Hanna Hinckhouse 6.00, Mrs. R. Weiß 2.00. P. Zürrer by Mrs. Wm. Kolb, Traugott Kolb, H. Trost, Fr. Will, Chr. Däumler and N. N. each .50, Otto Weiß and Wm. Stahlbock each 1.00. P. Krog by etl. Glied, sr. Gem. 1.40. C. R. George, Thanksgiving Coll. of Pomeroy Gem. 10.66. P. Drexler v. H. Intorf .50. P. Steege v. Mrs. N. N. 2.00. P. Zürrer by C. H. Habenicht, W. Becher, R. Becher, G. Pröschold, H. Dücker Sr. and L. D. Günther 1.00 each, D. Kornhaas 2.00, H. Hüners .25. P. F. Ehlers by Geo. Reynolds u. W. Pohl 1.00 each, P. A. Amstein v. Mrs. Jverson & G.F. Fiene each 1.00, Mother Nipkow and Anna Fiene each .25. P. Wolfram by etl. young people sr. Gem. 7.05. Geo. Sturgeon! 2.00. Fr. Clöter by Mrs. D. Wiedemeyer 2.00. Fr. Welcher by N. N. 5.00. Fr. A. Enseleit by Mother Bergmann 2.00, N. N. .50. Fr. Zürrer by Franz Weiß and F. S. Kolb 1.00 each, Armond .50, Wm. Köper, Mrs. W. Günther, Mrs. L. Crämer, A. Dittmer and E. Löscher each .25, P. Horn by Heinr. Klünder 2.50, P. Fr. Ehlers by Wm. Pohl 5.00. Fr. Jobst from the Singchor sr. Gem. 3.11. ? Brewer from Mrs. Heinr. Hüsemann 1.00, Mrs. Herm. Müller 1.00. P. Böhm by M. Riese 5.00. Fred. Maurer from the Maurer family 10.00. P. Zürrer from Mrs. Fiordland sen. .30. P. A. Enseleit from Chr. Bergmann 1.00. P. v. Strohe from A. Balster and W. B. Hanken 2.00 each, H. Hanken, A. H. Hanken, J. Eden u. F. Plüger, C. Scheer u. G. Balster each 1.00, H. Herren and wife 1.00, G. J. Bohlken .50, A. Doring .25, J. Werner .15. ?.. A. Ehlers v. Joh. Polzin 3.00. P. Dornseif v. Frauenver. 5.00, teacher H. G. Nuoffer v. N. N. 1.00. P. Kitzmann v. E. Merck 1.00, C. Kitzmann .75, M. Kitzmann .70, R. Kitzmann .50, for Salisbury v. C. S. 1.50. (S. -499.80.)

Heathen Mission: Dch. D. Kornhaas 1.00. P. Burmeister from Mrs. Behn fen. 5.00. Fred. Maurer from the Maurer family 10.00. P. Horn, from the charity fund of his church, 5.00. ? Gem., 5.00. ? Lothringer, Epiphaniasscoll. sr. Congregation, 3.25. (p. -4.25.)

English Mission: Fr. Andr. Müllers Schulk. 3.00. ? Böhm by Sophie Schäfer 1.00. P. Studts Gem. 12.50. (S. -16.50.)

Emigrant Mission: Fr. C. Wehking, Weihnoll. sr. Gem., 2.67. Fr. Händschke, a. d. Klingelb. sr. Congregation, 4.87. ? Nuoffer v. Hans Anton 2.50. (S. -10.04.)

Judenmission: P. Horn, a. d. Wohlthätigkeitskasse sr. Gem., 5.00.

Deaf and Dumb Mission: P. Drexler v. H. L. Intorf .50. ? Horn, a. d. Wohlthänakeitskaffe sr. Gem., 4.50. P. Baumhöfeners Gem. 5.50, v. Wwe. Steinmetz 1.00. (S. -11.50.)

Mission in Flensburg, Germany: P. Nuoffer v. Hans Anton 2.50.

Poor students from Iowa: Gemm. der??: Burmeister, reformation coll., 11.07, Jobst, reformation coll., 13.15, v. Strohe 8.00, Oehlert 3.82, Matthaideß, evening coll., dch. C. Werning 7.15, Berner, Reformationscoll., 4.50, Horn, a. d. Wohlthätigkeitskasse, 10.00, Schnitter 3.55, P. Schaller, Abendmcoll., 7.70, Schlegel, St. Joh.-Gem., 3.10, Haar, Thanksgiving Day Coll., 9.00, Lorraine, Denison, 2.65, in Washington Tp. 1.63, v. Schenk, Thanksgiving Day Coll., 3.25, Baumhöfener, York Tp., 7.10, Heinke, Thanksgiving Day Coll, 6.00, C. E. Guenther 4.03, Matzat 3.64, Schwenk, Danktagcoll., 6.27, Kolb, Coon Rapids & Cooper, 7.15, Burhenn, Danktagcoll., 18.13, A. Amstein, Weihnoll, 5.25, Fr. Ehlers, Weihnoll. d. Imm.Gem., 10.54, Runge 8.25, R. Amstein, German City, 2.75. P. J. P. Günther v. Frauenver. 9.00. P. Kreutz, ges. a. d. silb. Hochz. v. Lippel & wife, 3.86. C. R. George, coll. during service of Specialcons. at Pomeroy, 13.50. P. Traub, Conserenzcoll., 4.96. P. Kitzmann v. N. N., F. K., J. H. Schultz ie 1.00, E. Schuster, D. Ehlen, H. Schmidt each .50, H. Newkirch .25. P. Jipp, ges. a. d. Hochz. Heldt-Jens, 5.20. P. Wolfram vom Frauenver. 2.00. Geo. Stark 2.00. P. C. E. Günther, Hochzcoll., 2.00. P. J. P. Günther, ges. a. d. Hochz. SchmidtGerken, 5.00. P. Hesse, ges. a. d. Hochz. Rübent-Mayer, 4.50. ? Kreutz, s. a. d. gold. Hochz. Wm. Kadring and wife, 4.00. ? Brandt 2.00. (p. -230.45.)

Students in Springfield: P. A. D. Greif's Gem. f. Carl Oldfen 10.00.

Students in Milwaukee: ? Busse, Danktagcoll. sr. Gem. f. Reinhardt Pautz, 4.90.

SeminaristeninAddison: ? Fr. Ehlers v. Frauenver. sr. Congregation for... Th. Mattfeldt 5.00. Fr. H. Wehking's congreg. f. Th. Mattfeldt 10.00. (S. -15.00.)

Pupils in St. Paul: Ferd. Möller, evening coll. of the congreg. in Fort Dodge f. Arth. Miner, 10.32.

Support fund of the Jowa District: Gemm. d. ??: v. Schenk, Danktagcoll., 3.25, Kitzmann 10.00, Schug, Reformationcoll., 7.10, Jipp 5.25, Grimm 4.00, Aron 5.24, Knies 5.00, Steege, Danktagcoll., 9.70, Seßler, Danktagcoll, 9.00, C. Wehking, Danktagcoll., Saldier Tp., 6.00, Jobst, a. d. Opferkasse, 10.00, Theiß, Danktagcoll., 5.93, H. Wehking, St. Joh.-Gem., 20.00, P. Schaller, Danktagcoll., 10.80, Behrends, Danktagcoll., 4.70, Andr. Müller 10.00, Riedel 6.00, J. P. Günther, Evensong, 12.50, Wolfram 8.70, Welcher 7.37, Beer 6.70, Traub 8.25, C. E. Günther, Christmas, 5.25, Schlegel, St. Joh.Gem., 2.75, Otto, Atlantic, 2.50, A. Amstein, Weihnoll., 5.00, Runge 7.00, Berner, Weihnoll., 5.00, Brammer, Weihnoll., 10.50, Haar, Weihnoll., Lu Verne, 12.25, Matzat, 7.18, Burmeister, Zions-Gem., 10.85, in Grant Tp. 6.20, Böhm 15.00, Schwenk, Weihnoll., 9.25, v. Strohe, Weihnoll., 13.75, Drexler, Weihnoll., St. Ansgar, 12.50, an Rock Creek 13.00, Horn, a. d. Wohlthätigkeitskaffe, 18 00, Baumhöfener, St. Joh.Gem., 2 p.m., Imm.-Gem. 6 p.m., Knies 10 a.m., H. Wehking 10 a.m., Tisza, Abendmcoll., 4.26, Händschke, Weihnoll., 4.35, Lothringer, Neujahrsoll., Denison, 3.12, at Washington Tp. 1.24, Schug, Grant Tp., 11.40, Brandes, Epiphaniassontcoll, 16.11, Brandt, Sanborn, 1.09, Deckmann 7.35, Hitzemann, Danktagcoll., 5.55. P. Groß a. d. Allg. Unterstützungskasse 100.00. P. Baumhöfener 2.00. H. Hüdepohl 2.00. Lehrer Hild 1.00. P. Däumler 5.00. P. J. P. Günther of H. Göppinger 10.00. P. Jobst of H. Herzberg

1.00, M. Frieling .50. p. Schlegel 4.00. C. R. George, Weihnoll. d. Gem. in Pomeroy, 12.15. p. Horn by Heinr. Klünder 2.50. p. A. Amstein by Claus Knutzen 3.00. p. Richter, ges. a. d. Hochz.; Richter-Schultz, 3.65. P. Steege 3.00. k. A. Ehlers 5.00. P. Böhm by Sophia Schäfer 1.00. Ferd. Möller, Thanksgiving Day Coll. of the congregation at Fort Dodge, 19.06. P. Hesse, ges. a. d. silb. Fr. Fuhrmann, 9.65. Fr. v. Strohs by W. B. Hanken 2.00, S. Grumm 2.00. Fr. A. Ehlers by Joh. Polzin 2.00. Fr. Händschke, surplus from jubilee celebration at W. Schmale's, .75. Fr. Schliepsiek by Mich. Mack 2.50. Fr. Burmerster, surplus from Christmas Eve celebration, 2.76. Wm. Leckband, Christmas coll. of the congregation at Adair, 7.15. By P. Riedel 5.00. (p. -664.23.)

Church building fund of the Jowa district: P. Melchers Gem. 4.85.

Orphanage in Wittenberg: Gemm. d.: Domsch 4.40, Horn, a. d. Wohlthätigkeitskasse, 5.00, Otto, Atlantic, 2.00, by Cumberland 6.25, Noack, Coll. on Christmas Eve, 9.20, v. Strohs, Weihnoll, 6.80, Matthaideß, Weihn. & Neujahrsoll., by Conr. Werning 16.24, Händschke, a. d. Klingelb., 5.00, Oehlert at What Cheer 3.12, Theiß, a. d. Gotteskasten, 2.70, Aron 1.00. Discher v. Wwe. M. Wentzel 1.00. ? Andr. Müller, Coll. b. d. Hochz. Subbert-Eilts, 4.25. Fr. Ehlers v. Frauenver. 5.00. Fr. Theiß v. N. N. 5.00. Fr. Brammer v. Frauenver. 10.00. Fr. Discher v. Wwe. Wentzel 1.00, Mrs. Reinovski .25. Fr. Jipp v. d. Confirm. 8.00. Fr. Steege v. Mrs. Gerh. Lange 2.00. Fr. Böhm vom Jungsvr. 5.25. k. Schliepsiek from Mich. Mack 2.50. Teacher J. E. L. Schmidt, sent by his schoolchildren, 7.00. P. Brandt from H. Schmidt 1.00. Jacob Schmeiser, part of the rent from mission land near Burlington, 5.00. (p. -116.78.)

Orphanage in Fremont, Nebr.: Gemm. der!': Hitzemann, Danktagcoll., 5.55, A. Ehlers, Coll. on Christmas Eve, 3.50, v. Strohs, Weihnoll., 6.80, H. Wehking 7.20, Händschke, a. d. Klingelb., 5.00. P. Aron v. etl. Gliedern sr. Gem. 2.75. 1?. Wolfram v. Frauenver. 5.00. Fr. Burmeister, Coll. a. d. Hochz. Fr. Gräper-Fry, 5.94. Fr. Clöter from Mrs. Wilhelmine Petri 3.00. Teacher J. E. L. Schmidt, sent by his schoolchildren, 7.00. Fr. Jobst, Chrismcoll. d. Kinder sr. Community, 4.10. ? Böhm by Jungfrver. 5.25. P. Lothringer from the Women's Association, 5.00, from N. N., 1.00. Jacob Schmeiser, part of the rent from the mission land near Burlington, 5.00. (S. -72.09.)

Orphanage in Addison: By D. Kornhaas 2.00. ? Wolfram v. Frauenver. sr. Gem. 5.00. U. A. H. P. Greifs Schulk. 3.20. Geo. Stark 2.00. P. A. Ehlers, Coll. on the Holy. Abend, 3.50. P. Burmeister, ges. b. d. Hausweihe von W. Meyer in Wisner, 3.95. P. Lothringer v. Frauenver. sr. Gem. 5.00, v. N. N. 1.00. U. Kitzmann v. J. Jehlas .25, v05..... Jacob Schmeiser, part of the rent from the mission land near Burlington, 5.00. (S. -30.95.)

Orphans at St. Louis: By D. Kornhaas 5.00. Geo. Stark 2.00. Fr. Grimm by Mrs. N.N. 5.00. Fr. Ehlers, Coll. in children's service, 5 80. Fr. Boehm by the Young Frver. sr. Gem. 5.25. P. Lothringer, orphan fund at Denison, .98, Weihnoll. in Washington Tp., 2.96. Jacob Schmeiser, part of rent from mission land near Burlington, 5.00. (S. -31.99.)

Orphanage at College Point: Jacob Schmeiser, part of rent from mission land near Burlington, 5.00.

Orphanage at Delano: Jacob Schmeiser, part of the rent from the mission land near Burlington, 5.00.

Orphanage at Indianapolis: Jacob Schmeiser, part of rent from mission land near Burlington, 4.90.

Parish in St. Joseph, Mo.: I. Faulstich, Theil d. Weihnachtsoll. sr. Gem., 6.00.

Parish in Glidden: Kitzmanns Gem. 10.16.
Deaf and Dumb Institution: Geo. Stark 2.00. 1?. Händschke, a. d. Klingelb. sr. Gem., 5.00. Fr. Andr. Müllers Schulk. 2.00. (S. -9.00.)

German Free Church: P. Theiß, Abendmcoll. sr. Congregation, 5.20. Fr. C. Wehking, Thanksgiving coll. sr. congregation, 1.90. Fr. A. D. Greif's congregation, 2.00. Fr. Andr. Müllers Schulk. 2.00. P. Melchers Gem. 9.46. (p. -20.56.)

Danish Free Church: Fr. Theiss, Abendmcoll. sr. Gem., 5.00. Fr. A. D. Greifs Gem. 1.00. I. Andr. Müllers Schulk. 1.00. (S. -7.00.)

Burned off fellow believers in Wisconsin: k. Wolfram of the Women's Assoc. sr. Gem. 5.00. Fr. Berner, Reformation coll. sr. Gem., 5.00. P. Jobst v. H. Otte 5.00. John Gundermann, D. Rolfe, John Stuwe 2.00 each, W. Hartstack, W. Stuwe, W. Sundermann, F. Gundermann, E. Freudenburg & N. N. 1.00 each, H. Grebert, Herm. Freudenburg, John Fastenau, F. Hennemann, F. Frieling, Herm. Sundermann, I. H. Herzberg, W. Schultz & C. Jobst each .50, H. F. Gundermann .25, Mrs. R. Weiß 1.00. P. Jobst by H. Göckov, F. Meier & F. Frieling each .50, C. Stuwe & John Göckov each .25. ?.. Kitzmann by H. Kühn 2.00, J. Timm, G. Galmeyer, K. M. Weiß, L. Dürr, J. H. Schultz, F. K., S. and N. N. each 1.00, P. Meyer, H. Newkirch, E. Schuster, D. Ehlen, H. Schmidt & I. Timmermann each .50, Anna Rank .25. P. Brammer, Danktagcoll. sr. Congregation, 8.00. Fr. H. Markworth, Thanksgiving Day Coll. sr. Congregation, 4.80. Fr. Baumhöfeners St. John's Congregation, 12.00. ? Heinke, Reformation coll. sr. Congregation, 9.00. Fr. Matzat's Congregation, 3:00. Fr. Däumler, Thanksgiving Congregation, sr. Gem. at Ochdyedan, 10.00. Fr. Burmeister of Mrs. Kruse, Sr. 1.00. Ferd. Möller, communion coll. of Gem. at Fort Dodge, 9.92. (p. -105.22.)

Fort Dodge, Iowa, February 1, 1899.

I. H. Abel, Kassirer. -

Income to the Michigan district treasury:

(January.)

Synod Treasury: P. Dümling's Gem. -7.23, Utica (k. Schöch) 4.55, Sand Beach 4.76, Saginaw W. S. 21.03, ? Hagens Gem. 4.72, Tp. Deerfield 2.18, Frankentrost 11.55, ? Schatz's Gem. 12.36, Tp. Merritt 7.00, River Rouge 2.20, Macomb 5.18, Frankenlust 16.30, Trinklein v. A. Kuch 5.00, ? Meinekes Gem. 12.16, Manistee 20.00. (p. -136.22.)

General Inner Mission: Fr. Karl 1.00.

Heathen Mission: Manistee (f. Ind.) 10.00, Ludington 4.70, Bay City 4.54, P. Hagens Gem. 10.59, Amelith 3.40, Richville 5.25, Riverton 1.25, Saginaw W. S. 7.20, Teacher Himmel's School (f. East Ind.) 4.00, P. Gugel's Gem. 3.61. (S. -54.54.)

Mission to London: Benona 2.90.

German Free Church: Fraser 9.19, Fr. Dreyer of N. N. 1.00. (S.-10.19.)

Danish Free Church: Fr. Lemke v. A. P. 2.00.

Saxon Free Church: Fr. Lencke v. A. P. 2.00.

Negro Mission: Frankentrost 21.35, Utrca (k. Wilson) 10.00, P. Lemke v. K. Fett, H. Fett & M. Leipoltz 1.00 each, v. Mrs. Belter .50, v. Mrs. Klein .25, Teacher Wm. Bäsch's school 1.70, Grand Rapids 25.80, Fowler 5.37, teacher J. Frank v. N. N. 1.00, Pinconning 4.00, Rud. Petrowski, Detroit, 5.00, Bingham 4.40, P. Fackler's women's ver. 10.00, of N. 1.00, Lansing 5.60, P. Ahner v. A. Noack 7.5, v. N. N. .25, Frankenmuth 25.37, Coldwater 3.25, teacher J. G. Weiss' school .72, k. Theo. Hahn v. N. N. .50, P. Smukal, Young Frver. 5.00, k. Röder v. Wwe. Hildebrand 1.40, Sebewaing 13.66. (S. -149.87.)

Dry Schoolhouse, Concord, N. C.: P. C. Frincke, Hochtz. Nagel-Eberlein, 6.00.

Negroes in need in New Orleans: Manistee 10.33.

Jewish Mission: Amelith 4.11, Reed City 6.40. (p. -10.51.)

Pilgrim House in New York: Fr. Gräbners. Mrs. B. .50.

InnerMission: P. Lemke v. N. N. 1.00, Sanilac Centre 3.50, Lisbon 13.74, P. C. Frincke of etl. Gl. 3.00, Andr. Mittelberger 5.00, Riley 3.08, Bridgman 4.25, Pontiac 2.00. (S. -35.57.)

Support Fund: Belknap 7.45, Manistee 29.00, k. Lemke v. A. P. 1.75, Leland 3.88, Good Harbor 1.71, Andr. Mittelberger 5.00, Fowler 2.54, Richville 8.21, Bro. Karl 2.00, k. Mayer of Wwe. List 1.00, P. J. Nuechterlein, Hochz. Krafft-Hauck, 8.00, Roseville 8.02; v. d. PP. B. P. 4.00, R. S. 2.50, Ad. A. 2.50, C. J. T. F. 5.00, F. A. A. 2.00, K. L. M. 3.00, K. F. M. 2.00, G. A. B. 5.00, W. Sch. 3.00, J. K. 4.00, I. F. M. 3.00, G. A. M. 2.00, W. Schm. 5.00, C. J. U. 2.00, M. W. 1.00, G. B. 6.00, E. H. 5.00, L. A. W. 5.00, Wm. H. 5.00, P. A. 4.00; of teachers, G. B. 2.50, H. H. 5.00, I. F. 3.00, G. D. 2.00, E. H. D. 3.00, W. v. R. 1.00, C. F. G. 2.00, F. A. W. 1.00, J. G. W. .50, O. B. 2.00, H. P. 3.00. (P. -174.56.)

Deaf and Dumb Institution: Fr. Smukal v. etl. Gl. 2.80, k. Meinecke v. etl. Gl. 9.30, v. Jungfrver. 5.00, Manistee 8.00, Andr. Mittelberger 5.00, Saginaw W. S. 12.28, P. Theo. Hahn's school 3.69, Steiner, contribution, 6.00, teacher son of Gottfr. Torsch .10. (S. -52.17.)

Home for the aged in Monroe: P. Soll a. d. cashier of Mich. Synod 4.00, teacher Falch's school 1.27, Wyandotte 8.80, teacher Burger's school 1.20, thes. of Chr. Fritsch .50, teacher Bernthal's school 1.50, River Rouge, school, 4.70, P. Hagen's comm. (f. '98) 11.62, Hadley 2.50, Steiner (Nov, Dec. '98 & Jan. '99) 6.00 Steiner, School, 2 35th (p. -44.44.)

English Mission in Michigan: Fr. Hagen's Gem. 6.42, 1>. Claus's Gem. 5.93, 1>. Hagens Gem. (for travel expenses k. Romoser's) 10.00, Fr. Claus' Gem. (f. dens. purpose) 5.00. (S. -27.35.)

Poor Michigan students: Frankenlust 27.80, Manistee 10.00, Adrian 10.00, Teacher Denninger's School 3.80, Bro. Karl 1.00, Fr. Schatz' Women's Ver. 13.30. (S. -65.90.)

St. Louis students: Saginaw W. S. women's ver. f. J. Salvner 5.00, P. Smukal v. Young Frver. s. C. Lorenz 5.00. (S. -10.00.)

Springfield students: So. Sanilac Centre for I. Pfeifer 3.50, P. Arendt, Hochz. Woldt-Schemm f. A. Hansen, 5.32. (S. -8.82.)

Students at Addison: Saginaw W. S. f. O. Duclos 12.50, Women's Ver. das. f. dens. 2.50, Saginaw W. S. s. R. Wissmueller 12.50, Women's Ass. das. f. dens. 2.50, P. J. Nüchterlein, Hochz. Krafft-Hauck s. M. u. E. Schreiner, 7.50. (S. -37.50.)

Students at Fort Wayne: Frankenlust for A. Sebald 8.65.

Orphanage in Wittenberg: P. Lemke v. Mrs. Knuth .50, teacher Bürger v. Fr. Baumann 2.00, v. s. school 2.20, the same from Chr. Fritsch .50, St. John (? Schauer) 1.64, 1>. Kruger's school 2.00, River Rouge 4.95, Big Rapids 2.03, k. Hagen's women's ver. 5.65, P. Kionka v. s. Confirm. 1.25, Steiner 5.00, Teachers Son v. Gottfr. Torsch .50. (S. -28.22.)

Orphanage at Addison: Grand Rapids, Women's Ass., 8.00, Teacher Auch's School 1.35, Steiner 4.21, Zion's School, Detroit, 11.58. (S. -25.14.)

St. Clair Parish: Coldwater 5.00.

Field preacher: P. Hagen v. F. H. Schul; .50.

Michigan District Church Building Fund: P. Smukals Gem. 17.50, P. J. F. Müller v. N. N. 5.00, Frankenlust 8.20, P. Gugel's Gem. 4.90. (S. -35.60.)

Kinderfreund-Gesellschaft: Burr Oak 4.12, P. Gräbner of Fr. B. .50, Tp. Merrill 9.73, P. Jüngel, Hochz. KackBublitz, 2.89, P. Wuggazers School 1.12. (S. -18.36.)

Burned down fellow believers in Wisconsin: Teacher Bürger v. Fr. Baumann 1.00.

Dearborn Parish: P. Hagen v. etl. Gl. 7.00. Total: -971.84.

Detroit, February 1, 1899, G. Wendt, Cassirer. 872 lvelok

H. W. Hoppe 7.00. P. Weseloh, Cleveland, v. W. Wischmeier 2.00. (p. -192.19.)

Inner Mission: Gemm. der k?.: Husmann, Berea, 10.00, Schlesselmann, Euclid, 23.00, Bauer, Purcells, f. traveling preachers 6.00, Steinmann, Liverpool, 3.00, Rimbach, Zanesville, 20.31, Kaiser, Jonesville, 5.00, Weseloh, Cleveland, 11.09, Schmidt, Elyria, 20.00. P. Wambsganß, Taber-Ver, Indianapolis, by F. Buddenbaum, 5.00. P. Diederich, Hoagland, by D. W., 5.00, by P. F., 1.00. P. Jungkuntz, Columbia City, Hochz. Beard-Schaper, 6.00. P. Niemann, Cleveland, estate of d. Ernst Thunhorst, 25.00. (P. -140.40.)

Negro Mission: Gemm. of I'l': Husmann, Berea, 1.50, Scheips, Peru, 16.38, Tirmenstein, Logansport, by H. W. Hoppe 17.00, Kühle, Marysville, by J. Scheiderer 9.60, Heinze, Decatur, 8.50, Koch, Huff, 3.79, Kaiser, Jonesville, 5.00, Hofmann, Napoleon, 4.00, Trautmann, Columbus, 25 05, Zimmermann, Dreieinigk. - Gem., Ingfield, 8.40, Miss L. Schmidt's Sunday school pupils, Brazil, 1.00. P. Henkel, Julietta, of etl. Gl. 1.40. I? Heinicke, Evansville, from confirm. 1.69. I? Wambsganß, Indianapolis, by F. Buddenbaum of the Confirm. 1.86, Mother Rochow .50, J. L. Bernhardt 1.00, Taber-Ver. 5.00. P. Diederich v. Jüngl. - u. Jungfr. d. Gem. in Hoagland 8.65. P. Schlesselmann, Euclid, by F. E. in Painesville 1.00. I? Kretzmann, Vincennes, of the missionary b. 2.27. I? Lange, Minden, Christian teaching coll. 3.00. k. Franke at Fort Wayne v. N. N. 1.00. P. Jungkuntz, Columbia City, of grandmother Hauptmeyer .25. I? Kaiser, Huntington, by Mrs. J. W. 5.00. I? Koch, Huff, by N. N. .75. P. Wambsganß' Women's Ass., Indianapolis, by F. Buddenbaum 5.00, v. etl. Gl. dch. dens. 45 83. P. Trautmann's, Columbus, v. city women's soc. 15 40, teacher Hillers school k., Elyria, 2.52. teacher Schessts school k. das. 3.37. I? Carpenter v. D. Keck and E. Meier each 1.00. I? Kuechle, Marysville, by J. A. Remach, through J. Scheiderer 5.00. (P. -212.71.)

Negro School at Salisbury: P. Diederich, Hoagland, of the Young and Young Friars, 5.00. Teacher Fathauer's School, Vincennes, 1.25. (S. -6.25.)

Negro School in Dry: P. Diederich, Hoagland, by the Young & Young Fri. 4.00.

Heathen Mission: Gemm. of: Michael, Vöglein, by H. Stelhorn 7.00, Rottmann at Florida 1.25, Knust, Chukery, 8.55, Kühle, Marysville, by J. Scheiderer 9.60, -Eirich, Aurora, by F. W. Jesselhardt 19.14, Zorn, Cleveland, by J. H. Welcher 33.52, Herzberger, Hammond, Epiphania's coll., 10.00, Kaiser, Jonesville, 2.08, Link, Laporte, by L. Schumm 17.20. I? Frankes school c. at Fort Wayne, 3.00, by N. N., 1.00. I? Niemann, Cleveland, by H. N. 1.00. (S. -113.34.)

English Mission: P. Husmann's Gem., Berea, 3 15. k. Preuß's Gem., Friedheim, 14.74. I? Tirmenstein, Logansport, v. M. Jasorka 3.00. (p. -20.89.)

Jewish Mission: P. Tirmenstein, Logansport, by M. Jasorka 2.00. I? Wambsganß, Indianapolis, by etl. Gl. dch. F. Buddenbaum 3.00. (S. -5.00.)

South Brooklyn Mission: gem. of 1'L. in Cleveland: Weseloh 12.26, Keller 6.00, Walker 8 92nd (S. -27.18.)

Mission to Alexandria and Elwood: Gemm. of 1'1^: Preuß, Friedheim, 1.50, Heinze, Decatur, 10.25, Tirmenstein, Logansport, dch. H. W. Hoppe 23.00, Seemeyer, Schumm, <6.00. P. Thieme, South Bend, v. Mrs. Al. Krumerey 2.00. (p. -42.75.)

Deaf and Dumb Mission: P. Sternmann's Gem., Liverpool, 1.00. I? Kaiser's Ger., Jonesville, 5.00. (S. -6.00.)

Students in St. Louis: I'. Husmann's Jugendver., Berea, for H. Lindner 4.30. P. Seuel's Women's Ver., Indianapolis, by C. F. Schwier for B. Lange 10.00, for W. Kos 10.00. P. Wambsganß' Women's Ver., Indianapolis, by F. Buddenbaum for W. Kos 25.00, f. W. Hiller 10.00. P. Jaus' Gem. at Fort Wayne for B. 4.00. P. Keller's Gem., Cleveland, 15.74. I'. Wambsganß' Gem. by F. Buddenbaum, Indianapolis, for P. Schulz 10.00. P. Weseloh's Gem. at Cleveland, for P. Schulz, 5 35. 1>. Schmidt's Wives' Ass., Elyria, for A. Both 25.00. (S. -119.39.)

Students in Springfield: P. Seuels Gem, Indianapolis, dch. C. F. Schwier for O. Henkel 10.00. I? Henkel's Gem., Julietta, f. dens. 23.86. P. Goring's Gem., Elmore, f. C. Heidtmann 6L>0. P. Rottmann's Gem., Florida, f. Negro students 4.00, s. Gem. b. Florida for this. 3.00. I? Neuendorf's comm. b., Tracy, f. W. Graf 6.00. (p. -52.86.)

Students at Fort Wayne: P. Henkel's Women's Club, Julietta, for W. Henkel 14.16, a. d. Student Fund for dens. 9.70. P. Schumm's Gem., Lafayette, for Rehwaltd 7.00. k. Hassold, Fairfield Centre, v. 2 limb, f. C. & F. H. 3.00. I'. Gotsch's Gem, Sherwood, f. W. Henkel 5.75, at Cdgeron for dens. 3.75. I? Barth's Gem., Wide, for G. B. 11.00. k. Langes Gem., Minden, f. G. B. 3.50. I'. Niemann's women's club, Cleveland, by H. Hesse f. W. S. 18.00. P. Wesel's congregation, Cleveland, f. O. Turk 25 88. P. Niemann, Cleveland, bequest of Ernst Thunhorst, 25.00. I? Schmidt, Seymour, by Bro. Huber 5.00. (p. -131.74.)

Student in Addison: I? Henkel's Gem., Julietta, for T. Henkel 11.88, s. women's ver. das. f. dens. 11.98. Wambsganß' Women's Ass., Indianapolis, by F. Buddenbaum f. T. Henkel 10.00. (S. -33.86.)

College household at Fort Wayne: P. Seuel's Gem., Indianapolis, by C. F. Schwier, Christmas coll., 16.96, v. s. women's ver. dch. dens. 7.00. I'. Wyneken's Gem., Convoy, 3.39. (p. -27.35.)

College household in Springfield: P. Kaiser's Gem., Jonesville, 5.00.

College household in Addison: P. Weseloh's Gem., Cleveland, 35.53.

Orphan haus in Indianapolis: Gemm. d. I't': Ziegler, Brazil, Christabendcoll., 7.00, Ilse, Collinwood, 5.00, Fischer, Columbus, 4.35, Riedel, Bedsord, by J. H. Stohmann 8.00, Lothmann, Akron, 16.60, Wilder, Denham, 6.25, Scheips, Peru, 12.41, Ludwig, Tocsin, 3.07, Preuß, Friedheim, Weihncoll., 13.23, Zschoche, Söst, 11.25, Keller, Cleve.

Income to the Middle District coffers:

Synodical treasury: Gemm. of the k?.: Great, Fort Wayne, dch. W. Kayser -47.85, Husmann, Berea, 4.95, Hüge, Bingen, 13.38, Stock at Fort Wayne 20.74, Fischer, Columbus, 7.90, Scheips, Peru, 9.06, Zschoche, Säst, 17.25, Zoch, Snyder, 3.65, Wyneken, Convoy, 4.86, Jensen, Arcadia, 2.98, Jungkuntz b. Columbia City 4.30, Columbia City 1.75, Kaiser, Huntington, 5.01, Koch, Huff, 7.21, Link, Laporte, dch. L. Schumm 19.00, Noll, Mt. Hope, 2.50, Winesburg .80, Zimmermann, Tri-Inig. comm. Ingfield, 10.00, Tirmenstein, Logansport dch

land, 11.91, Böster, St. John, Tipton, 3.41, Zions comm. das. 3.85, Emanuels comm. das. 3.29, Hofmann, Napoleon, 4.00, Weseloh, Cleveland, 6.00, Schmidt, Seymour, 14.35, Hüge, Binaen, 11.25, Kalt, Terre Haute, 48.00, Kühle, Marysville, dch. J. Scheiderer, 16.60. P. Husmann, Berea, v. Schulck., 3.60. P. Hüge, Bingen, by Wwe. F. S., 1.00. P. Stock at Fort Wayne v. etl. Gl., 5.00, v. N. N., N. N. & N. N. each 1.00. Dr. Christ Sihler, Cleveland, 3.00. Teacher Arnold, Cleveland, of the school k. 3.30, of W. Leopold .50, George Leopold & Cl. Leopold each .25. Teacher Nessel, Cleveland, of the school k. of Emanuels comm. 22.18. St. Paul's Women's Association, Fort Wayne, dch. Mrs. P. Sauer 20.00. P. Diederich, Hoagland, v. school k. 3.50, v. comm. 6.75, v. C. S. 1.00. P. Zoch, Snyder, Children's Fest. coll. 3.30. Stock at Fort Wayne from Christ Wiese, 3rd payment, 50.00. Franke at Fort Wayne from school k. 3.00. P. Heinze, Decatur, v. Mrs. E. G. 7.00. I. Böster by Miss M. Pape 2.00. Teacher Strieter's school k., Cleveland, 2.35, Teacher Feußner's school k. das. 2.05, Teacher Fehner's school k. das. 5.05. (P. 8357.90.)

Deaf and Dumb Institution: Frankes Schulk. Be Fort Wayne 2.00. P. Weselohs Gem., Cleveland, 5.89. (P. 87 89.)

Hospital in Cleveland: P. Wesel, Cleveland, of d. women Großler, Uranski u. Siekemeyer je.25. (p. 8.75.)

Brothers in Faith in Germany: U. Wambsgangl, Indianapolis, by etl. Gl. dch. F. Buddenbaum 2.65. U. Knusts Gem., Chuckery, 5.00. U. Wambsgangl, Indianapolis, by etl. Gl. dch. F. Buddenbaum 11.00. (p. 818.65.)

Fellow Christians in Denmark: U. Knusts Gem., Chuckery, 2.18.

Needy brethren in the faith in Almena: k. Diederichs Gem., Hoagland, 4.50.

Field preacher: U. Mueller's congregation, Farmers Retreat, 9.91.

St. Peter's Parish in Indianapolis: Trinity Parish, Indianapolis, 150.00.

Support fund: Gemm.d.Ul': Zorn, Columbus, 8.15, Seuel, Indianapolis, dch. C. F. Schwier 8.00, Eickstädter, Hamilton, by E. Schmucker 7.42, Schleicher, Lanesville, 10.25, Kretzmann, Vincennes, 18.00, Lange, Minden, 6.50, Bauer, Purcells, 5.00, Wyneken, Convoy, 2.85, Jungkuntz at Columbia City, 4.93, Schülke, Hobart, 7.25, Mohr, Staser, 8.30. U. Niemann, Cleveland, estate of d. Ernst Thunhorst, 25.00. (P. 8111.65.) Total: 81839.87.

Fort Wayne, January 31, 1899.

C. A. Kämpe, Kassirer.

Income to the Nebraska district treasury:

Synodical treasury: U. Becker's parish in Seward 81129. Alb. Schmidt, Chrismoll. U. Schroeder's congregation, 14.70. U. Lang, communion coll. sr. Gem., 8.82. U. Allenbach 11.25. (p. 846.06.)

Inner Mission: U. Eckhardt, Coll. sr. U. Predöhl of St. John's congregation, Christmas roll, 2.38. U. Catenhusen, January roll, Sr. Gem. at Marysville, 5.00. P. Becker's Gem. at Seward 14.64. U. Leimer, Weihncoll., 13.29. U. Hartmann's Gem. 15.70. U. Schormann, Weihncoll. sr. both Gemm., 7.50. U. Chr. Meyer, Weihncoll. sr. Zion's Gem, 6.85. U. Rittamel's Gem, 3.86. U. Hofius v. Fr. Timm, 1.00. k. Adam, Children's Div. coll. 7.30. U. Inselmann v. H. Vick 2.50, by sr. Gem. at Sidney 62.95. U. K. Firnhaber, mission coll. of Gem. at Litchfield & Anasley, 8.50. U. Hoffmann v. P. Neuwerk.25. U. Kühnert, 1st Christcoll. sr. Gem., 9.39, 2nd Christcoll. sr. Gem., 2.88. U. E. Flachs DreieinigkeitsGem. 11.25. (p. 8180.74.)

Negro Mission: U. H. Mießler's Filial a. d. Island 7.55, v. Mrs. Viergutz 1.35, A. Viergutz 1.00, H. Rehbock 1.00, Mrs. Schubert .25, W. Arndt .65, v. etl. Gl. sr. Gem. at Columbus 3.25. U. Catenhusen's Gem. at Marysville 10.00. P. Luebker, Coll. sr. Gem., 2.75. U. Rittamel, a. d. Missionb. sr. Commun, 1.58. Conr. Weiersheuser, of P. Gutknecht's Gem. 12.20. U. E. Just, of N. N. 1.00. W. Müller, of P. K. Jahn's St. Paul's Gem. 4.36. U. Inselmann, of E. R. Stevens 2.00, by E. E. Stevens .50. U. K. Firnhaber's Gem. at Anasley 1.29, at Litchfield 1.82, by Merna Mission Station 4.45. U. Kuehnert, Epiphcoll. sr. Gem., 3.15. U. Butzke v. etl. limb. 2.00. U. Predöhl v. Wm. Clatenoff 5.00. (p. 867.15.)

Jewish Mission: P. Beckers. Prof. Hackstedde 20.00. W. F. Suhr v. U. Zagels Gem. 8.70. (S. 828.70.)

Heathen mission: U. E. Just v. Arthurs Sparbüchse 1.00. ? Nammacher, Coll. of the Triune Congregation at Fremont, 3.38. Henry Pflüger, Abendmcoll. P. H. Schulze's congregation, 7.67. (p. 812.05.)

Emigrant Mission: U. A. Firnhaber 3.00.

Burned in Wisconsin: U. Grupe, Chrismcoll. sr. Comm., 20.00.

Salaries in Seward: U. Jung's congreg. 5.00. k. Becker's comm. in Seward, 17.00. P. Hilgendorf, Chrismcoll. sr. Congregational, 15.59. (p. 837.59.)

Widows' and Orphans' Fund: Gemm. of UU.: Jung 3.35 and 2.65, Catenhusen at Marysville 10.00, Becker at Seward 5.32, Leimer, Evensong coll., 13.00, Hanssen 5.00, Grupe'a. d. Klingelb., 5.00, Bullinger, St. Paul's parish at St. Bernard, 11.56, Hilgendorf 17.17, Kuehnert, Christmas Eve coll., 6.62. I. Gehrmann, 4.00, P. Rittamel, high; BeitleFriedley, 4.25. I. Adam of N. N. 5.86. I. Adam 8.00. I. Leuthäuser v. N. N. 3.00. Vahl 9.73. Dch. P. J. Hoff-

mann by P. Chr. Meyer a. Willow Creek 1.55, by L. Chr. Meyers Zions-Gem. 3.17, by Winter, contribution, 3.00, by H. Vorndam .10. P. Ollenburg by Verw. Fr. Bußkohl .50. (S. 8122.83.)

Orphanage in Fremont: Denninger of the Women's Assoc. in Madison 11.30. Predöhl, Christabdcoll. d. St. Joh.Gem., 4.45. I. Gehrke, Christabdcoll., 6.40. P. Lübker, Coll. s. Gem., 7.30. C. H. Becker v. L. u. R. Lauppe 4.00, s. Gem. in Seward 12.77, Gem. in Ruby 4.17. P. Leimer, Christabdcoll. 11.24. Hartmann's Gem. 5.00. P. Rittamel, Hochz. BeitleFriedley, 4.25. P. A. W. Frese, Weihncoll. s. Christus-Gem., 18.41. P. Hofius, Neuiahrcoll. s. Gem.,

12.25. P. Geo. Allenbach 25.50. P. F. Mießler v. Frauenver. 5.00, v. Lehrer Königs Schulk. 2.08. (p. 8134.12.)

Negro Church in Salisbury: Gehrke a. d. Sparb. Anna, Sophie u. Reinhardt Gehrke .50.

Lexington parish: p. Gehrke, Chrismcoll, 7.60. k. Hanssen a. d. bellb. 15.00. (S. 822.60.)

Parish to Ashton: P. Vahl 9.72.

English parochial school in Madison and Venice, Ill: P. W. Cholcher v. etl. s. School C. 1.70.

Pupils in Seward: P. C. H. Becker's comm. in Seward 12.87 u. 16.99, v. Ueberschuß 1.00. (S. 830.86.)

Drys Schoolhouse, N. C.: P. Becker v. Mrs. Maria Lauppe 5.00, v. Prof. Hackstedde 5.00. (S. 810.00.)

k. Ed. Firnhaber: U. Längs Gem. 14.60.

Deaf and Dumb Institution: ?MölleringsGem. 11.75. W. F. Suhr v. U. Zagels Gem. 10.00. P. Matuschka 19.15. (S. 840.90.)

Sick Pastors: W.F. Suhr v. P. Zagels Gem. 10.00.

Poor students in the Northern District: k.Bulkiuers St. Panks-Gew. Sei St. Bewarb 6.60.

Student J. Harbeck: Dch. Stud. J. Harbeck per Rsoispt Weihncoll., U. Hanssens Gem. 5.00. Total: 8804.12.

Bancroft, Nebr. 1 Feb. 1899.

F. H. Harms, Kassirer.

Proceeds to the treasury of the Eastern District:

Synod Fund: U. Wischmeyer of N. N. 81.00. St. Martin's congreg. of Town Boston, 7.00. UU. congregation: A. W. Fischer 3.00, Bröcker 30.02, Dahlke 14.00, Merkel 9.07. Port Richmond congregation 18.12. Wellsville congregation 5.00. Missions! of St. Marcus congregation, Brooklyn, 40.00. (S. 8127.21.)

Progymnasium: U. Körners. E. Loderhose.50. Prof. Feth, estate of J. Jägeler, 10.00. St. Martins-Gem., Town Boston, 5.00. P. Wurl of Carol. Schmehring, 1.00. U. Gurschke from C. Engelken, 1.00. Geord. Wohlth.-Kasse d. Gem. k. Biewends 2.25. Gem. in Wellsville 8.00, Allen Centre 1.20. Gem. P. Gräßers 7.00. (S. 835.95.)

Progymnasium-Baukasse: Emm.-Gem., Buffalo, 6.55. U. W. A. Frey v. N. N. 5.00, H. Nottke 1.00. U. Bröcker v. G. H. Frege 1.00. P. O. Hanser by E. Burkhardt 2.00. ? König by H. K. 3.00. Gem. P. G. Mühlhäusers 15.00. Shares: Dch. U. Birkner 35.00. St. Paul's, Baltimore, 10.00. Dch. U. A. E. Frey 1185.00. Dch. P. Düssel 125.00. Dch P. Buch 70.00. (P. 81458.55.)

Emigrant mission in New York: P. Keyls congregation, New Fane, 2.41. St. Martin's congregation, Town Boston, 2.00. S.-S. of P. Gurschke's congregation 2.00. (p. 86.41.)

Inner Mission: Fr. Biewend v. Soph. Schneider 2.00.

Inner Mission in the East: U. Pape v. Mrs. Fackler 5.00. Fr. Schumm v. Bt. Pt. .65. mifionsfcol. d. Gem. k. Eberleins 6.00. U. Körner v. etl. Gmdal. 6.00. Gem. k. Birkners 19.00, J. Otto 1.00. U. W. A. Frey v. N. N. 5.00. U. Kühn, ges. v. Fr. E. N., 3.10. St. Paul's parish, Baltimore, 31.45. St. Martin's parish, T. Boston, 7.00. parish in Fredonia 2.10. parish U. Biewends 26.32. Geord. Wohlth.Kasse 2 20, M. Graustem 1.00, Cath. Wohlschlögel 1.00. U. Bröcker v. Mrs. M. Fangmeyer 2.00, J. K. S. 10.00. k. Stiemke v. N. N. 2.00. St. John's Parish, Yonkers, 15.00. k. Wurl v. W. Zönb .50. j. H. Riehl, Cumberland, 2.00. Imm. congregation, Baltimore, 21.96. congregation in Wellsville 8.00. m. K., Brooklyn, 1.00. missions!, d. St. Marcus congregation, Brooklyn, 40.00. Missionary Society of U. W. A. Holls' 8.00. Congregational Church: W. A. Fischer 2.60, Beyer 16.00, Michel 11.26, Staudermann 9.11, Dubpernell 2.00, Lohrmann 9.43, Wischmeyer 5.83, Dahlie 2.80. Congregational Church of Port Richmond 20.00. (p. 8306.31.)

Heathen Mission: P. H. Schröder v. Frau Mumm 1.00. D. M. 5.00. Geord. Wohlth.-Kasse d. Gem. P. Biewends 1.75, R. F. Haffenreffer sen. 25.00, M. Graustem 1.00, Cath. Wohlschlögel 1.00. I. Stiemke v. N. N. 2.00. St. Pauls parish, Martinsville, 8.50. parish in Port Richmond 2.00. parish k. G. Muehlhäuser's 2.86. Missions!, of St. Marcus parish, Broöüyn, 40.00. P. A. W. Fischer's parish 2.85. (P. 892.96.)

Negro Mission: I. Keyl v. etl. Gmdgl.2 65. missionary b. d. Gem. 1^ Schwoys .68, Mrs. S. 2.75. Fr. Birkner v. Miss D. Weller 1.00. Women's Ass. of the congreg. W. A. Freys 10.00, etl. Gmdgl. 8.00. S.-Sch. of the congreg. Fr. Wischmeyers 9.75. St. Paul's congreg, Baltimore, 16.85. St. Martin's Parish, T. Boston, 2.00. Parish P. Staudermanns 9.12. P. Biewend v. M. Graustein 1.00. P. Bröcker v. Mrs. L. Frege 1.00. St. John's Parish, Nonkers, 5.00. P. O. Hanser v. E Burkhardt .25. Geord. Wohlth.-Kasse d. Gem. Biewends 2.05. Gem. k. Wischmeyers 11.67, S. M. Becker 50.00. Gem. in Wellsville 9.37, N. N. .50. P. F. Brand by L. Nieländer 10.00. Gem. I. G. Muehlhaeuser's 5.00. P. Beyer by W. 5.00. Missions! of St. Marcus Parish, Broöüyn, 25.00. P. Schaller by Mrs. A. 1.00. Negro School in Salisbury: teacherFrese by s. pupils. 1.75. Dch. 1^ A. E. Frey 11.60. Chapel building in Dry, N. C., P. Eifrig v. G. Kraus 1.00. (S. 8203.99.)

Jewish Mission: By. J. H. Sieler 2.00. Geord. Wohlth.-Kasse d. St. Matlh.-Gem., New Yor!, 25.00. St. Martins-Gem., T. Boston, 1.00. I>. Busse by Miss Immohr, 10.00. r Bröcker by B. H. Succop, 1.00. St. John's Parish, Nonkers, 5.00. Missions! by St. Marcus Parish, Broöüyn, 10.00. (p. 854.00.)

English Mission: Gem. in Port Richmond 5.00. Gem. Mühlhäusers 10.00 for Tonawanda. (S. 815.00.)

English Mission New York: St. Matlh.-Gem., New York, 200.00. Dch. P. J. H. Sieker 4.50. P. Schoenfeld v. W. S. 10.00. (P. 8214.50.)

English Mission in Harrisburg: Gem. d. I? A. W. Fischer 1.00, Michel 2.00, G. Muehlhäuser 2.00. St. Martin's congreg., T. Boston, 1.00. P. F. Brand's Bible cl. 5.00. (S. 8N.00.)

Mission in London: Gem. in Port Richmond 2.20.

Mission in Wall: P. Wischmeyer v. etl. Gmdgl. 3.50. k. F. Brand v. L. Nieländer 10.00. (S. 813.50.)

Mission to Richmond Hill: Missions!, d. St. Marcus Parish, Broootyn, 25.00.

Slovak Mission: Fr. Birkner v. Miss D. Weller 1.00. Comm. Fr. A. W. Fischers 1.55. Comm. Fr. Michels 2.00. (S. -4.55.)
 Lettenmission: Gem. P. A. W. Fischers 1.00. Gem. k. Michels 2.00. St. Martins-Gem., T. Boston, 1.00. P. Busse v. Frl. Immohr 10.00. P. Gräßler v. W. Heim 1.00. Geord. Wohlth.-Kasse d. Gem. P. Biewends 1.00. Kassirer Bartling 5.00. (S. -21.00.)
 Mission in New York: Dch. P. J. H. Sieker 17.00. S.-Sch. d. Gem. P. Gurschkes 2.00. Gem. P. Steups 20.10. k. Schönfeld v. N. N. 5.00. (S. -44.10.)
 English Mission at Jersey City, N. I.: P. Schoenfeld v. Miss E. M. Meyer 5.00, W. S. 5.00. (S. -10.00.)
 Lutheran Free Church in Germany: Gem. k. Oelschlägers 14.20. Geord. Wohlth.-Kasse d. St. Matth.Gem., New Dort, 50.00. St. Martins-Gem., T. Boston 1.00. Gem. in Port Richmond 3.00. Missionsk d. St. Marcus-Gem., Brooklyn, 10.00. Denmark: St. Joh.-Gem., Jankers, 5.00. Gem. in Port Richmond 2.00. (S. -85.20.)
 Chapel building in Harrisburg: Fr. Walker v. Julius Walker 2.00.
 Burned in Wisconsin: P. Birkner. by Miss D. Weller 2.00.
 Congregation in Hilton, N. Y.: Gem. G. Muehlehäuser's 50.00.
 Congregation in Bridgeport: Gem. P. G. Mühlhäusers 2.00.
 Community in Alexandria: Gemm. d. PP. A. W. Fischer 1.00, G. Mühlhäuser 2.00. (S. -3.00.)
 Tabor Parish in Buffalo: Gemm. d. PP. Dahlke 10.00, G. Mühlhäuser 10.00. (S. -20.00.)
 Parish in Medina: Gemm. d. PP. A. W. Fischer 1.00, G. Mühlhäuser 10.00. Congregation in Wellsville 5.00. (S. -16.00.)
 Field preacher: M. K., Brooklyn, 1.00.
 Relief fund: parishioners: Koch 10.50, Spannuth 2.80. St. Martin's parish, T. Boston, 2.00. (S. -15.30.)
 Students in St. Louis: P. W. A. Frey v. Mrs. P. Prince 5.00 f. Klein, K. R. 1.60. Young Fr. of Long J. City congreg. 30.00 f. W. Knoke. (S. -36.60.)
 Springfield students: comm. Fr. Walkers 12.00 f. O. Schroeder.
 Pupils in Fort Wayne: Collector's Bulletin of the Immigration Society (88th St.), New York, 19.35 f. H. Pottberg, 19.35 f. O. Higher. Women's Association of the Community P. Gräßers 10.00 f. Kirhhöfer. Sammelb. d. Gem. P. Schönfelds 5.00, Jung-Männnerver. 1.25 f. H. Pottberg, Jung-Männnerver. 6.25 f. O. Higher. N. Y. Pastoralconf. 16.50 f. Bähre, 16.50 f. Pebler. (S. -94.20.1)
 Students at Neperan: Imm. comm. collection box (88th St.), New York, 19.34 f. Fleischmann, 19.35 f. Loose. k. Gräßler v. etl. Gmdgl. 12.00 f. King. Jung-Männnerver. d. Gem. P. Schönfelds 6.25 f. Fleischmann, 6.25 f. Loose. N. D. Pastoralconf. 8.00 f. Steinert, 8.00 f. Hinkeldei, 14.00 f. Fleischmann, 11.00 f. Tiek. (S. -104.19.)
 Poor Students: Missionary Society of St. Marcus, Brooklyn, 125.00.
 Poor pupils: P. Koch, ges. ond. Hochzt. v. Fox Toe, 3.53. St. Andr. comm., Buffalo, 14.00. St. Martin's comm., Colden, 12.31 f. Meissner. Gem. at Wellsville 10.00. Stud.Ver. at Wellsville 7.77 f. F. Biermann. Gemm. d. kk. Malte, County Line, 2.25, Lohrmann 11.04, Dubpernell 4.00, G. Muehlehäuser 10.00. (S. -74.90.)
 Mission for the Deaf and Dumb: Fr. Sahr, 4:00 a.m. Mission to St. Marcus Parish, Brooklyn, 10:00 a.m. (p. -14:00 p.m.)
 Deaf and Dumb Institution: Geord. Wohlth.-Kasse d. Gem. k. Biewends 2.00.
 Wartburg-Heimath: P. Steup v. A. Behn 3.00. Dch. k. A. E. Frey 5.00. (S. -8.00.)
 Hospital in East New York: St. Matth.-Gem., New York, Coll., 75.75 u. 91.00, Geord. Wohlth. kasse 75.00. Dch. P. J. H. Sieker 44.17. P. Henkels 11.75. S.-Sch. d. Gem. P. Merkels 10.00. Gem. P. Beyers 30.00, dch. Collectors 28.75. Gemm. in New York: Lt. John 52.50, Tremont 1.00, Trinit. 29.30, St. Lucas 106.41. Brooklyn: St. Marcus 64.50, Immanuel 19.00, Trinit. 2.50. (S. -641.63.)
 Orphanage at West Roxbury: P. Schumm of s. School k. 3.87, etl. Gmdgl. 5.56. Gem. P. Keys, New Fane, 2.33. St. Andr. Parish, Buffalo, 10.00. School k. d. Gem. k. O. Hansers 3.00. comm. at Port Richmond 2.40. comm. at Wellsville 5.00. P. Beyer v. s. Confirm. 5.00, Young Fr. ver. 5.00. teacher Miller's pupils. 3.00. Gemm. d. PP. Dubpernell 1.00, G. Mühlhäuser 5.00, A. W. Fischer 2.66. P. Merkel's S.-Sch. 15.00. (S. -68.82.)
 Orphanage at College Point: Dch. P. J. H. Sieker 28.95 u. 10.18. Geord. Welfare Fund of St. Matthews Parish, New York, 50.00. Dunkirk Parish Orphans' Fund 1.50. Port Richmond Parish 3.00. Wellsville Parish 5.00. P. Merkel's S.-Sch. 7.50. Dch. P. A. E. Frey 5.00. (S. -111.13.)
 Orphanage in Wittenberg: P. Weber v. s. Schulk. 5.50.
 Baltimore Orphanage: k. Stiemkev. N. N. 2.00. k. Walker v. Julius Walker 2.00. women's soc. d. comm. k. Fleckensteins 5.00. (S. -9.00.)
 Orphanage near Pittsburg: St. Andrew's parish at Buffalo, 11.24. J. H. Riehl, Cumberland, 2.00. Teacher Frese v. s. pupils. 1.75. (S. -14.99.)
 Support Fund: Emm. Comm., Buffalo, 7.11. k. Koch 2.00. St. Martin's-Gem., T. Boston, 2.25. p. Hochstetter, Hochzt.-Coll. Buller-Bühning, 3.20, desgl. Pagel-Winter 1.80. k. Kuehn 4.00. Emm.-Gem., Tonananda, 4.57. O. H. .25. Mrs. Steup v. Mrs. Fridberg 1.00. Geord. Wohlth.-Kasse d. Gem. P. Biewends 2.60, Cath. Wohlschlägel 1.65. k. Schönfeld v. Frl. E. M. Meyer 10.00. Gemm. d. PP. Malte, County Line, 2.75, Lake Road, 1.75, Birkner 23.30. k. Merkels S.-Sch. 7.50. Missionsk. d. St. Marcus-Gem., Brooklyn, 25.00. (S. -100.73.)
 Total: -4267.42.
 Baltimore, January 31, 1899, C. Spilman, Cassirer.

Income to the Western District coffers:

Synodical treasury: congregations of the church: Köstering, St. Louis, -29.50, Hartenberger, Paducah, 8.00. By John E. Geyer of the first Lutheran congregation in Little Rock 26.00. P. Schwankowsky, St. Louis, 2.25 & 1.60. (S. -67.35.)
 Progymnasium in Concordia: P. Zschoches Gem. in Frohna 61.95.
 Inner Mission of the District: Gemm. d. kk.: Colditz, Pymont, 3.50, Möller, Mora, 4.40. (S. -7.90.)
 City Mission in St. Louis: Fr. Schwankowsky, St. Louis, v. Fr. Lindhorst 1.20.
 Negro Mission: P. Griebel, Perryville, f. Negro Church b. Drys Schoolhouse v. N. N. 2.50.
 Heathen Mission: P. Lehr, New Mile, v. s. Gem. 7.50 & v. Mrs. B. .50. P. Griebel's Gem. at Perryville 4.00. Teacher Beiderwieden's pupil, Jefferson City, 2.90. (S. -14.90.)
 Deaf and Dumb Mission: P. Köstering's parish, St. Louis, Theil d. Coll. a. hl. Evening, 5.98. P. Lehr, New Mile, of Mrs. B. .50. (p. -6.48.)
 Support Fund: P. Lehr, New Melle, v. Mrs. B. .50th St. Louis Teachers' Conf. 5.50. (S. -6.00.)
 Orphanage near St. Louis: P. Hartenberger's parish at Paducah 8.00. P. Griebel, Perryville, of N. N. 2.50. (S. -10.50.)
 Deaf and Dumb Institution: Fr. KösteringsGem., St. Louis, Theil d. Coll. a. hl. Evening, 20.00.
 St. Louis students: P. Wangerin, St. Louis, v. G. H. Marting 5.00, v. J. H. Tiemeyer 5.00 & v. G. Lang 5.00 (15.00) f. A. Voll. P. Lentzsch, Craig, Coll. a. d. Hochz. Nordloh-Jdeker f. H. Bartels, 7.00. P. Biltz, Concordia, from women's ver. 7.50 and from the Gem. 5.00 for C. Wiebusch. k. Zschoches Gem. in Frohna, board money for Ad. Vogel, 18.00. (p. -52.50.)
 Students at Fort Wayne: P. Biltz, Concordia, of women's ver. f. Heerwagen 7.50.
 Students in Milwaukee: Dch. Peters teacher, Concordia, f. J. M. by John Dittmer 1.00, from s. School District 2.00, from s. Women's Ass. 2.00. (S. -5.00.) Total: -263.78.
 NR in "Lutheraner" No. 2 read under "Students in St. Louis": P. Lentzsch, Coll. to Thies-Jdekers Hochz. Further under "Progymnasium in Concordia": Legacy of the blessed Johann Voller in Appleton City.
 St. Louis, January 11, 1899.
 H. W. C. Waltke, Kassirer.
 1626gt

Entered the caste of the Wisconsin district (until February 1, 1899):

Synod treasury: comm. d. kk.: Schoenbeck, Auroraville, -1.27, Rohrlack, Reedsburg, 15.80, Osterhus, Milwaukee, 14.39, Strasen das. 20.00, Feustel, West Bloomfield, 16.67, Roehrs, Clinton, 5.42, Fuhrmann, Clintonville, 11.49, Pella opening 3.89, Town Line 2.62, Bürger, Sheboygan, 10.50, Feiten das. 16.84, Wolbrecht das. 20.00, Plaß, Browns Corners, 1.00, Duerr, Wayside, 2.00, Diehl, Ellisville, 5.00, Präger, N. Milwaukee, 8.00, Erck, Oshkosh, 23.59, Seuel, Freistadt, 20.84, Mundinger, Manawa, 3.70, Traub, Hancock, 10.00, Plaß, Ashippun, 8.55, on island, 2.59, Neosho, 1.00, Schilling, Loganville, 9.94, Huebner, Adell, 14.76. P. Proehl, Plymouth, v. G. Bleck, 5.00. (S. -254.86.)
 Synod Building Fund: P. Feiten, Sheboygan, 11.37.
 Inner Mission: Gemm. of kk.: Ohldag, Wakefield, 1.00 and 2.75, Mellen 1.20 and 1.10, Größbeck 3.00, Albrecht, Milwaukee, 6.46, Osterhus das. 4.30, Mundinger, Manawa, 10.00, Wesemann, Grafton, 15.52, Hanser, Horicon, 32.05, Naumann, Hudson, .90, Nickel, 11.55, Luebke, Forestville, 4.12. P. Rowold, Neshkoro, a. Adam Kluck's home fund, 4.40. k. Körner, Janesville, v. H. Meier 1.00. P. Kühle by the ladies C. Raasch and Oehme .50 each, v. Fr. Schmidt 1.00, v. Jungfrver. 15.00, by N. N. 5.00. P. Nickel by Mrs. S. Thomas 1.00. P. Sievers by N. N. 1.50. (S. -123.85.)
 Negro Mission: Gemm. d. kk.: Bittner, Nekoosa, 3.15, Grand Rapids 13.00, Nickel, Town Richmond, 1.95, Wilhelm, Mayville, 17.75, Feiten, Sheboygan, 1.50, Plaß, Browns Corners, 4.72, Diehl, Ellisville, 7.75, Krusche, Town Grant, 6.64, Rowold, Mecan, 7.25, Germania 5.75, Penalties, Milwaukee, 19.60, Sprengeler das. 55.33, Löber das. 28.50, Sievers das. 30.75, Seuel, Freistadt, 14.72, Mundinger, Manawa, 5.00, Wesemann, Grafton, 12.64, Plaß, on the island, 1.40, Ashippun 4.26, Thormählen, Terley, 1.00. P. Nickel, Town Richmond, v. Mrs. Thomas 1.00. P. Bürger v. E. K. 5.00. k. C. Strasen v. Herm. Stüber 2.00. P. Schmidt, Kirchhayn, Fried. Groth's thank offering for recovery, 1.00. Fr. Wolbrecht v. H. Eppling 1.00. Fr. Seuel, Freistadt, by H. Groth 1.00. k. Löber by Mrs. Walter 10.00. Fr. Lorenz by N. N. .50 and N. N. .25. Fr. Nickel, Shawano, by N. N. .50. Fr. Seuel by Mother Hilgendorf 2.00. Fr. Kühle by Jungfrver. 10.00. k. Sievers, Milwaukee, v. N. N. 1.50. (p. -278.41.)
 General English Mission: P. Huchthausen, Coll. in Calumet, 9.68.
 Mission in Hamburg: P. Sievers v. X. 1.00.
 Mission in Hermannsburg: P. Rohrlack v. N. N. 5.00.
 Mission in London: P. Blumenkranz, Coll. in Lavelle, 1.82. P. Sievers v. X. 1.00. (pp. -2.82.)
 English Mission to Milwaukee: P. Hanser, Coll. in Horicon, 20.00.
 Emigrant Mission in New York: P. Traub, Coll., 4.50.
 Mission to Cuba and Portorico: Fr. Seuel of Mother Wille, Mother Hilgendorf and Joh. Hilgendorf 1.00 each: contribution pers. 1.00. (p. -4.00.)
 Indian Mission: Fr. Flower Wreath, Coll. in Lavelle, 5.00.
 Heathen Mission: Fr. Rowold of Mrs. Gustine Nickolai 1.00, Wwe. Kluck 3.00, Laura Knobloch .11. teacher Schreiber's pupils, Milwaukee, .65. Fr. Hoffmann, Coll. in Theresa, 4.50. k. Kuehle, Milwaukee, v. Jungfrver. 5.00. P. Sievers v. L. 2.00. (S. -16.26.)



General Mission to the Jews: Kühle v. Jungfrver 5.00.

Unterstützungskasse: Contributions of the U.: Rohrlack 5.00, Feustel 5.00, Otto 4.00, H. Brandt 2.00, F. Ebert 2.00, A. Grothe 3.00, Hanser 1.50, E. Grothe 2.00, Körner 2.00, H. Müller 5.00, P. Plaß 2.00, Schönbeck 4.00, Monhardt 2.00, Wilhelm 2.00, Rowold 2.16, Naumann 5.00. Milwaukee Prost.- u. Uk. Conf. 7.50. P. Bürger v. A. K. 5.00. P. Rowold v. G. Reetz 1.00. By some teachers of the Milwaukee Conf. 5.60. U. Hänel, Sheboygan Pastoral Conf. 4.00. Gemm.d.: Diehl, Cillisville, 5.00, Rowold, Neshkoro, 9.39, Germania 2.77, Mecan 8.17, Stelter, Rankin, 7.08, Erck, Oshkosh, 19.32, Wesemann, Grafton, 10.57, Knuf, Town Sigel and Seneca, 8.33. (S. -142.39.)

Students in St. Louis: For H. Osterhus: Fr. Seuelvom Frauenver. d. Gem. in Freistadt 10.00. For J. Elbert: Mrs. W. Karsten dch. Fr. Kühle 4.00. For A. Engel: Jünglingsver. Küchles 10.00. For J. Elbert: Jungfrauenver.?. Küchles 5.00. (S. -29.00.)

Students in Springfield: For A. Parge: U. Bittner, Coll. in Necoosa, 2.07. For F. Otto: P. Plaß, Coll. in Ashippun, 10.00. (S. -12.07.)

Student in Milwaukee: U. Rohrlack, Coll. in Reedsburg, 27.00. For Th. Blanken: Coll. in Antigo 6.43. (S.

-33.43.)

Preparands in Addison: P. Rohrlack, Reedsburg, v. N. N. 5.00. For David Hudtloff: P. Drögemüller, Coll. irr Pulcifer, 4.00. (S. -9.00.)

Orphanage at Wittenberg: Gemm. d. L?.: Bittner, Grand Rapids, 14.32, Rudolf 1.90, Osterhus, Milwaukee, 10.74, Siebrandt, Merrill, Couvertcoll., 101.68, St. Pauls Gem. 2.07, Rathjen Sr, Bonduel, 11.70, Feustel, West Bloomsfield, 15.00, Roehrs, Clinton, 5.53, Naumann, Cecil, 10.00, Lehmann, Amherst, 4.70, Drögemüller, Town Washington, 8.00, Plaß, Browns Corners, 4.53, Wolbrecht, Howard, 16.30., Erck, Oshkosh, 8.49, Mundinger, Manawa, 6.50, Plaß, Afhippun, 6.98, Neosho 2 65, Latsch, Chippewa Falls, 19.92, Körner, Janesville, 13.92, Couvertcoll. 19.51, Thormählen, SheLLake, 3.45. P. Rohrlack v. Women's Ass. 10.00. L. Matches v. Young Frver. 5.00, v. School, & etl. Member. 13.00. Fr. Schumacher, nachtr., 15. Fr. Naumann v. Schull, in Cecil 4.60. Fr. Nickelv. Schull, at Shawano 13.15. P. Heile v. Schull, at Gillette 3.45. P. Naumann v. F. Bleck .50, C. Dierls 25. 1". Nickelv. eil. Glied, in Shawano 30.10. P. Drögemüller v. C. Franz..70, A. Fischer .50. L. Bürger v. A. K. 5.00. L. Feiten v. classes of teachers: Piehl 12.25, Rosenthal 5.47, Rabe 6.83, v. etl. Glied. 6.75. P. Wolbrecht from the class of teacher Marquardt 14.04, Goehringer 7.21, Schmidt 7.68, Grade 8.69, Miss Tröller 2.47, from other members. 17.00. Dch. P. A. Knuth. a.d. Wisconsin Synod 47.64. P. Sievers v. teacher Haases class 7.04. P. Stelzer v. school. 4.63. P. Seuel v. Mother Will 1.00. P. Rubel of etl. limb. 4.25. P. Bürger v. d. Schul, d. Emanuels-Gem. in Sheboygan 22.77. P. Baumann v. C. Rathle in Salier 1.00. P. Blumenranz, couvertcoll. d. Schull, in Lavelle, 4.16. P. Körner v. "dab^" 5.00. P. Knusv. A. u. B. Jäger 1.00. P. Nickel v. Julius Zingler .70. k. Kühle, Christenlehrcoll., 10.27. P. Präger v. Schull, in Town Granville 3.25. (p. -575.39.)

Saxon Free Church: P. Rohrlack v. N. N. in Reedsburg 5.00. Danish Freilirche: P. Rohrlack. N. N. 5.00. P. Dürr, Coll. in Wayside, 2.00. P. Hoffman" by R. N. in Theresa. .50. by M. 10.00. P. Sievers by N. N. in Milwaukee 1.00, by X. 1.00. 1>. Blumenranz for P. Uplegger 2.00. (S.-21.50.)

Wisconsin church building class: P. Oetjen, Coll. in Muscoda and Boaz 2.30. P. Lüblemann, Forestville, 1.88. (S.-4.18.)

Special Relief Fund: for members of P. Kleinhans injured by fire: U. Bürger, Coll. in Sheboygan, 13.50. U. Strafen, Milwaukee, posttr., .50. ante Nebraska District by Kaff. H. Harms, 59.12. (S. -73.12.)

Ev.-luth. Kinderfreund-Gesellschaft: U. Dürr, Coll. in Wayside, 1.62. From the Illinois District dch. Kass. H. Bartling 13.07. U. Schilling, Peter Bergmanns goldene Hochtzscoll., 5.15. P. Schlerf, Coll. at the foundation feast of the.

Bethlehem Women's Ass., 9.13. U. Sievers v. N. N. 1.00. (S.-29.97.)

Polish Mission in Chicago: Fr. Rohrlack v. N. N. 5.00.

Community in Cunberland: U. Bases upper comm., Coll., 19.00.

Deaf and Dumb Institution at Norris: U. Rohrlack, SaßSchultz Hochtzscoll., 10 20, J. Rusch silb. Hochtzscoll. 7.00. U. Heile, Coll. in Gillette and Town How, 9.08. From the Wisconsin Synod dch. Kass. P. Knuth 14.21. U. Dürr, Coll. in Wayside, 2.00. P. Seuel v. Mother Wille in Freistadt 1.00. Mother Hilgendorf 2.00. U. Traub, Coll. in Hancock, 3.00. (P. -48.49.)

General Mission for the Deaf and Dumb: U. Duerr, Coll. in Wayside, 2.00. Total: -1751.29.

sm. In receipt dated 1 Dec. 1898 read under "Students in Springfield": U. Seuel, Coll. at Freistadt, 5.00 for W. LUck etc.

Milwaukee, Wis. the 2d of February, 1899.

G. E. G. Kühle, Kassirer. 2820 State 8t.

Received for orphanage in Fremont, Nebr.:
(Month of November and December.)

(Conclusion.)

Sewing Sv. P. Noacks, Sioux City, Iowa, 2 quilts, 3 trousers, 5 Pr. stockings. Mrs. L. Goeppinger, Boone, Iowa, 2 petticoats, 1 dress, 2 aprons, 3 bodkins, 6 handkerchiefs, 5 dd. Clothes, Mrs. Heinr. Meyer das. 1 quilt, 2 sheets. Dch- P. Burmeister v. Mrs. K. Sanders, Hampton, Iowa, 4 pr. stockings, 10 dd. Flannel. Tabea women's & boys' rver. k. Dommans at Westgate, Iowa, 4 quilts & tr. garments. Women of U. Eckhardt's congregation, Byron, Nebr. 9 Pr.

Mrs. E. Merrer 6 pr. underpants, 3 dd. Cotton flannel, 2 pr. stockings and darning wool. By Mrs. Heiden of the Women's Association of St. Joh.-Gem., Jonia, Mich. 9 pairs of underpants, 6 shirts, 4 caps, 2 pairs of shoes, 5 pairs of suspenders, 20 pairs of trousers, 12 pairs of stockings, 9 caps, 8 pairs of gloves, 9 blouses, 1 coat and yard patches. Dch. P. Husemann v. Wilh. Leaders, Papillion, Nebr. 1 cask of butter. Louise Heuermann, Arlington, Nebr. 1 quilt. Anton Lentz, Stockham, Nebr. for his children, 5 handkerchiefs, 1 pr. skates, 1 pr. uber shoes, 1 bag of candy. Mrs. C. Moeller, Pender, Nebr. for Alb. Grender, 1 pr. shoes, 1 cap, 1 pr. gloves, 1 handkerchief, 1 child's watch, cake, candy & scaffolding. Of Crete, Nebr. for Baake's children, 6 photographs, 3 handkerchiefs. Gustav Schneider, St. Louis, f. Katie Lentz 1 sewing box, 1 brooch. Mrs. L. E. Heimsoth, Kiowa, Nebr. 2 pr. stockings, 2 pr. gloves. Alb. Degner, Norfolk, Nebr., 17 pocket knives, Mrs. Anton Buchholz the. 1 handkerchief f. Emil Butzin, 1 apron f. Martha Butzin. By P. Brandes, Mackey, Iowa, by Mrs. Christ. Leininger 2 quilts, Mrs. C. Klüppel 1 package tr. apples, 2 pr. stockings, dress stuff, 3 petticoats, 3 petticoats, Mrs. J. Richert 1 undershirt & pants, Mrs. Sam. Leininger 1 M. jacket and calico, Mrs. W. Camin 1 pr. gloves and clothing, Mrs. J. Brandt 2 separate jackets, Mrs. Claus Tietjen 1 pc. Flannel, Mrs. J. Schminke Clothes, Wwe. Bockwoldt 1 Bedspread, Mrs. Joh. Ahrens 2 Aprons, 2 Petticoats, Mrs. Heinr. Stoll Blouses, Trousers, Skirt, Mrs. Heinr. Tietjen Clothes, Mrs. E. Bockwoldt Clothes, Kisfenbezüge, Towels, Mrs. F. G. Krug Stuff for Shirts and Trousers, Mrs. Alb. Meyer 6 pc. calico, Mrs. F. Kockemüller 1 pc. apron calico, Mrs. J. Michel dress stuff, Mrs. Chr. Schatz 1 boy's suit, Wwe. Krug 1 pr. gloves & dress stuff, Mrs. C. Peter 1 pc. Flannel, Mrs. Joh. Lütjen 1 double blanket, Mrs. A. Möller 1 pc. clothing, Mrs. C. Mindemann 1 pc. clothing, Wwe. Müller 1 pc. Flannel, Mrs. M. Leininger?, Mrs. M. Brandes 2 underpants, 1 pr. shoes, Mother Brandes 1 shirt, 1 pr. shoes. Oonoorkis. UudUsüinZ House, St. Louis, Mo. 6 Bibles (cl. form.), 6 Synodal Catechisms, 6 Hymnbooks (school ed.), 1 dozen each. 6. O. Looko No. 2, 3, 4, 1 dozen each. v. rvarv. L00K8 No. 1- 6. women of the parish of P. Matushkas, Grand Island, Nebr, 2 Nnter suits, 2 yd. towel stuff, 1 sheet, 6 handkerchiefs, 1 nightgown, 1 pr. tr. shoes, 7 coats, 14 pr. stockings, 2 spools of twine, 2 pr. gloves, 2 petticoats, 2 aprons, 4 dresses, 6 pr. underpants, 4 pr. boy's trousers, 7 undershirts, 4 blouses, 3 boy's skirts, 2 bonnets, 9 do. underlining, 10 yds. Outing flannel, 75 dd. miscellaneous. Clothes stuff, 3z doz. Buttons. Dch. P. Buetzow, Pueblo, Colo. from the Women's Ass. 1 pr. stockings, 1 toy for Theo. Jäger & -5.00, Mrs. Accola 2 dresses & 1 handkerchief with cages for Dina Jäger, Mrs. Bergan 1 sil. Waist, 2 dd. Saline, gingham for 2 aprons, 2 dd. Buttons, Mrs. Gaihde for 3 hunters children 2 dresses, 1 collar, i doz. Handkerchiefs, Miss Kampfner 1 wool. Children's shirt and" trousers, 2 handkerchiefs, 1 belt buckle for Anna Jäger, Miss Klinkermann stuff for 1 cape, Mrs. Knebel 1 M. jacket, 3 dresses, 2 Pr. trousers, 2 Pr. shirts, 1 bodice, 2 M. hats, 2 Pr. woolen. Gloves, Mrs. Matthes 3 children's dresses, 1Z doz. Theelöffel, 2 Pr. Ueberichuhe Frau Obermann 8 dresses, 1 jacket, 1 Nachtkleidchen, 2 Umerröcke, 2 Leibchen, Frau Peschke 10 Dd. Flannel, Mrs. Zaske 6z Dd. Flannel, N. N. 1 boy's skirt, N. N. 1 M. jacket, 1 woll. Shirt, N. R. 1 white shirt, 1 doz. Handkerchiefs and belt band for Anna Jäger. By P. Schnitker, Thor, Iowa, Mrs. Kühnast 1 pr. stockings, 1 tr. dress, 1 apron, Mrs. H. Kirchhofs 1 pr. pants, Mrs. G. Richter 2 undershirts, Mrs. G. Kühnast 2 bonnets, Mrs. G. Lehmann 1 pr. pants, 1 apron, 1 undershirt, Mrs. Gottfr. Lehmann 10berhemd, Mrs. Ed. Kühnast 1 cap, 1 pr. Stockings, Mrs. W. Kirchhofs 2 Pr. Stockings, 2 Aprons, Mrs. M. Weiß 2 Petticoats, 1 Apron, Mrs. G. Kunert 1 Boy's Suit, 1 Shirt, 1 Pr. Stockings, Mrs. L. Kühnast 1 Pr. Stockings, Wwe. Weiß 2 Pr. Gloves, Mrs. N. N. 1 Petticoat, 1 Pr. Stockings, 1 Pr. Gloves, Miss N. N. 1 dress, Miss Minna Lehmann 1 petticoat, 1 bonnet, 1 pr. stockings, 1 apron, Miss Emma Krüger 2 pr. stockings, W. Reinboth 1.00, Herm. Kirchhofs 1.00, Heinrrch Kirchhofs .50. By U. Treskow, Scribner, Nebr., Wheat: Cordes, Meisselbach, Becker, Joh. Borchers, H. Borchers, Fischer 1 bag each, A. Schürw ann 1 S. Korn, Tonsjost 1 S. Korn u. 1 S. Hafer, Lütthans 100 Pounds Flour, Kniennem z S. Flour, J. Schönfeldt 1 Bu. Wheat, Albers 1.00 & 1 parcel of clothes, R. Schürmann 50 p. flour, 1 ham, clothes, L. Turner 50 p. flour, Walther 2 pr. gloves, undergarments & white beans, Kitzerow 1 p. flour, 1 hat, 1 overcoat, Schröder 1 overcoat, 1 jacket. Luise Steinauer, Pueblo, Colo. for 3 Gögelein's children 2 jackets, 3 aprons, 3 hats, 1 pr. shoes, 3 books, 3 petticoats, s. Rosa & Netti Klare 2 books, Aug. & Minni Schwer das. f. Klare's children 2 box candy, 1 book, 2 box toys, 1 drawing box, 2 pr. gloves, 1 game, 1 hat, 4 handkerchiefs, 1 harmonica, 1 knife, 1 collar, f. 3 Gögelein's children 1 box candy, 1 box toys, 1 pr. gloves. Heinr. Theede, Saunders Co, f. Louis Theede 1 pr. skates, for Willi Theede.25. Dch. U. Schulze, Alton, " Nebr. wheat: Gust. Seelmeyer 1 p. and 1 p. grain, Christ. Bastian 2 p. and 1 p. grain and stuff, Christ Sydow 1 p. and 1 p. grain, Phil. Grünewald 1 p. and 1 p. rye, Wilh Wieland 1 p., C. Erxleben 6 p., Geo. Peters 2 p., Heinr. Pflüger 5 p. and 1 pig, Heinr. Köhlmoos 2 p. and 1 p. grain, F. Schach 2 p. and 1 p. grain, Herm. Brundieck 2 p., Gust Behrens 1 p., Herm. Lührmann 2 p., Phil. Saul 1 p., Vater Frevert 2 p., Herm. Frevert 1 p. rye and 1 p. grain, Fr. Treudler 1 p., Georg Berres 2 p., Georg Lehmkuhl 1 p., Louis Thies 1 p., Rich. Ritze 2 S., Moritz Dumme 2 S.

Received for the Christmas caste of our orphans: Julius Degner, Wisner, Nebr. f. -1.00. Fritz Schmitt for George Schmitt f. 2.00. Norfolk, Women's Ass. 10.00. Women of the comm. P. Eckhardts, Byron, Nebr., .50. Mrs. Rathjen, Millerton, Nebr., for the little ones 5.00. U. B. Otte by M. Wandrey,

on silb. Hochz., 3.70. P. Treskow v. Albers, Scribner, Nebr. 1.00. k. J. H. H. Schulz, Orland, from several women of the Women's Association and some others. 6 dresses, 1 bedspread, 3 pairs of stockings, 5 aprons, 2 boys' waists, 1 nightgown, 3 trousers, 2 handkerchiefs, 1 pair of shoes; for the orphan mother 2 white aprons. ? O. Hohenstein's parish, Peoria, from Mrs. H. Helling 4 pairs of gloves, Miss Anna Gätz 1 cape, 1 jacket, 1 dress, Miss Emilie Helling 1 crocheted girls' cap, Mrs. C. L. Müller 6 neckbands, 1 blouse, 1 shirt, 1 men's suit, N. N. 2 pairs of stockings, Miss Anna Vollrath and sisters 2 blouses, 2 jackets, P.

To the kind givers, God's rich blessings Fremont, Nebr. wished, Jan. 16, 1899.

F. Nammacher, orphan father.

Received for the orphanage at Addison, Ill.

(Conclusion.)

From? J. E. A. Müller's parish: Through teacher Leinberger from F. W. Jaß of the Women's and Young Women's Association of the Christ Church. Jungfrver. d. Christus-Gem. 11 Pr. stockings, toys, Fritz Elz 1 pair of rubber shoes, 2 pairs of underpants, 17 shirts, 2 trousers, 7 dresses, 2 girls' skirts, 7 aprons, 5 boys' dress, 1 boy's suit, 1 overskirt, 2 aprons u. 1 package of worn waistcoats, 1 pair of girls' trousers, 2 sheets, 2 boys' caps, 5 clothes, Mrs. Wingefeld 1 pair of shoes, 2 petticoats, 2¹/₂ yards of pieces of clothing, 1 hair ribbon, 1 shirt, 2 jackets, 1 white flannel, Mrs. Kastning 1 coat, Mrs. Suhr 1 package of tr. clothes, petticoat s. 1 confirmand determined by Mrs. Sophie Wirth. From Mrs. Gantz 6 bottom ocks, v. d. both boys 1*. F. L. Brauns, 5 Varna from the two sisters J. u. E. Kemnitz, 1 quilt, 5 crocheted and 7 years old respectively, 31 homemade colored paper stars. caps, P. J. P. Günthers Frauenver., Boone, Iowa, 1 fatigue for the Christmas tree. U. J. G. Nützk's community: Mrs. coat, 2 dolls, 6 towels, 6 Klssenvezüge, 5 Pr. braces, 2 bust Mathilde Bonow 1 jacket, P. A. Reinke's community: H. C-shirts, 5 bonnets, 3 shawls, 10 aprons, 4 boys' blouses, 4 Gieseke 1 barrel of apples. ? K. Schmidts Gem.: Friedaddresses, 8 petticoats, 8 undershirts, 2 Pr. petticoats, 12 Yd. Griefhammer 1 Pak. Zeugrefte; by Mrs. Minna Heitbrink. Clothes, 2 fascinators, 1 quilt, 12 pr. stockings, 2 pr. breeches, 1 teacher, from the St. Jacobi congregation: 11 boys' blouses, 8pr. gloves, 3 hair bands, 8 neck ties, 31 handkerchiefs, 2 pieces pairs of boys' trousers, 17 girls' aprons, 1 petticoat, 15 pairs of lace, 9¹/₂ yd. Gingham. Mrs. F. L. White, Fort Dodge, Iowa, 1 br. girls' trousers, 3 kitchen aprons, 9 pairs of stockings, 5 pairs of petticoat. From Michigan, Mrs. P. Bahl, Charleston, 3 pr. gloves, gloves, 2 dozen handkerchiefs, 1 quilt. Handkerchiefs, 1 quilt; H. Knvrr, Detroit, 24 bottles of hienfong essence. Mrs. Fr. Behm, from the Tabea Sewing Ass. 26 kitchen aprons; Mrs. Gehrs 3 Grand Haven, 12 handkerchiefs. By P. C. J. T. Frincke, Grand Pr. pillowcases, Mrs. Th. Reinhardt 1 lot of separate dresses, Rapids, of the West-side Women's Ver. 6 night dresses, 3 pr. Mrs. Lemvcke 5 Pr. stockings, 2 dresses, 4 kn. blouses, Mrs. girls' trousers, 1 shirt, 3 blouses, 1 petticoat, 2 pr. wool. Krägemeier 11 Yd. Cottonflannel, Miss C. Kröck 3 coats, 7 girls' Stockings, 5 pr. gloves, 3 pr. boys' trousers, 11 handkerchiefs, 2 caps, 2 doll's caps and hair ribbons; from d. Frauen: Meier 6 yd. jackets. Lizzie Bauer, Monroe, 2 quilts. G. Brumder, Milwaukee, Gingham, 8 yd. wool. Osten 7 petticoats, Krischke 2 pairs of Wis. 53 slates, 3 boxes of styluses, 53 Luther booklets, and a girls' trousers, Kämmerer 3 pairs of braces, 6 undershirts, Ottovyer large number of pictures, picture books, small story books, 4 neckbands, 1 pair of stockings, 1 blouse, Kúpker 1 separate modeling boards, etc.

overskirt, 1 separate jacket, Zorn 4 towels and toys, W. Pfister 1 lot of separate dresses and shoes. Pres. H. H. Succops Gem.:

From W. Ganschow 1 horse and two-seater new wagon with blanket and accessories, Mrs. Faust 1 boy's suit, 10 Dd. Muslin,

1 boy's skirt, Gustav Braun's 128 juvenile library books, Mrs. Betzel 1 pr. shoes, 4 girls' caps, 19 Yd. Schürzengingham, 5 tr. coats, P. W. Ufsenbeck's cross comm.: J. A. Hardies 1 box

soap, J. Bruß 10 Yd. Calico, J. E. Meyer 94 yd. Clothes, 16 caps, quilts, 6 wool. blankets, 6 sheets, 6 pillowcases. Miss. Trapp 1

2 handkerchiefs, K. Kunde 20 yd. Gingham, 4 yd. Flannel, Mrs. jacket. Upham L Ruffel Co. 1 suit for boys, boys stockings &

A. Klewer 2 pr. gloves, 1 tr. jacket, N. N. eil. tr. caps, Mrs. Louise gloves, W. Kosbab 1 quilt, W. Wendorf stuff to 4 petticoats, A.

Lenz 6 yd. Calico, August Klie 3 yd. Clothes, 1 parcel of tr. Borwoski 1 woolen blanket, C. Wenzel 2 jackets, 1 cap, H.

clothes, Mrs. Wilhelm. Radtke 10 Yd. Clothes, 4 Yd. Flannel, Krause bedding, 1 cap, 2 covers, 2 suits, 1 neck tie, W. Blum skirt

Louise Schlacht 5 Yd. Flannel, 5 Yd. Calico, Mrs. Wilhelm & jacket for girls, Steinke 1 wool. Blanket, Mrs. Milke 1 pr. gloves,

Marquardt 5 yd. Clothes, 6 yd. Underlining, Wilhelm Kutschke Mrs. S. Thomas 4 pr. stockings, Minna and Jda Klebesadel

12 Pr. shoes, 6 Pr. rubber shoes and 1 lot of shoe hooks, Miss underclothes, handkerchiefs and stockings, Anna Westerfeld

Anna Klopp 1 Pr. shoes. Mrs. Wähler a. d. Andreas-Gem. P. W. stuff, Mrs. Werbelon 1 woll. Blanket, Alwine Raddaut 5 Yd. Stuff,

C. Kohns 6 Yd. Trouser stuff, 1 wrapper, 1 pr. trousers, 1 Mrs. Knack 5 Yd. Zeug, M. Maylahn Zeug, Frau Butth u. Frau

petticoat, 1 pr. shoes, 5 lbs. candy, Mrs. Auguste Pallas 8 yd. Fischer Wolle, C. Büttner 2 Kleider, G. Heß, E. Zingler, F. Jordy

wool. Clothes Stuff. Caroline Ladwig in P. A. Wagners Gem. 1 u. F. Uppermann 1 S. Wheat each, H. Raddaut 1 S. Buckwheat,

parcel of separate things, k. H. Wunders Gem.: H. Schultz 135 C. Wenzel 1 S. Peas, C. Tallmann 1 p. barrel. From St. Thomas,

Christmas boxes of candy, Rüsten, figs, grapes & gingerbread, Minn, 1 parcel of stuff. By P. Wolbrecht at Sheboygan, Wis. Mrs.

Edna Dovenmühle 6 dolls, Georg Dovenmühle 12 pr. shoes, Alfred Kämmer 1 doll, 1 pr. stockings, 1 handkerchief, hair bands,

Sewing supply in Crete by Mrs. P. Brauer 9 aprons, 2 pr. Mrs. Wilh. Arndt 4 pr. pants, Mrs. Anna Zimmermann 2 caps, Mrs.

stockings, Mrs. M. Winter 4 girls' hats. Sewing by Mrs. Anna Aug. Senkbeil 2 pr. stockings, 3 handkerchiefs, Mrs. J.

Brauer in Eagle Lake 10 girls, 6 woollen petticoats. Petticoats, 7 Hunnemann 8 caps, 3 hats, Jac. Jung Sr. shoes ! and the like,

pr. wool. Stockings, 1 pr. girls' trousers, 2 boys' waists. Women's Jung Shoe Co. 1 box of shoes, Ferd. Neumeister 1 package of

Ass., Effingham, by Mrs. H. Koboldt in St. John's Parish 8 stuff, John Steimle 1 box of stuff, Mrs. Fr. Wilde 3 caps, 2

aprons, 11 dresses, 2 jackets, 11 petticoats, 12 pr. stockings, 11 undershirts, 1 jacket, Mr. Rahn 3 kn.suits, 1 jacket. Mrs.

str. yarn, 2pr. boys' petticoats, 3 night gowns, 3 bodices, 18 pr. Oldenburg 2 sheets, Kommerz Zweg 6 caps, 1 doak u. 1 pc.

girls' trousers, 16 undershirts, 2 collars, 1 waist, 1 boys' shirt, 25 Zeug, Mrs. Vollrath 1 box of toys, 4 dolls, 5 picture books, 5

towels, 20 pillowcases, 1 sheet, 11 yd. Muslin, 6 pr. gloves, 6 pr. petticoats, Mrs. U. Wolbrecht 2 pr. stockings, 4 pr. gloves, Mrs.

garters, 7 handkerchiefs, 5 boy's caps, 1 quilt, 1 blanket, 1 skirt Uhrig 2 pr. stockings, tr. Zeug, Mrs. Aug. Zahn tr. Zeug, Mrs. Zorn

& waistcoat & scraps of stuff. Mrs. Henriette Volstorff, Elgin, 31 2 Pr. gloves, 2 Pr. wrist warmers, 1 doll, 1 jacket, 1 cap,

yd. Clothes, k. H. Haakes Gem., Elk Grove, Distr. No. 1, s. ornaments for the Christmas tree, Mrs. H. Ebeling 1 sheet,

through Fritz Henjes u. Heinrich Linnemann: 28 pp. Carton, 16 underclothing, 1 tr. coat, Aug. Schmidt 1 Ueberrock, N. N. 2 M. -

p. Grain, 10 p. Oats, 1 p. turnips, 2 bags dried. District No. 2, Jackets, 4 pairs of trousers, Candy, Mrs. Wm. Jung 1 dress, 11

sent by Aug. Frömmling and J. C. Möhling: 10 p. of cartons, 1 p. pairs of stockings, 1 cap, 1 jacket, underclothing, 1 separate

of onions, 13 p. of grain, 5 p. of oats, 1 p. of carrots, 1 p. of jacket, ! Mrs. Vrege 1 sheet, 3 yd. Flannel, Mrs. Schlegelmilch !

cabbage, 1 p. of flour, 17 boys' blouses, 3 belts, 7 p. of gloves, 2 pr. stockings, 1 pr. gloves and tr. jackets, Mrs. Georgas 1 pr.

3 str. of wool, 5 caps, 12 handkerchiefs, 2 p. of trousers, 6 yd. stockings, 2 pr. gloves, Mrs. Mandel 1 jacket, 1 dress, 3 aprons,

of trousers, 11 yd. of trousers, 11 yd. of trousers. Trouser stuff, 1 pr. stockings, 1 pr. gloves, Mrs. Henry Weiher 1 pair of trousers,

11 Yd. Calico, 3 yd. Gingham, 151 lbs. of tea, 1 p. of baked fruit, 1 skirt, Mrs. Emma Manske 1 jacket and dress stuff. Dch. U.

23 bars of soap, 2 parcels of noodles, 6 parcels of baking soda, Bretscher, Wausau, Wis. From Mrs. H. Schield 1 blanket, 1 pr.

To all dear bones heartfelt thanks and a thank you. Addison, Ill, January 6, 1899.

Ernst Leubner, orphan father.

Received for the M. Luther orphanage in Mittenberg, Wis.:

(Conclusion.)

Through Fr. Nickel of the Women's Association, his parish 4

Miss. Trapp 1 2 handkerchiefs, K. Kunde 20 yd. Gingham, 4 yd. Flannel, Mrs. jacket. Upham L Ruffel Co. 1 suit for boys, boys stockings &

A. Klewer 2 pr. gloves, 1 tr. jacket, N. N. eil. tr. caps, Mrs. Louise gloves, W. Kosbab 1 quilt, W. Wendorf stuff to 4 petticoats, A.

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2 pr. stockings, 1 pr. gloves and tr. jackets, Mrs. Georgas 1 pr. stockings, 2 pr. gloves, Mrs. Mandel 1 jacket, 1 dress, 3 aprons,

1 pr. stockings, 1 pr. gloves, Mrs. Henry Weiher 1 pair of trousers,

1 skirt, Mrs. Emma Manske 1 jacket and dress stuff. Dch. U.

Bretscher, Wausau, Wis. From Mrs. H. Schield 1 blanket, 1 pr.

stockings, 1 tr. dress, Mrs. E. Gross 2 blankets, 2 dry towels, Mrs.

O. Bruß 3 petticoats, 6 towels, C. Tilles 1 tr. overskirt, 1 pr. tr.

Shoes, 2 pr. gloves, Mrs. O. Lenz 2 petticoats, 2 blouses, Mrs. I.

Köhler 6 sheets, 11 towels, 2pr. tr. shoes, 1 Pr. rubber shoes, 1

shirt, 1 pr. underpants, Mrs. W. Wetz! 1 shirt, 2 aprons, Mrs. A.

Roller 1 apron, 1 blouse, 1 pr. stockings, Mrs. W. Krüger 1 pr. tr.

shoes, 2pr. stockings, N. N. 1 blanket, Mrs. A. Wiechmann 3

blankets, 8 aprons, 1 pot of mush, .50 u. gingerbread, Mrs. G.

Kurth gingerbread and candy, Mrs. B. gingerbread and 5 dolls, v.

Mrs. H. Lemke, R. Prochnow, J. Barthel, C. Sell, C. Fulhage,

Bretscher, Ehlike, Mutter Schröder each 1.00, J. Schornack u. E.

Sommerfeld each .75, W. Braun, W. Wetz! A. Block, J.

Niebergall, W. Bardeld each .50, for which were made: 5 quilts,

3 dresses, 6 pr. stockings, 11 yd. Elastic, 10 Dry Cloths, 15 Kiffen

Covers, 1 Bed Sheet, Mrs. Fulhage 2 Pr. Gloves and 1 Doll.

OoucorcJa kublil sünZ House, St. Louis, Mo.: 24 hymnals

(school edition), 2 hymnals. (medium size), 1 hymnal. (large

format), 1 prayer treasure, 15cor.

Oommou 8cdool8, 24 song beads, 12 brooches (Schumm), 1

wall brooch (Schumm), 12¹/₂ Udmotic, l'art I (Dümling). From Mrs.

L. Virbel, Helena, Mont. 10.00 board. A. Geblaar, Ashland, Wis.

.75.00 cost. Th. H. Menk, treasurer of Minn. & D. Distr., 9.75. L.

Paul, Wittenberg, Wis. to teacher's traveling expenses 5.00. G.

Wendt, treasurer of Mich. Distr., 21.36. F. L. Karth.

Received for the orphanage at Wittenberg, Wis.: (From Dec. 1, 1898, to Feb. 3, 1899.)

Couvert-Coll. through the 1?..: Geo. Groh, Perham, Minn. at 829.46, Houses, Portage, Wis. at 18.50, E. Duerr, Wayside, Wis. at 2.50, D. Hunter, Nicholson, Wis. at 13.00, F. H. Moecker, Whittlesey, Wis. 3.00, W. Endeward, Lakefield, Minn. 4.35, L. Kruger, Billfry, Minn. 9.21, Th. Hofsmann, Theresa, Wis. 7.95, C. F. W. Maass, Blue Earth, City, Minn. 4.74, H. A. Maas, Groton, S. Dal., 2.92, F. Hahn, Montague, Mich., 3.85, F. R. Wesemann, Grafton, Wis., 8.30, G. Kohlhoff, Fairmont, Minn., 5.02, W. F. Hitzemann, Lang Prairie, Minn., 12.09, Peter Clausen, Odessa, Minn., 5.00, F. W. Erthal, Atwater, Minn., 4.42, A. F. Hillger, Boyd, Minn. 5.10, C. Baumann, Salter, Wis. 5.00, F. H. Kretschmar, Watertown, Minn. 10.98, Otto Bräm, Augusta, Wis. 6.75, A. Hertwig, Gaylord, Minn. 6.21, A. Ehlers, Gray, Iowa, 5.35, Th. Andres, Brainerd, Minn. 4.75, Aug. Mueller, Otter Tail, Minn. 7.00, T. Hinck, Great "end, N. Dak. 6.27, C. F. Ebert, Berlin, Wis. 19.50, Chr. Becker, Sandusky, Wis. 3.43, C. J. Gutekunst, Augusta, Wis. 4.71, A. Kuring, Colby, Wis. 9.65, J. Porisch, St. James, Minn. 7.19, Theo. Krumsig, Albany, Minn., 12.00, M. A. Treff, Hermansfort, Wis., 13.21, H. Rohrs, Clinton, Wis., 7.80, E. A. Grothe, Reeseville, Wis., 4.15, J. H. Todt, Spencer, Wis., 4.71, A. Lückemann, Forestville, Wis. 4.00, A. Grimm, Antigo, Wis. 8.00, K. Karstensen, Canastota, S. Dak. 15.75, Imm, Town Vienna, Wis. 14.60, C. F. Malkow, Lakefield, Minn. 9.50, G. F. Potratz, Hillsboro, 4t. Dak. 10.00, J. Ebert, Birnamwood, Wis. 5.07, J. P. Scherf, Fairmont, Minn. 3.26, O. E. Richter, Nnity, Minn. 3.23, Robt. Koehler, Mountville, Minn. at 7.59, P. Plaß, Ashippun, Wis. at, Il.68, Albert Bartling, Watersord, Wis. at 2.55, F. Lothringer, Denison, Iowa at 7.53, L. F. Frey, Fairmont, Minn. at 11.07, Chr. Reuschel, Dillmann, Wis. at 5.74, J. C. Heyner, Mondovi, Wis. at 10.47; by teachers, O. L. Stahlke, Hamburg, Minn. at 10.60; G. Möhlmann, Plymouth, Wis. at 17.00; Th. Wichmann, Freistadt, Wis. at 9.35; I. Kaftner, Potsdam, Minn. at 10.50; E. W. Grate, Fairfield, Minn. at 4.98; Chas. Peters, Adell, Wis. 10.50, Otto Wachholz, Ludington, Mich. 5.55, A. E. Nöck, Jxonia, Wis. 3.05, D. W. Vomhof, Fall Creek, Wis. 15.42, C. Läufer, Gd. Thunder, Minn. 7.87, Ferd. Erck, Milwaukee, Wis., 8.09, J. Bruening das. 4.29, H. W. Witte, Oshkosch, Wis., 8.21, J. H. W. Kruger das. 6.47, Alb. Winter das. 5.83, Miss Emma Tank das. 4.36, J. Klug, Milwaukee, Wis. 10.57, Frank Peters, Laurium, Mich. 24 17, J. H. Becker, Courtland, Minn. 5.77, P. Ries, Cologne, Minn. 9.72, J. H. Becker, Courtland, Minn. .80, C. F. Arndt, Hay Creek, Minn. 6.72, J. A. F. Trapp, Appleton, Minn. at 4.05, G. Taggatz, Gaylord, Minn. at 5.36, Frank F. Peters, Laurium, Mich. at 3.40, P. Elbert, Bonduel, Wis. at 7.38, Wm. Jews, Lewistan, Minn. 5.00, Wm. Schneider, Dazey, 4t. Dak., 2.00. women's ver., St. Ansgar, Iowa, 10 98. 1?. H. F. Bügel, St. Thomas, N. Dak. v. Wwe. Petzold & Adolf III, 1.00 each, v. Otto Petzold .50th Aug. Prill, Augusta, Wis. 3.00. Wm. Dreher, Long Prairie, Minn. 5.00. r. W. Brandes, Mackey, Iowa, v. F. Bläß and F. R. Ahrens each .50, M. Kreutner.25, W. Brandes, .75, H. Murken & John Leininger each 1.00. P. O. L. Hohenstein, Peoria, Ill, v. women's ver. 10.00. P. H. Ohldag, Hurley, Wis., v. H. and D. Braatz .50. H. Tisch, Stockbridge, Mich. v., .50, Mrs. W. Tisch the. 2.00. I'. G. Traub, Hancock, Mich. christmas coll, 34.79. p. B. J. Otte, Elgin, Minn. ges. a. d. filb. High., d. Mr. Alb. Heyn, 3.55. I'. A. Dommann, Westgate, Iowa, of Tabea women's and young frver. 5.00. 1>. W. Hudtloff, Belle Plaine, Wis. by Martmi congreg. 2.72, St. John's congreg. 3.39. U. Chr. Becker, Hochz. Voß-Zobel, 1.65.

(Conclusion follows.)

Wittenberg, Wis. Feb. 3, 1899.

F. A. Jäckel, Kassirer.

Cash Report of the New Park Emigrant Mission for the Year 1898.

Pilgrim House Account.

	Revenue.	Issue.
Allgemeine	Geschäfte886907.47K86943.86	
Commissions account	1579.26	
Advances	344.19322	.22
Housekeeping	3751.652395	.21
Mission	1004.721500	.00
Wages		2697.57
Repairs		110.43
Inventory		112.82
Non-interest bearing loans	50.00715.10	
Support	18 50203	.60
Collect	51.84	
Rent	500.00	
Taxes		572.85
Balance on 1 January 1898	3105.39	
Balance as of December 31, 1898....		1739.36

-97313.02 -97313.02

New York, January 23, 1899.

Wm. C. Farr, Kassirer.

sJacob Morch.

Examined and found to be correct: < Wm. C. F. Braasch. sE. Hauselt.

Received from the Library Society of Bloomington, Ill, for O. Laskowski -10.00, from I C. Koch for Christmas presents 5.00, from the women's association of the Emmaus congregation three woollen blankets and several pieces of underclothing; from the women's association of Trinity Gern, for H. Theel 10.00.' God bless!

Milwaukee, Feb. 6, 1899. m. J. F. Albrecht.

For our school and parsonage building I have received: U. Hartmann's parish -5.00, P. Nuhl's parish at Ogallala 8.00, at Grant 8.00, U. Beiderwieden's parish 2.50, ?. Klawitter 6.00, from U. Grörich's parish a used altar with pulpit. God reward us abundantly!

Lexington, Nebr. 3 Feb. 1899, Arno Thieme.

With heartfelt thanks, undersigned certifies receipt of the following monies for the church building of his parish: parish of Lenox -59.00. parish of Millers 51.75. St. Peter's parish of Macomb Co. 5.50. Trinity parish of Forestville 3.34. By U. H. Kionka of 4t. N. .50. F. L. Schroeder.

With heartfelt thanks against God and our fellow brethren, we certify to have received from North Ridge through U. Hahn -50.00.

Wilhelm Fieritz,

Secretary of Trinity Parish at Medina, Orleans Co, N. D.

Correction.

In my last receipt ("Luth." No. 3) under the heading "Gentile Mission" it should read: By F. C. Schultz of Immanuel-Gem. in South Chicago -23 65 (not 23.60).

H. Bartling,

Cassirer deS Illinois District."

New printed matter.

Your Confirmation Vow. By Rev. F. Kuegele. Baltimore, Md. Printed by Harry Lang. 133 pp. 5X32. Price, bound in cloth with gilt title: 25 cents, with gilt edges: 40 cents. To be obtained from the Concordia kudliskinA Hous6. St. Louis, Mo.

The time of Confirmation is approaching. The children who have so far attended the Christian parochial school and who have been prepared for their Confirmation in special lessons this winter, will soon step out into life. How many temptations and dangers they will then be exposed to, temptations and dangers to which so many who were only walking fine have already succumbed. How good it is then when at Confirmation they are given a booklet to take with them on their journey through life, which reminds them in brief reflections of what they have vowed, and faithfully warns them of what is especially dangerous to them. And such a gift in the English language is offered by the venerable author, President of the English Synod of Missouri and other states, in the above-mentioned booklet. It is a good booklet with excellent content. Blessed are the young Christians who read it diligently and take it to heart! First, it speaks of faithfulness and constancy, of the baptismal covenant, and of the public confession of faith at Confirmation. All questions of the vow of confirmation are then discussed and explained in a heartfelt manner. Unwavering adherence to God's Word is demanded, regular Bible reading is inculcated, and fidelity to the Lutheran Church as the Church of the pure Word and unadulterated Sacrament is exhorted. The ninth chapter, "Godliness of Life," is especially movingly written, encouraging so faithfully the regular use of the means of grace, warning against temptations dangerous especially to youth, and offering so many exhortations arising from pastoral love. Seven suitable prayers and five old Lutheran core hymns conclude the booklet, which we hope will be widely distributed. The proceeds from its sale will be donated to the English Synod.

L. F.

Sermon, preached on the first Sunday after Epiphany on

Luc. 2, 41-52. Submitted to print at the request of his congregation by C. C. Schmidt, pastor of the ev.-lulh. congregation zum heiligen Kreuz. 13 pages 7X5. St. Louis, Mo. Concordia kudlislnnA llouse. 1899. price 3 cts, by the dozen 24 cts.

"An Admonition for Parents and Children" is the content of this timely, quite excellent sermon on the Gospel of the twelve-year-old boy Jesus in the temple, an admonition for parents to urge their children from an early age to attend church services regularly, and an admonition for children to emulate the example of the holy boy Jesus. All parents who have children growing up will read this sermon with benefit and blessing, and if they then give it to their children, they will bestow further blessing. Therefore we wish especially this sermon, which contains 'admonitions that are necessary in every congregation, the widest distribution. The low price recommends it for mass distribution.

L. F.

Church Going. William Dallmann. Second Edition, revised. American Lutheran Publication Board. Pittsburg, Pa. 32 pp. 6X4.

This is a fine tract on church-going, also written by a pastor of our English sister synod. The author has a special gift of fresh and gripping exposition. Without making many words, he goes directly to his goal and shows first of all God's commandment that we should go to church, secondly brings examples of churchgoers, thirdly describes the curse that weighs on the neglect of going to church, fourthly explains the purpose of going to church and finally refutes the common reasons with which so many want to excuse their absence from the house of God. The appearance of the second edition shows that the first edition was well received and disseminated.

has found. May this second one soon be out of print. The price of the tract, which is intended for mass distribution, has not been given to us. It will be only a few cents.

Church Politics, Socialism, State Politics in the Light of the Bible. By Heinrich Ebeling. Dr. phil. Zwickau i. S. Printed and published by Johannes Herrmann. 1899. 176 pp. 9X6. Price: booklet 70 Cts. To be obtained from the Concordia Publishing House. St. Louis, Mo.

We can also only recommend this latest work by Dr. Ebeling, who is already known to readers of this journal. The author keeps his promises. He puts all the phenomena and institutions he discusses in the light of the Holy Scriptures and the Lutheran confessions that agree with the Scriptures and asks: How is it written? He accepts the biblical Lutheran truth and defends it; he refutes and rejects all error. In doing so, he writes throughout in a calm, sober, clear manner. May this writing not remain unnoticed in Germany, to whose conditions reference is first made. But no one thinks that what is said in the book applies only to Germany. The author's explanations are also very instructive and valuable for our Christians here. This will be shown to them by the following summary of the contents of the work: "The Order of Creation and the Order of Grace. Christ's kingdom of grace is the church. Secular Authority. Church and State. The task of the Church in the State. Interference of the State in the Church." L. F.

Luther's First Hymnal. Newly edited with introduction by S. E. Ochsenford, Lutheran preacher. Selinsgrove, Pa. 1898. 36 pp. 6X4. Price, bound in cloth with gold title: 35 cts. postage paid. To be obtained from the author.

The first hymnal of the Lutheran Church was published in 1524 and contained only eight hymns, four by Luther, three by Speratus and one by Jonas. This was the beginning of the now so large and rich treasure of Lutheran hymns. Only three copies of this first hymnal are still known to exist in German libraries. Therefore, U. Ochsenford has made this curious little book available by reprinting it "to the lovers of the Lutheran hymnal" in America. In such a case, of course, one expects a completely accurate reprint of the original. That has not been done here. Even the title is not accurately reproduced. It should read: "Etlich Cristlich lider Lobgesang, vnd Psalm, dem reinen wort Gottes gemess, aus der heyligen schrift, durch mancherley hochgelerter gemacht, in der Kirchen zu singen, wie es dann zum tayl berayt zu Wittenberg in Praxis ist." More serious is the fact that even the songs are not printed exactly. Thus, in the hymn, "Aus tiefer Noth schrei ich zu dir," Luther did not originally sing, "Denn so du willst das sehen an, was Sünd und Unrecht ist gethan," as it says here, but rather, "Denn so du das willst sehen an, wie manche sünd ich hab getan." Only later did he change it into the words now in use. The introduction betrays the untrained in the use of the German language. L. F.

Cadenza-like transitions from the keys found in the chorale book to G major and from G major back to the same. Progressively compiled by E. Homann. 8 cords 10X7. St. Louis, Mo. Concordia Publishing House.... 1899. price: 20 Cts.

This booklet meets a real need in many circles among us. In almost every service, the organist finds himself in the position of having to transition to 6-ckur; but not every organist knows how to do this in a formally correct, harmonious manner. And this is also noticed by listeners who do not have a theoretical musical education, but who do have a musical ear. With these transitions, however, such organists are offered an aid that they should now also use. The name of the esteemed author, who is one of the professors of music at our teacher training college, vouches for the correctness and accuracy of these. L. F.

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The "Lutheran" is published every fourteen days for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay densenen in advance. Where it is brought in by carriers, the subscribers have to pay extra.

To Germany the "Lutheran" is sent by post, postage paid, for 1U.2b. Letters containing "business", orders, cancellations, monies, etc., find at the address: vonoorcUu ruditsdlux Louso, 3sSaison ^vo. Lllurni 8t., 8t. Louis, blo, anherzuscndrn.

Letters containing information for the journal (articles, advertisements, receipts, address changes, etc.) should be sent to the editor at the address: "LutUoranor", Vouvoräü Lonainurv. In order to be included in the following issue of the journal, all shorter advertisements must be in the hands of the editors no later than the Thursday morning before the Tuesday whose date the issue will bear.



Herausgegeben von der Deutschen Evangelischen Mission

Begründet von dem Lehrer C. F. W. Walther

Vol. 55

When a man, through God's grace, has come to the knowledge of his sins and to faith in his Saviour, he is not only justified in God's eyes, but has also become a new creature in himself. The blessed knowledge that God has reconciled him in Christ and forgiven all his sins and given him eternal blessedness infuses his soul with new life. The truth of the gospel, that God is no longer his enemy but his friend, no longer his judge but his gracious father, has reborn him into a child of God. Faith has made him an entirely different man in heart, courage, and mind. As long as man considers God his enemy, he flees from God, hates him, and even wishes that there were no God. But as soon as he has recognized in faith that God is his dear Father and that he is God's dear child for Christ's sake, man also begins to love God and to have a heartfelt desire for him. God has become his heart's joy and comfort. Now he speaks with Assaph, Ps. 73:25, 26: "If I have thee only, I ask nothing of heaven and earth. Though my body and soul languish, yet, O God, thou art ever the comfort and portion of my heart." And as a child follows its mother wherever she goes, so the Christian clings to his God and Savior. God he will now love and praise, live and die to him, serve and obey him, here and for ever. His desire is to walk in such a way that God may take heartfelt pleasure in his doings and burdens. And what grieves, angers, and displeases his Savior, that he would so gladly avoid. Yes, this is his firm resolution, to show his faith by his conduct and works, to honor his Savior and to serve him alone. He wants to love him who first loved him, to serve him who served him with his death, and to make himself his own with all that he is and has, who gave himself to him with his blessedness. What can I do to please my Father, how can I serve him, how can I make him happy through my actions and burdens?



geben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
 Mediant von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Wo., March 7, 1899.

No. 5.

that is the one question that is constantly on the lips of the child of God.

But the Christian can only serve God with what God commands, not with what he himself desires. What pleases God cannot be determined by man, but only by God Himself. In his actions and burdens, his words and deeds, the Christian is not guided by his own discretion, pious opinion, or devotion. In matters of faith as well as of life, the Christian is aware of his reason, which so readily passes off its own thoughts for divine teachings and its own desires for God's will. The Christian does not want to do what pleases him, but God; he does not want to live to please himself, but Christ. Thus faith preserves the Christian from the self-chosen worship of the Romans and enthusiasts, who want to please God with all kinds of human commandments of celibacy, poverty, fasting, praying the rosary, Puritan Sabbath observance, and vows of temperance. The Christian wants to serve God, not with what he himself wants, but with what God wants. He knows that he cannot serve God with the commandments of men, but only with the commandments of God, Matth. 15, 9. That is why he does not rest until he has recognized what his God and Saviour desires from him. He does not act before he thinks about whether he can stand before God. He may not take a step forward or backward unless he is sure that it can be done in the name of God. As a pious child watches the look and word of his parents, and asks what he ought to do, and what he ought not to do; so also a child who desires to serve God. To God himself the Christian inquires, and says with Paul, who has become a believer, "Lord, what wilt Thou that I should do?" And with David, Ps. 143:10: "Teach me to do according to thy good pleasure: for thou art my God: let thy good Spirit lead me in a straight path." And again, Ps. 86:11: "Show me, O Lord, thy way, that I may walk in thy truth." And God also hears his child, and directs him to the Scriptures, where he has answered once for all all questions, not only of faith, but also of life. In his word he tells the Christian how to find his way.

God hath given him his word for a lamp unto his feet, and for a light unto his path, Ps. 119, 105. And the Christian delighteth in the law of the Lord. Day and night he searches in it, Ps. 1, not only to learn his sins from it, but also to know the will of his heavenly Father in all things. Every desire of his God toward him he desires to know. In everything he undertakes, he asks his light and right whether he can also please God with his intention. But in uncertainty and at random he does nothing, because what does not come from faith, from the certainty that he will do right and please God, that is sin, Rom. 14, 23.

And what the Christian has learned from the Word of God, he also lives and puts into practice. He does not leave it at mere knowledge. For this very reason he searches the law of the Lord in order to do the will of God. His knowledge is to serve his walk. He knows that he cannot please God by mere knowledge without doing. "If you know these things, blessed are you if you do them," says his Lord, Joh. 13, 17. In his actions and omissions, in his words and deeds, the Christian is guided by God's word. What pleases God, he does, and what displeases Him, he refrains from. He is not tempted to evil by the favor of man, nor is he deterred from God's ways by the fear of man. No matter how powerful men and scholars, friends and acquaintances, even parents and brothers and sisters may hate and ridicule him, he knows only one fear: to offend God; he desires only one favor: the pleasure of God. So the Christian is willing and eager to serve his God as God would have it. He abhors the world with its dancing and theatricals, with its eating and drinking, with its lodges and societies and all works of darkness. But what is true, what is honorable, what is just, what is chaste, what is lovely, what is good, what is virtue, what is praise, he thinks about, Phil. 4, 8. He believes, and his faith is active through love and drives him to good works without ceasing, Gal. 5, 6.

But the Christian is especially concerned that he be found Christiane Herrlein, settled in Windsbach, four hours away. faithful in his profession and state. He seeks to be faithful in Here he worked as the editor of the homiletic-liturgical the work and ministry that God has commanded him to do. Correspondenzblatt, which boldly opposed the impudent, He learns and practices the lessons God has given him. He loudmouthed rationalism with the sling of the divine word in seeks to faithfully fulfill his duties as a preacher or teacher, the name of the Lord, as well as the author of a postilion and as an official or subject, as a husband or wife, as a oother writings known in wide circles, the excellent Dean householder or mother, as a son or daughter, as a master or Christian Philipp Heinrich Brandt. In the parish orphanage servant, as a wife or maid, as an employer or worker. He founded by him, as in the local school, only faithful, godly knows that it is precisely in the conscientious performance of teachers found employment. On August 15, 1839, the ninth his profession that God is most pleased. So he wants to child was born to the Moll couple, who was baptized by Dean preside over his congregation as a preacher. He wants to Brandt and received the name Johann Konrad Ludwig at the value his pastor with twofold honor and be at peace with him. baptism.

He will rule his people with justice and protect them to the When Pastor Löhe in Neudettelsau had decided to best of his ability. He will be subject to his authorities and establish colonies first in the Saginawthal in Michigan, and intercede for them. He will keep his marriage honest and love the colony Frankentrost was prepared in the winter of 1844- and honor his spouse. He will raise his children by teaching 1847, the hatter Andreas Moll was among the first to register and example in discipline and admonition to the Lord. He will on the list of colonists and to make a deposit for the land to show honor and obedience to his parents. He will be kind be purchased. But when the colonists broke out in the spring and gentle toward his workers and subordinates. He will of 1847 under the leadership of their pastor, J. H. Ph. serve his Lord in simplicity of heart, as Christ. Nor will he Gräbners, Moll was not yet ready to travel, and did not leave forget to love his neighbor, his brother, and his enemy. More Windsbach with his family until May 18. Through ill health the than anything else, however, his Christian profession is close family was detained on the way at Monroe, Mich. for over to his heart. And the special works that this profession entails three months, so that they did not reach their destination, he considers the highest and most honorable. To help build Frankentrost, until late in the fall. She had amply tasted the and spread God's kingdom with his prayers, words, works hardships and privations of pioneer life. With the abundance and gifts is pure air and honor to him. And rightly so. For of children in the family (she brought eleven children to though his earthly occupation may otherwise involve very Frankentrost) and the expensive prices of food, while the land few works, he has these most glorious works in common with had to be reclaimed before anything could be brought in, the all Christians. He also knows that this is the very reason why utmost restriction was called for. Therefore, the older children God lets the world stand still longer and lets him live longer, had to seek earnings outside the parental home in order to because God wants to continue the building of his church support the family. After Konrad was confirmed in 1852, the through him. Yes, he knows that with these works he enters entire confirmand clap of that year, he went to Saginaw for into the actual plan of God; that he is doing handyman work the same reason. In that year the second oldest brother J. M. for the building of the temple, for which the whole world only Moll had entered the practical seminary at Fort Wayne. To forms the perishable scaffolding; and that God therefore also the same his brother-in-law, the then teacher and afterwards has a special pleasure in the zeal, which he shows in this. Fr. Pinkepank in November 1852: "Today the father was here

(Conclusion follows.)

F. B. (in Frankenmuth) and told us that Konrad had expressed the definite wish to become a pastor"; Clöter (another brother-in-law) wanted to teach him the necessary elementary knowledge; "God may let dear Konrad succeed and equip him to be a blessed instrument in his holy church. In the spring of 1853 Konrad also came to Fort Wayne.

Thus two sons of the same family were at the same time in the same institution for training for the holy ministry. The maintenance of these two sons, although the food was very cheap at that time in Fort Wayne, was too difficult for the father with his large family and his initial circumstances, so that he had to accept support. This was the reason for the conscientious father that he did not let his son travel home during the summer holidays because of the great costs, especially since other pupils who received more support from their parents were not allowed to go home. He repeatedly inculcated in his son obedience to the teachers and superiors and exhorted him to "study faithfully, pray diligently, walk in the ways of the Lord according to God's commandments. Especially the brother-in-law Pinkepank, this humble, in the service of the Lord

Life and work of the blessed Pastor Konrad Ludwig Moll.

"On September 4, 1736, at night between 9-10 o'clock, to the greatest sorrow of his aged widow and 12 lonely children, the 8th son of the Holy Spirit, Johann Bartholomäus Moll, passed away gently and blessedly. Johann Bartholomäus Moll, in the 45 years long and faithfully serving pastor here (Windsfeld, Bavaria) and of an honorable Capitul at Gunzenhausen well-liked senior aet. 72 years less 3 months. On the 7th he was buried with an unusual number of attendants, whereby it should be noted that all 32 Capitulars attended the funeral except one. Mr. Decanus M. Schülin preached on Genesis 15, 15: "Thou shalt drive" etc.. Our Konrad Ludwig Moll counted this pastor and senior Moll, of whom the preceding time report is about, among his ancestors. The home of the Molls was Gunzenhausen. Johann Andreas Moll, Konrad's father, married since 1826 with Elisabeth



In the case of our brother Conrad, his devouring, godly soul performed the service of love of faithful, anointed exhortation to the studying brothers. His exhortations did not fall on unfruitful ground with our Conrad. Soon the pleasant news came that he was diligent and that studying was not difficult for him. Dr. Sihler, in whose house Konrad had been accepted, recognized how talented he was and arranged for him to enter the high school in St. Louis in the fall of 1856, as his older brother had done before him. The father would have preferred that the sons complete their studies in Fort Wayne, in view of the extended time of study and the increased expenses connected with it; but as a man of understanding he recognized the benefit of this change and wrote: "It is certainly necessary for a pastor to have good knowledge and to have learned something capable." In St. Louis Konrad completed the high school course and then the three-year theological course in the seminary. On March 11, 1864, he passed the prescribed theological examination and received the certificate of maturity to assume the sacred office of preaching.

On a peninsula formed by the Calumet River in Cook County, Ill, which included what later became Dalton and Riverdale, Moll found his first sphere of activity. His congregation numbered 33 voting members. In the midst of them he was ordained on the 5th Sunday after Trinity by order of the blessed Büniger, then President of the Western District, by W. Heinemann with the assistance of the blessed S. Löber, who preached the ordination sermon. Besides his congregation, Moll had two preaching places to serve, Gibson Station and Tolleston. He labored in blessing, and during his but brief tenure his congregation built a school and parsonage. Friendly memories connected him with this his first congregation; the congregation also kept their first independent pastor in good memory, as was evident when Moll visited them after an absence of 22 years.

On February 8, 1866, Moll was introduced as the first pastor of the newly founded Immanuel congregation in Detroit, Mich. by Father Hügli. This congregation in the western part of the city had been split off from the old Trinitatis congregation and organized with 17 voting members on August 27, 1865. When Moll took office it counted 189 souls. The pastor had to take care of the school at the same time. But since the number of school children had grown to 150 after a few months, the first teacher had to be hired already on June 3, 1866. The congregation also grew under the faithful leadership of its pastor. After only a few years the frame church on Trumbull Avenue had become too small, and on June 4, 1871, it was decided by the congregation to purchase a building lot at the corner of Pine and 17th Streets and build a new, spacious brick church, which was dedicated on January 12, 1873. By God's blessing the congregation in church and school had grown sweetly within and without, and under the prudent leadership and guidance of its pastor it was able to push its boundaries farther and farther. In the rapid settlement of that part of the city with a German population, Moll kept his eye on the expansion of the church. With an open, clear eye he took the necessary steps. As soon as he thought the time had come, he stepped before the

The first time he met a congregation with a request to establish a school in this or that district, a congregation grew out of it in the course of the years. Although his parishioners were not blessed with earthly goods, he knew how to fill them with his missionary zeal and to warm them to the plan, so that, in spite of the burden of debt lying on the parish, they were always willing to make new sacrifices for this purpose. God crowned these efforts of the pastor with success, and thus a whole circle of congregations grew up around the Immanuel congregation, which are a loudly speaking testimony to this missionary activity of the Blessed One. In the spring of 1882 the Zion congregation was founded (now 2663 souls strong), in 1887 the Bethlehem congregation (now 1006 souls strong) and in 1889 the Emmaus congregation (now 375 souls strong). And these daughter congregations again gave birth to daughters: From Bethlehem has come forth (1890) the Stephen congregation, and from this (1896) the Rouge congregation, and from Zion the Gethsemane congregation (1891). What a richly blessed effectiveness the dear man could look back on! And yet he was sometimes overcome with dejection, so that he often applied to himself, before the ears of his friends, the words of the Saviour in the prophet: "But I thought that I labored in vain, and spent my strength in vain and useless; though my cause is the Lord's, and my office my God's." Besides his congregation, for years he helped minister to the congregation in Dearborn, as he often had to go miles into the country by night and bad weather to visit the sick. He also served the churches at Clarenceville and Royal Oak at times. Above all, he had his own parish to care for, which, notwithstanding the diversions that had been made, numbered 1842 souls. There he was truly not lacking in work. During his almost 32 years in office 782 couples were married, 1142 buried, 1374 confirmed, 3778 baptized, 48,032 communicated.

(To be continued.)

Notes from a lecture by Fr. Hübeneraus Kolberg in Pomerania about the Evangelical Lutheran Free Church in Germany.

(Continued.)

2. where it comes from that our Free Church in Germany is not growing, or not growing nearly to the extent that the Missouri Synod is growing here.

Now, on the other hand, I should also answer your question as to the origin of the fact that our "Missouri" Free Church in Germany, although it has existed for more than twenty-five years, has on the whole progressed so slowly and cannot be compared at all with the development of the Missouri Synod here in America.

But I should think that the answer to the first question, indeed, that question itself, insofar as it could be asked at all and required an answer, partly implies an answer to this second question. For he who asks why separation from the state churches is necessary, shows that this duty is not immediately apparent to everyone. You who have left the German state churches by way of emigration have been freed from their yoke and transferred to the Lutheran Free Church without knowing it or wanting it. Many of you are here the longer the more in true Christianity.

have been founded and grown in knowledge and thank God for it. With some, however, this will perhaps have happened so slowly and gradually that they themselves will hardly have become aware of it and in the end will not even think of how far, how far the German regional churches are behind the dear Missouri Synod. There will, of course, be others in the local congregations who have come to the Missouri congregations as if by chance (but by God's direction) and perhaps have not yet even properly exploited and appropriated the great blessing which they could and should have here. Be it so, then: to all of you, dear brethren, I would cry out: How happy and how highly blessed people you are with us, that you have found, or have found at your feet, the Lutheran Free Church, and in it the pure Word and Sacrament, the grace of God in Christ JEsu, the Holy Spirit and faith, forgiveness of sins, life and blessedness! Who knows whether you would have come to this if you had remained in Germany? Yes, it is difficult to assume that all the many, many souls in the many and large Missouri congregations, if an ecclesiastical separation or separation from the national churches and a conversion into the Lutheran Free Church had been demanded of them, would have dared to take this difficult step. At least experience shows that here in Germany there are always only a few who can decide to do so. After all, it requires not only a considerable amount of knowledge, but also, and in connection with it, a great firmness and determination to endure many difficult inner and outer struggles. It is God alone who gives the strength for all this, but it is seldom found. Most, even some true Christians and children of God, remain where they are, and even consider it their sacred duty under no circumstances to leave a church in which they were born, baptized, educated and confirmed, to which their parents and forefathers also belonged. Especially here in Northern Germany, where the people are probably even more ponderous than elsewhere, the opinion prevails that everything must remain as it is and has been for centuries, no matter how wrong it may be. And so it happens that we Free Church people, especially us "Missourians," are regarded as restless people who only want to have and do something new, as "democrats" and rebels, as quarrelsome, opinionated and arrogant people. While your dear pastors here in America have for decades found a large and God-blessed mission field among the masses of churchless Germans who had come together here and, of course, had something else and more necessary to do than to give detailed instruction about the difference between the state church and the free church, etc., there are no such crowds of churchless people here in Germany. "Churchless," to be sure, in the sense of "godless," there are also there, as well as here. You know them well enough, these poor countrymen of ours who have completely renounced God and God's Word. But you also know how little, as a rule, can be done among these very people, so glorious is every victory over Satan and his kingdom, if such a soul can be won. But as for the other people who have not yet completely renounced the church, but still keep to the sermon and the Lord's Supper, we, as Lutherans, will not allow ourselves to be led astray.

We must be careful that we are not found to be taking hold of another's office, 1 Pet. 4:15, as the Methodists and other sectarians fearlessly do, and as our opponents in the national church unjustly reproach us as if we were doing so.

Add to this the fact that, in view of the great ignorance in spiritual matters that prevails in the German national churches from top to bottom, no work is being done to improve this. Many and various things are preached. But doctrinal sermons, let alone truly sound, true, Lutheran doctrinal sermons, are not preached. How could they, since the theologians and teachers of the church themselves are ignorant of right doctrine, but are more or less blind guides for the blind! The great, inestimable value of pure doctrine, which in truth is nothing but the precious Word of God itself, is not recognized. This is usually regarded as "dead orthodoxy." The gospel of Christ, which the apostle Paul, 2 Cor. 3, calls a "ministry of the Spirit," "which quickeneth," is often called a "dead letter. On the other hand, the law, which the same apostle calls the "letter" "that killeth," is praised as if true Christianity consisted in it and the "spirit" came from it.

Above all, as has already been said, in the German national churches one seeks more and more to suppress and remove all and every struggle for pure doctrine. The Gospel, as I have said, makes and must make a rumpus wherever it comes and wherever it appears with earnestness and power. Rumor, however, should and must be avoided in the state churches at all hazards. It seems to be the highest wisdom of the rulers of the Church to steer the ship of the Church in such a way as to avoid all strife between the parties. Christ and Belial are to be united. For otherwise the beloved national churches, which are to be kept together above all things, would fall apart.

So now also in the national churches every effort and means is made to prevent people from separating from it, and that therefore the Free Church, especially the true Lutheran Free Church, which appears to be the most dangerous for true Christians, is fought against as much as possible. But this is done partly by proving them false and dangerous by falsifying the Word of God or by slandering them (as you know it here), and partly - and this is the cleverest and most effective trick - by trying to ignore them, that is, by making them out to be non-existent or not worthy of attention.

The time of persecution of the Free Church in Germany in the proper sense has long since passed, to be sure, and it would be wrong for us to set ourselves up as a martyr church. No, truly, we have by no means resisted to the death. Nevertheless, we must speak of all kinds of afflictions that we have to suffer in Germany in a way that you do not know here in America. And these are connected, in particular, with the unholy mixture of state and church discussed earlier, as well as with the circumstance that only the "large churches" are regarded as churches, while all smaller church communities are regarded as "sects. Thus, in Germany, there are in the main only three "churches

recognized religious societies": The national church, the Roman church and - the Jews. All others are only "tolerated sects".

In the Kingdom of Prussia, where the Lutheran Free Church was formerly so severely persecuted, the state has long since refrained from this and is no longer so petty as to worry much about the "sects. They let them have their way. In the smaller states, especially in the Kingdom of Saxony, where our Lutheran Free Church has developed the most. There, leaving the national church is already made very difficult by the fact that all who want to separate from it must first go to the local pastor, a few weeks later to the court, and then again to the pastor, must undergo several examinations and must also pay quite a lot of fees. Of course, this does no harm to those who want to be true Christians and become members of our Lutheran Free Church. In this way we will be spared from many dishonest elements who would otherwise come to us. However, it is obvious that in this way many weak Christians, who could otherwise be accepted and further promoted in the right church, will be held back.

Furthermore, it is often difficult, especially in the Kingdom of Saxony, to obtain the necessary official "confirmation" (not in the sense of "recognition" but of "toleration") for a newly forming Lutheran congregation and its public worship, not to mention corporate rights, which are not granted to our congregations as such at all, unless they constitute themselves (as we do in Saxony) as "registered cooperatives" (while our congregations in Prussia see themselves compelled to have their possibly existing church property registered in the name of one of their members).

(To be continued.)

A Christmas party with pagan children in Ambur.

Dear "Lutheran"! Your missionaries in the East Indies have so far been able to tell you little that is pleasant and refreshing, but have always had to report of hard work as sowers. This time, too, I cannot yet write you anything about joyful harvest work. But we did have a little joy here in Ambur on Christmas Day, when we organized a little gift-giving for our heathen schoolchildren in the schoolhouse on our mission homestead. I hope it will give you a little pleasure, too, if I tell you something of it.

But first, let me answer a very sober preliminary question. How do we here in Ambur come to give Christmas presents to pagan children? We have a number of reasons for this. The first is because they are children who have learned the Ten Commandments in our school and also all kinds of things about our dear Saviour. They are almost all poor, very poor children. The other reason was that the holy apostle Peter, 1 Pet. 2:15, says: "For this is the will of God, that ye should stop up with benevolence the ignorance of foolish men." For a wicked, unfaithful teacher had taught the poor, superstitious Pariah people here many

told them shameful lies so that they would no longer send their children to our school. Among other things, he told them that their children would receive a good education in our school, but then the missionary would steal them, take them to faraway places, sell them as slaves, tattoo a cross on their foreheads, etc. This ruined the school for two months. Thus the school was ruined for two months. When a new teacher came, it was very difficult to gather children again. Also, the school had to be moved from the mission homestead to the Pariah village itself, in order to take away the fear of the foolish people. How foolish their fear was, they should also recognize by the fact that we did good to their children at Christmas. Then I also hoped that the parents of the children would come to the Christmas presentation and hear the blessed Christmas message in a calmer environment than we usually find at the street sermon. But now for the description.

Many days before Christmas the children were already rejoicing, for they had heard that they were to receive a dress. I had diligently told them the Christmas story and memorized it. About Mary and Joseph, about the shepherds with their flocks in the fields of Bethlehem, about the blessed message of the angels, about the singing of the heavenly hosts, and above all about the manger in the stable where the Child Jesus lay on hay and straw, the children soon knew how to answer me with a happy mouth. A beautiful picture of the birth of our Lord increased their interest.

Before Christmas Eve itself, my dear wife and I were busy decorating a Christmas tree for the children according to German custom. A few tamarind twigs sufficed us admirably for this purpose. When the sun had just disappeared behind the mountains and the short Indian twilight quickly gave way to darkness, the children arrived, led by the teacher and his wife, eleven boys and twelve girls. How they marveled at the Bright Tree of Lights! First I read the dear Christmas story and catechized the smaller children about it. The answers came out so fresh that you would certainly have been pleased, dear "Lutheran," if you had been present. There was especially little Sachatewen (that is, Gotthilf. His parents, of course, did not think of the true God with this beautiful name, but of an idol), a small, dainty and bright boy of about six years, who has been attending our school for a whole year. How the "Glory to God in the highest, peace on earth, and goodwill to men" sounded so touching from that heathen child's mouth! When I had recited these words, which are quite difficult in Tamul and require translation even for Tamul children, two or three times in a school lesson, I did not expect

that any of the children would remember them. How surprised I was when the next time little Sachatewen put his little hand pathetically on his chest and said, "Lord, I have kept it." He recited it flawlessly. As a reward, he was allowed to recite it on Christmas Eve. But the other boys also answered cheerfully and confidently. The girls are almost all new and therefore took a back seat during the short catechesis. When the catechesis was over, I had two big boys recite a series of prophecies, each adding a short explanatory word. One of the two big boys is



the son of the teacher, the other is a heathen boy of about thirteen years, named Kailasam, who has been learning in our school for over a year and knows the Christian way of salvation and the biblical history of the Old Testament to a good extent. He continues to study diligently and willingly in catechism and biblical history. - After the recitation of the prophecies, I held a short speech, which was also intended for the adults, in which I pointed out two things about the birth of our Saviour: the poverty, so that we would become rich, and the night and darkness, in which and into which he was born, so that he would remove it and bring us the heavenly light, as the bright light and the heavenly hosts in the fields of Bethlehem testify. Now we also sang: "Little children, come, O come all," in a Tamulian translation, seven verses. Dear "Lutheran," I have no doubt that you would have listened with ears of love if you had been present. We have taken great pains, the teacher to teach the children the seven verses, and I to coax some bearable sounds out of the unbendable, Tamulian children's throats, who have never sung before.

Unfortunately, quite a number of adults came after the service was over.

Now, however, the eyes were longingly directed towards the promising baskets in the background. First, each girl received a colorful, cheap skirt, which my dear wife had sewn herself. Each boy received a white loincloth and a brightly coloured cloth around his shoulders. There, dear "Lutheran," you should have seen the shining faces. Now it was the turn of the second basket. It was filled to the top with all kinds of baked goods and sweets. From its abundance not only the mouths of the school children could be satisfied, but also many a brother and sister of the same and other children who had come along. Yes, even the grown-ups did not disdain to share in the remaining lumps, some bananas and some sugar stuff.

The small celebration closed in general harmony and unity. I was especially pleased that quite a number of the children's mothers had come. They are the real guardians of pagan superstition and keep the children away from school. Here they could see with their own eyes that we do nothing bad for their children, but good.

On the morning of the first holiday, the whole group of children presented themselves to us in their new dresses, despite the rain.

In the afternoon I was able to preach in my house to about twenty adults (mostly members of my servants' families, the teachers' family and several others) about the gospel of the birth of their Saviour.

When will the heathen here, in Krishnagiri and Vaniyambadi, worship the new-born infant Jesus and walk in his splendour? Oh, that it may happen very soon! Pray for this, pray quite urgently, dear "Lutheran"!

Yours sincerely

Ambur, December 1898.

F. Poppy.

To the ecclesiastical chronicle.

America.

The Statistical Yearbook of our Synod for the year 1898 has been completed to such an extent that we can compile the main figures and share them with our readers just before the end of this issue. The book itself will be sent out in a few days. According to the book, the number of pastors in active service is 1490, but if one includes the professors, assistant preachers, sick and emeritus pastors listed in our calendar, the number is 1627. The number of congregations is 2041, of which 1092 are members of the Synod; in addition, regular preaching takes place at 685 preaching points. The number of souls has risen to 696,791, the number of communicating members to 400,169, the number of voting members to 97,490. 89,775 children are taught in 1671 parochial schools by 794 parochial school teachers and 943 school-teaching pastors. In the course of the year 33,970 persons were baptized, 19,865 confirmed, 10,428 buried, 7863 couples were married and 711,120 persons took part in Holy Communion. The yearbook is accompanied by a table comparing the number of births and deaths with those of the previous year. From this table it can be seen that the numbers just mentioned show an increase almost without exception. The number of pastors increased by 62, of congregations by 55, of souls by 11,457, of communicants by 7518, of voters by 2086, of schools by 68, of pastors holding schools by 49, of teachers by 13, of school children by 573, of communicants by 18,937. The number of preaching places has decreased by 8, from which newly organized congregations have been formed, the number of baptisms by 1933, the number of confirmations by 120, the number of married couples by 85, the number of buried by 529. The newly established schools are mostly located in new places, where the number of pupils is small and the school can often be held only a few days a week. It is, however, very gratifying to see that in some places the beginning has been made of a proper parochial school, the best means of edifying a community. L. F.

Under the heading "Monies Received" the following is reported in the yearbook: The total sum of money raised by our Christians for non-parochial purposes amounts to \$205,615.28. This total sum is distributed as follows: Synodal funds -14,536.22, building funds -7880.40, for sick and infirm preachers and teachers, widows and orphans -11,541.66, for poor congregations -17,517.12, for the Free Churches -2517.62, for poor students -18,481.60, for individual teaching institution funds -3570.00, for charitable institutions \$47,651.68, for Inner Mission K52,435.98, English Mission -4377.34, Heathen Mission -4115.20, Negro Mission-13,870.37, Jewish Mission-1962.45, Deaf and Dumb Mission -3145.97, Slovaks, Leaders, Bohemians Mission -859.71, Emigrant Mission -1151.96. Concerning these last sums it should be noted that -38,265.48 was collected at mission festivals. If a comparison is made with the year 1897, the total shows an increase of -1217.71, after a rather significant decrease in the last few years. The Synodal Fund, the Building Fund, the Fund for Educational Institutions, and the Fund for the Inner Mission have fallen behind in the past year, the latter very significantly (-10,011.79), since a jubilee collection was made for this fund in 1897. Collections for the Benevolent Fund, the Benevolent Institution Fund, the Outer Mission Fund and the Emigrant Mission Fund increased. In former years the total sum was as follows: 1897: \$204,397.57; 1896: -216,206.21; 1895: \$238,733.93; 1894: \$217,160.83; 1893: \$210,630.65. With the return of so-called "better times" may also the

"We beseech" (in the second petition) "both these things, that the kingdom of God may come to them which are not yet therein, and to us who have obtained it, by daily increase and henceforth in eternal life."
(Luther.)

I hope that the former willingness will return to an even greater extent, especially for the most important treasury - the treasury of the Inner Mission.

L. F.

Our field preacher writes the following under February 24: "Requested by various parties to report on my ministry among the Lutheran soldiers here at Anniston, I comply with this multiple request. Such a report serves a twofold purpose: on the one hand, the dear readers of the "Lutheran" should become acquainted with the work of the field preacher, and on the other hand, interest in the enterprise begun by the Synod should be kept alive by such reports. It is expected that the field preacher will also extend his work to the island of Cuba; there are many Lutherans enrolled among the volunteers in the province of Havana. And these will be all the more in need of a Lutheran pastor when the fever sets in. The missionary authority of the Southern District at New Orleans will soon deal with this question; incidentally, the field preacher's cafe will also receive attention in the discussion of the question. - Shortly before Thanksgiving I began my duties in the camp at Anniston, and on that day I had ample opportunity to become acquainted with the ungodly, desolate charges of many soldiers, which ended in bloodshed during the night. Such outrages were not committed at Jacksonville, Fla. where there were 20,000 men, nor at Chickamauga, where as many as 67,000 lay and were removed from human society. Still at a late hour of the night the Fourth Wisconsin Regiment was called to arms; at a rush it entered the town, and only after the whole town had been patrolled did the commandant succeed in restoring quiet to some extent. Here a Lutheran pastor was very necessary, for there was a danger that Lutherans would also be drawn into the godless maelstrom. To my great joy I can report that no Lutheran took part in these scuffles, which were part of the daily events. - Pious mothers and brothers and sisters, who do not put the spiritual welfare of their sons and brothers before their physical welfare, have also made known their joy at the fact that a Lutheran pastor is in the camp. The following letter will confirm the latter:

. . . Wis., December 20, 1898. Dear Mr. Field Preacher!

I have a request to make of you. I read in the "Rundschau" that you want to organize a Christmas party. I'm sending you a gift for my brother. We are very pleased that you spoke to my brother. He wrote us that you had visited him. We are thankful to you a thousand times over for going there to minister to the soldiers with God's Word. . . . My brother is a corporal in the Fourth Wisconsin Regiment. He has heard and learned God's word, and I hope he will be true to his faith and persevere to the end. . . . Sincerely yours.

"The loving care of the synod, which the same testified to for its spiritual sons by the employment of a field preacher, is also gratefully acknowledged. Preaching was held in camp every Sunday. Holy Communion was celebrated twice. On my first visit to the hospital I found twelve Lutherans sick with typhoid fever. Nine of the sick were from our circles. Since the others also desired my pastoral care, I accepted them with love. The father (pastor of another synod) of one of the typhoid patients wrote to me:

Werther Herr Pastor!

Thank you very much for the card you received. We were very pleased that our... was already feeling better. God will continue to help him and give him a full recovery. We were very reassured when we saw that he could find comfort and advice from you.

...of the dear Lutheran Church. May God reward you for what you do for our son in any way. Yes, I believe you, that we could not give him here the care that he has there. . . . May the dear Christmas sun also illuminate and warm... ..and warm the heart of our... If your time permits, please write again, as our son probably cannot yet. Thank you again and best regards.
Yours..

"On the 26th of this month the farewell sermon will be preached. The Mission Commission has just written to me: According to the news we have received, we consider it absolutely desirable and necessary that you go to Cuba for at least four to six weeks. First directly to Havana, and then, depending on circumstances, on a tour of the other places occupied by our soldiers, in order to preach to them once and to serve the holy night meal to our people. The Commission also asks you - apart from your field preaching service - to do a little exploration in the service of our mission, at least in Havana itself.* So much for the decisions of the Commission of the Southern District. By the 15th of March the field preacher intends to be in Havana."

Inner Mission in South America. It has often been pointed out in these columns that many Germans, and among them many Lutherans, have settled in South America, and that whole villages there are without church care. The emigration there has not yet ceased, but is rather encouraged by German colonial societies. In recent times, we have again become aware of several publications that deal with South America as a mission area. In the "Kirchliche Mittheilungen", "a journal for inner and outer mission", of February 1, published in Bavaria, we read: "The year 1898 is remarkable for us in that we have been called upon for a completely new field of work, namely for the work among the German compatriots and fellow believers in the southern part of Brazil. After long, futile efforts, the association 'Lutheran God's Box of Germany' finally succeeded in finding in Pastor Otto Kuhr of Salt Lake City, a former Dettelsauer, the pioneer for church work among the German colonists of Brazil. No sooner had he arrived in the German settlements of Joinville than he sent out an urgent call for help in finding co-workers; in response to his request, we placed two of this year's sendings at the disposal of the 'Lutheran God's Box,' Carl Vergold and Conrad Rösel, both of whom will probably form only the beginning of a larger flock to follow." - Another church journal recently reported: "In Chile, South America, there are about 30,000 Germans. The majority, although originally Protestant, are religiously indifferent and unchurched. In Valparaiso, the capital, an evangelical church existed for ten years, but then unfortunately had to be sold. Puerto Monte is the centre of nine small German colonies, which are served by a Protestant pastor, but still have to contend with many difficulties against Catholics on the one hand and against Methodists on the other. In Valdivia several emigrated members of the Ansgar congregation of Hamburg founded a small German congregation, which is now led by Pastor Schmidt, a Saxon, and adheres to the Lutheran confession. German Protestant congregations have also been established in Santiago and Valparaiso. In Lima, however, the capital of Peru, German services are held only when German warships arrive. One can then see every time how the German mothers with their children in their arms crowd through the hustle and bustle at the harbor to have the ship's preacher run them aboard the German warships." The latest

The 3rd number of the "Allg. Ev.-Luth. Kirchenzeitung" contains an advertisement of the Preacher Seminary in Kropp, in which it is stated that the candidates of the Seminary "are also in great demand in the most diverse states of South America". Among the states in which many Germans live, as we know from other reports, is also the Argentine Republic. It seems to us that the Lutheran Church in this country should not lose sight of South America either, and should take note of and make use of any possible points of contact.

L. F.

Abroad.

The "Lutheran Church Messenger for Australia," the church organ of our brethren there, began its twenty-sixth year at the beginning of this year. For a quarter of a century it has testified for the biblical Lutheran truth, and during this period its editors have had to go through much challenge and hardship, both inwardly and outwardly, as is shown by the "Brief History of the 'Church Messenger,'" which is found in the first number of the present volume, which has just arrived in America. It is all the more gratifying that the "Kirchenbote" has not fallen silent with its testimony to this day. And it will certainly continue to be a great blessing in the years to come over there in faraway Australia. We sincerely wish this to the well-edited paper, which has often made a good confession in ecclesiastical turmoil and disputes and has not refused or been ashamed of the disgrace that befalls the confessional name, especially the "Missourian" confessional name. - From the circle of the Australian Synod it may also be reported that the candidate R. Schroth, who trained with us, arrived happily in his new home there at the end of November and was ordained and introduced in his congregation at Ni Ni on the third Sunday of Advent.

L. F.

Appalling Degeneration of a Christian Men's and Young Men's Association. A newspaper in a small town in Upper Silesia recently reported the following: "Last Friday, the local Protestant Men's and Young Men's Association celebrated its foundation party in the beautiful, spacious hall of the 'Germania'. Almost all the members and their ladies had come, in order to finally be able to enjoy themselves after the day's work, after weeks of longing and waiting. At 8 o'clock sharp, the flattering melodies of a lovely waltz invited the dancing guests. The dances alternated in a colourful sequence. It was about 9 o'clock, ... the curtain of the stage was raised, and before the eyes of the astonished audience, a part of the esteemed Ritter Theatre Company performed the singspiel: 'The Promise Behind the Hearth'. It was played masterfully, and the performers earned the well-deserved applause of the truly grateful society. After this pleasant interruption, the goddess of dance stepped into her rights again. After a splendid polonaise had been danced, one went to the table, at which about 90 persons took part. Here, Cantor B. opened the number of toasts with one to our Imperial Lord. Then the chairman of the association, Mr. Deacon K., rose to commemorate the association in pithy words. Mr. Cantor B. toasted the active and highly deserving executive committee. After the table had been lifted, fresh energy was devoted to dancing.... Taken as a whole, this evening was a most enjoyable one, and unforgettable to every one who attended." The "Neue Lutherische Kirchenzeitung" (New Lutheran Church Newspaper) of Cottbus, which reports the foregoing, adds: "So it has already come to this now and then with these associations. Whoever remembers from his youth how these German Young Men's Associations came into being, namely, out of love for the Lord and zeal to live for Him, as they did, for example, in Ravensberg at that time, going through the villages with their trombones at Sunday dawn and blowing chorales and spiritual songs, and as they did at their

If a young man, who has been reading the Bible and edifying books at meetings, praying, and trying to promote himself in the one thing that is necessary, can only observe with sadness and melancholy how what began in the spirit ends in the flesh, and that with the assistance of the pastor and cantor, who are satisfied if at least the character of civil respectability remains." Such gross excesses are probably impossible at present with our Young Men's Associations. But here also it is necessary to stand always on guard with instruction and admonition from God's Word. When associations that go under the name of a Christian congregation go public with offensive things, they act directly against the missionary calling of the church. They do not win the world, but help to seduce the world. And that is appalling. Blessed Dr. Walther called attention to two things in this regard. First, one should not demand from young people the seriousness of the old, but grant them respectable amusement. Secondly, congregations and pastors should take care that associations in the congregation do not become a center of pleasure-seeking.

F. P.

Not in vain.

In 1864 a zealous young evangelical preacher, Emile R6, was stationed in Toulon. He encountered much misery in the large port city, but experienced most of it on the ships that departed annually from Toulon with crowds of convicts to New Caledonia. R6 knew how to get permission to speak a few words with the convicts and used the opportunity to distribute New Testaments to them. But he was often overcome with great despondency, and when he returned home, he would complain to his wife: "It is a lost effort and wasted time, what use is the New Testament to the unfortunates if they have no one to interpret it for them?"

Ten years later Father R6 was prompted by peculiar circumstances to follow the call to New Caledonia, since a pastor was to be employed there for the deportees. He succeeded in gaining the confidence of the convicts and was able to create many blessings among them. One day, on a journey to another place, he stopped at an inn and noticed that the waiter who served him was watching him incessantly. At last, when P. had finished his meal, the waiter modestly asked him, "Am I mistaken, sir, or was it you who ten years ago at Toulon handed out New Testaments among the galley convicts?" R6 answered in the affirmative, and in an agitated voice the waiter continued, "Well, I was one of those convicts too. Now I am free. My sentence has expired, but I have remained here in the country and now have my bread here. At that time you gave me a New Testament, saying: 'Take this book and read it; you will find your Saviour in it!' I have read your New Testament and have found my Saviour; I am happy. Allow me to shake your hand and thank you!"

Moved, the priest stood up. So the work of distributing the Bible had not been in vain after all. Without saying a word, the two men shook hands and tears welled up in their eyes.

Death notice.

On February 24, Pastor emeritus Wilhelm Achenbach passed away blessedly in faith in his Savior.

I. J. Bernthal.



Ordination and Ginfüstrung.

By order of the Hon. J. M. Buhler, President of the California and Oregon Districts, Cand. W. Lankow was ordained on the evening of Christmas Day in Zion Parish, Portland, Oregon, by Rev. W. H. Behrens, assisted by the kk. Döring and Fleckenstein, and on New Year's Day was ordained in his parish at Tacoma, Wash. by H. C. Ebeling. Address: Rev. 1114 8th 17td 8t.,

Parish - Anniversary.

On Sun. Quinquagesimä the Lutheran Trinity Church in Toledo, O., celebrated its 25th anniversary. The festival preachers were: G. Seemeyer and Th. Horst.

H. W. Querl.

Conferenz displays.

The Northwest Indiana Pastoral and Teachers' Conference will not meet at Hammond, Ind. but at Logansport in the parish of Bro. Tirmenstein from Tuesday, April 4, noon to Thursday evening. All who desire quarters are requested to report in time to the local pastor.

G. Schumm, Chairman.

The Northern Illinois Pastoral Conference will meet, s. G. w., April 4-6, at the church of D. J. D. Matthius at Evanston. The same requests immediate registration. - Works on legal and evangelical practice; natural knowledge of God; on the question: "How far is the demand that our parochial schools must compete with the free schools justified and how far does it bring danger to our school system?"

On April 5 and 6, the Post Oak Conference will meet at the home of Fr. A. Wenzel, Giddings, Tex. Registration is requested.

C. W. Niche.

Synodal Ad.

The General Synod of Missouri, Ohio, and other States will meet in St. Louis, Mo., on Wednesday, April 26, this year, for its 24th Assembly (ro8p. 9th Delegate Synod).

Delegates (ro8p. Deputies) who have been elected on behalf of their constituency by local churches must be accompanied by a credentials letter from the local church which conducted the election on behalf of the constituency. Each of these credentials must be signed by the pastor and by at least two leaders of the local church concerned. - Those delegates, on the other hand, who have been personally appointed by their constituencies, and whose names have consequently already been recorded in the previous report of their District Synod, do not require a letter of authentication.

The first-mentioned delegates (i.e. those who must be provided with a credential) do not want to forget to bring the latter (the credential) to the church on the morning of the first day of the meeting, since it is to be presented to a committee appointed by the Presidium for examination immediately after the conclusion of the service.

All those who are obliged to submit reports to the General Synod, but have not yet sent them to the Presidium, are urgently requested to fulfill their obligation immediately, since it is absolutely necessary that all reports be in the hands of the Presidium at least six weeks before the beginning of the Synod. Those members of the Synod who intend to submit a report to the Synod, either in accordance with a commission received or at their own discretion, are requested to send their report as soon as possible to the General Presidium (Uev. Dr. 8.6. Sod^van, 84 Dibble ^ve., Cleveland, Oblo).

Aug. Rohrlack, secretary.

All those who intend to attend the meetings of the Synod of Delegates are requested to report to the undersigned, regardless of whether they desire full quarters or only lunch, whether they are delegates or guests. Those who have standing quarters are requested to give notice of this also. All registrations, however, must be in my hands by April 10 at the latest in order to be considered.

H. F. Hölter,
3533^V6 ., 8t. Dou8, L4o.

Solicitation.

Our last General Synod passed some resolutions which require some minor changes in our Constitution and are therefore to be submitted to our Synodal congregations for adoption or rejection.

These resolutions are found on page 134 of the Report of the General Synod of 1896.

I therefore hereby request the worthy congregations to consider the resolutions in question and to communicate their judgment on them to me six weeks before the opening of the Synod. Congregations which do not send in an answer will be considered as approving. H. C. Schwan.

Providing for orphans.

In the orphanage at Belle Plaine, Minn., orphans, half-orphans and other unprovided for children are accepted without distinction of religion and nationality, if the possible relatives give up their rights to such a child and do not want to put any obstacle in the way that the same is handed over to a good Christian upbringing or adoption. We consider this way of caring for orphans to be the best. Whoever knows of such children can send them to the undersigned at any time with the consent of the relatives concerned, or better, deliver them themselves. The children will be well fed, clothed and sent to school until suitable places are found for them, of which, praise God, there has been no shortage up to now. We give such orphans to good Lutheran families for upbringing, also adoption, if they commit themselves to adopt such a child.

1. To be churchd and well trained;
2. to meet all expenses for the same;
3. not to exploit the child by too hard work.

The application must be accompanied by a certificate from the pastor. If the foster parents do not like the child, it can be returned to the home at any time. In the case of unkind treatment, we reserve the right to take such a child back to the institution in order to place it elsewhere.

Registrations of children, as well as applications for children are to be addressed to E. Möbus, Belle Plaine, Minn.

Notice.

Series No. 10 of interest-free shares of St. John's Lutheran Parish in Beloit, Wis. has become payable by lot. Holders of shares in this series should send them to.

Beloit, Wis. March 1, 1899, Wm. Samp,

412 DuoUcl ^V6., Leloit, 1V18.

Revenue into the coffers of the California and Oregon Districts:

Synod Treasury: Geo. Poppy, Los Angeles, -35.00.
Inner Mission: Fr. Buhler of Miss Rosa Lankow in Portland 10.00. Fr. C. Heuer" Genesee, Jdaho, 3.00. 8th Haserodt of N. N. in Alameda 5.00. Fr. Koaler of Ch. zum Molle in Oregon 3.00. St. Paul's congreg. in San Francisco & etl. members of the same 51.45. Zion's congreg. in Oakland 15.00. Zion's Women's Ass. that. 30.00. P. J. H. Tisza v. H. Albers, Medford, Oreg, 1.00. J. Müller, Newman, Cal. 1.00. Gem. das. 8.50. Mrs. H. Kricke 1.50. Frauenver. das. 5.00. Mr. Thurm in Chicago 5.00. W. G. Schäfer, Ackton, Cal, 1.00. St. Paul's Women's Association, San Francisco, 21.05. Orange Congregational Church, Cal., 25.16. St. Paul's Young Men's Association, San Francisco, 10.00. N. N., Oakland, 5.00. G. Beyersdörfer, Hillsborow, Oregon, 3.00. St. John's Congregational Church, San Francisco, 35.00. Congregational, San Francisco, 35.00. St. John's Sunday School that. 25.00. J. F. Spenker, Modesto, 3.90. N. N. in Oakland 2.50. Congregational in Fresno 12.30. P. G. H. Hörnicke 1.00. Congregational in Los Angeles 20.00. k. H. Paul, Blooming, Oreg. 2.00. mission coll. d. congreg. in Los Angeles 52.50. Geo. Poppy das. 25.00. (p. -383.86.)
Poor.communities: Kaff. Bartling f. d. Gem. in Snohomish, Oreg., 38.07.
Negro Mission: Gem. in Tacoma 3.76, H. Meyer and C. Meyer that. .20. through Fr. Paul by Miss Lina Beiersdörfer in Blooming 3.00. Geo. Mohn, Los Angeles, 15.00. Collection boxes at the church door of St. John's Parish in Orange 11.00. (p. -32.96.)

Poor brethren in the faith in Wisconsin: Rev. C. Heuer v. M. Dykmann in Endicott, Wash. .50th Ch. Klewens 1.00th Bro. Reinke .50th H. Repp Sr. 1.00th Mrs. P. Heuer, Genesee, Jdaho, 1.00th Fr. Heuer 1.00th (S.-5.00.)

Jewish Mission: Geo. Poppy, Los Angeles, 10.00.
Deaf and Dumb Mission: G. Poppy, Los Angeles, 15.00.
For poor students: From the collection box at the church door of St. Joh.-Gem. in Orange 2.80.

San Francisco, February 17, 1899.
I. H. Hargens, Kassirer.

336 6app 8t., 8tution 6., 8an l'rancoooo, 6al

Revenue into the Illinois District coffers:

Synodical treasury: comm. of ck.: Mariens in Danville -8.75, Zahn in Quincy, comm. coll., 3.00, Rabe bet Yorkville 13.34, Seils in Woodworth from St. Paul's comm. 10.00 & Lüker in Bethlehem 4.20. (S. -39.29.)

City Missionary in Chicago: R. Hölter in Chicago v. Women's Ver. 5.00.

1*. Pound's parish in Chicago: Dch. W. Balzer, half emer Coll. v. P. Great Gem. in Addison, 21.32.

Polish Mission in Chicago: Dch. Kass. Th. Menk in St. Paul, Minn. 1.00 u. dch. R. K. Schmidt in Chicago v. N. N. 1.00. (S.-2.00.)

Inner Mission: From Chicago: R. Wagnerv. Wwe. Beduhn 1.00, F. Suhr 1.00 u. Jungfrver. 15.00, P. Hölter from Am. Föde 2.00 and Mrs. Palenski 1.00, R. Engelbrecht of Jungfrver. 15.00 and R. K. Schmidt of H. W. Lewerentz 1.00, N. N. 1.00; R. Castens' Gem. in Gilmer 7.50, R. Schwandt's Gem. in New Berlin .80, R. Em. Meyer v. d. Gem. in Lyndon 4.88, I'. Seils of St. Paul's parish at Woodworih 10.00. (p. -60.18.)

English mission to Chicago: from Chicago: I'. Theo. Kohn v. L. Michael 1.00, K. Giese 1.00 u. Aug. Strutz .50, P. K. Schmidt v. N. N. 1.00 u. R. Engelbrecht v. N. N. 1.00. (S.-4.50.)

Negro Mission: From Chicago: R. J. E. A. Müller v. d. Gem. 39.20, R. Hölter von Gottl. Scholz 2.00, R. Reinke von Herm. Nagel 3.00, R. Engelbrecht v. Jungfrver. 15.00, R. Wagner by Jungfrver. 10.00, R. Feiertag by Joh. Dust 2.00 and by the sewing school 1.20, R. K. Schmidt by N. N. 1.00 and N. N. 1.00; R. Schönleber by N. N. in Huey .25, R. Rösel by Mrs. Wilke in Hampshire 1.00, R. Bode in Ash Grove by Joh. Clüver 4.00, R. Weisbrodt in Mount Olive, Missionscoll, 2.90, R. Bertram's congreg. in Crystal Lake 3.75, and by R. Seils of St. Paul's congreg. in Woodworth 10.00. (S. -96.30.)

Jewish Mission: R. Pfothenhauer at Lemont, Mission Festival Coll., 3.20, R. Brauns' Gem. at Nashville 2.25, & R. K. Schmidt at Chicago v. N. N. 1.00. (S. -6.45.)

Emigrant Mission: Dch. G. Ritzmannv. H. Hötzmänn in Grant Park 1.00.

Mission in Cuba: Dch. den Kinderblattmann v. Bernhard No. 2 1.00.

Mission in Porto Rico: Dch. den Kinderblattmann v. Bernhard No. 2 1.00.

Mission to the Philippines: Dch. d. Kinderblattmann v. Bernhard No. 2 1.00.

Heathen Mission: From Chicago: R. Hölter of Gottlob Scholz 2.00, R. G. Sievers' Gem. 5.75, R. Feiertag v. Wwe. Braun 2.00 u. Wm. Block.25, R. Werfelmann from Mrs. Batziung .25, R. K. Schmidt from N. N. 1.00 and R. Uffenbeck from Mrs. Jda Kanz .25; R. Schwandt from the Gem. in New Berlin 3.78. (p. -15.28.)

Benevolent Fund: From Chicago: R. Wunders. Mrs. C. F. Wolfs 5.00, Teacher P. Appell from Chicago Teachers' Conf. 31.50, R. Budach from Chicago Pastoral Conf. 12.25, R. A. I. Büngrer from Paul Schulze 5.00, R. L. Hölter, "Coll. at the celebration of our silb. Hochz.", 19.45, R. Engelbrecht by Mrs. K. Schultz 5.00; by Prof. E. Hamann in Addison 3.00, R. Gruener by the mixed Rock River Specialconf. 13.00, R. Ruhland by the Effingham Pastoralconf. 4.00, R. Em. Meyer v. d. congreg. at Hopkins 2.40, R. Bode at Ash Grove by Joh. Clüver 6.00, R. Seils v. d. St. Paul's congreg. at Woodworth 29.92. (P. -136.52.)

St. Louis students: R. W. H. Meyer, offering from the comm. at Bonfield, 10.00; from Chicago: R. W. C. Kohn for W. Glawe from Women's Ass. 10.00, Young Frver. 10.00, Jüngrlinasver. 10.00, v. d. Gem. 3.45, R. Engelbrecht for L. Millies v. Frauenver. 3.00, R. Reinke for L. Millies of the Women's Council. Leo. Schmidtk 18.00 and Rich. Neitzel 18.00, R. Uffenbeck f. Dan. Pöllot from the community 7.00, from the women's association 10.00 and from Herm. 10.00 and from Herm. Lense 1.00; R. Feddersens Gem. in Homewood f. H. J. Oetjen by H. F. Rathe 20.00, a. d. Gem. in Bethlehem f. Carl Lüker, Coll. at Krüger-Beccius Hochz., 3.38 and Krüger-Haselerg Hochz. 1.76. (S. -137.59.)

Laundromat in Springfield: Pros. J. S. Simon of the Women's Ass. in Springfield 2.00.

Students in Springfield: Pros. F. Streckfuß of ? Seils' Gem. at Woodworth 15.00 a. R. v. Niebelschütz' Gem. v. Frauenver. 5.00, Jungfrver. 3.00, v. d. Confirm. 2.00, C. Gutz, A. Krutzsch, A. Gutz u. L. v. Niebelschütz each .25, R. C. Aerger .50, R. W. H. Meyer in Bonfield, offering money of the Gem., 10.00; by R. Ruhland in Altamont f. d. Negerstud. v. H. Fischer .75. Coll. at Fricke-Schmidts Hochz. 2.76 u. bei Beitz-Schönows Hochz. 4.10, R. Engelbrecht in Chicago from Jungfrver. f. David Bella 20.00, Fr. Weisbrodt in Mt. Olive f. Aug. Bergmann 5.00, R. Pardiack in Chicago by the Young Fri. and Young Fri. f. F. Riedel 20.00, R. G. A. Müller in Schaumburg by the community for. Wm. Graf 15.00 and Alwin Storck 15.00, Coll. v. R. F. S. Büngrers Gem. in Hamel f. G. Lange 11.10. (p. -130.21.)

College students in Milwaukee: P. Martens in Danville v. Jüngl - u. Jungfrver. s. Wm. Martens 10.00, R. Leeb in Chicago v. Jungfrver. f. A. Lahl 10.00, R. Jaß in Peoria by women's and young people's brother s. Gottl. Gundelach 5.00, R. Uffenbeck in Chicago f. H. Feiertag, v. Frauenver. 10.00. & Young Women's Verr 5.00. (p. -40.00.)

Seminarians in Addison: R. Leeb in Chicago from Young Frver. f. W. Bachert 5.00, R. W. H. Meyer in Bonfield, offering from the congreg. s. poor students, 10.00, dch. Peter Heuer from R. Strasen's congreg. in Wine Hill for A. Liebe 13.25. (S. -28.25.)

Deaf and Dumb Institution of North Detroit, Mich.: R. K. Schmidt in Chicago v. N. N. 1.00.

Deaf and Dumb Mission: R. J. E. A. Mueller in Chicago from Mrs. Stanzohr 2.00, R. Reinke the. from the Jungfrver. 5.00, Mrs. N. N. 2.00 and Kuniq. Bezold 1.00, R. Pfothenhauer in Lemont from N. N. 5.00, P. Leßmann, Coll. sr. Gem. in Okawville, 4.51 & dch. Kass. Th. Menk at St. Paul, Minn. 19.84. (S. -39.35.)

Concordia parish in Chicago: R. Merbitz' Gem. in Chicago 10.63.

German and SaxonFreikirche: R. Strieter's Gem. in Proviso 5.00 and Coll. v. R. Berthold's Gem. in Danville 9.30. (S. -14.30.) Danish Free Church: R. W. C. Kohn in Chicago by E. Zuschlag 1.00, R. Strieters Gem. in Proviso 5.00, by

Wm. Balzer, half of a coll. v. R. Great Gem. in Addison, 21.32. (p.-27.32.)

Free Church in Hanover, Germany: R. Rüder in Arlington Heights v. F. Gehrke 1.00 u. L. Mayers 1.00. (S. -2.00.)

Home for the aged at Arlington Heights: R. Hölter in Chicago from Mrs. J. Flentje 1.00 & R. W. H. Meyer in Bonfield, offering money from the congregation, 6.00. (S. -7.00.)

Orphanage in Addison: 18.17 and 102.52. (S. -120.69.) NR. Treasurer G. Ritzmann acknowledges the individual items.

Mission in London, England: Fr. Engelbrecht in Chicago v. N. N. 1.00.

Mission among the Latvians and Esthen: I'. Hölterin Chicago v. Frauenver. 10.00.

Jlinors District Church Building Fund: R. Wunder in Chicago from Mrs. C. F. Wolff 5.00. Total: -967.18.

Addison, Ill, February 25, 1899.

H. Bartling, Kassirer.

Received for the orphanage at Wittenberg, Wis.: (From Dec. 1, 1898 to Feb. 3, 1899.)

(Schluh.)

R. Th. Bretscher, Redfield, Wis. christmas coll. in Caledonia & Fremont, 43.83. R. H. Baumann, Regina, Riverside, Mattoon, Wis. 8.45. R. H. F. Bügel, St. Thomas, N. Dak. of St. Paul & St. John parish 11.60, school children 4.35, Chr. Gänßle 1.50, Andr. Helm, Fidr. Pappenuß, Alb. Schulz and Rich. Born each 1.00. Wm. Mohwinkel, Billfry, Minn, 2.50. R. A. W. Schultz, Phillips, Wis. of Trinity comm. that. 4.27, Couvert-Coll. in Zion comm. 7.98. R. Georgi of Ph. Krämer, Dorchester, .50. R. Chr. Bergen, Chandlerville, Ill, 2.50. R. J. H. Todt's Gem. of Spencer, Wis. 2.94. R. C. C. Kössel, Athens, Wis. 25.17. R. F. W. Erthal, Atwater, Minn. .50. of O. & A. Eckhardt, Minn. .30. k. H. Baumann, Regina, Wis. of, .55. R. J. G. Grüber, Merrill, Wis. of, 25.25. R. Paul Kretzschmar, Missoula, Mont. of. 3.85. ?. Br. Randt, W. Superior, Wis. v. the comm. das. 4.25, comm. in S. Superior 7.32. R. A. F. Bräuhahn, Sylvan Grove, Kans. 5.00. R. H. A. Lvrenz, Glidden, Wis. 10.43. R. Wm. Marth, Spencer, S. Dak., 21.25. R. Geo. Matzat, Fergus Falls, Minn. from Immanuel's congreg. in Freiberg, 6.50, St. John's congreg. in Elizabeth, 4.87. R. R. F. Zimmermann, Great Falls, Mont. 3.50. R. C. A. Bretscher v. W. Bremer, Wausau, Wis. 2.00. Teacher Hy. Schoknecht, Sow! Rapids, Minn, 10.10. R. Phil. Lange, Ashland, Wis. christmas coll., 9.00. teacher H. Mosel, Carolme, Wis. 6.00. R. H. B. Kohlmeier, Jasper, Minn. 2.50. N. R., Huilsburg, Wis. 1.00. Mrs. L. Virbel, Helena, Mont, Boarding fee, 10.00. Boarding fee for Rina Bormann, 36.00. R. Aug. Kohlhoff, Rome, Wis. coll. of commons, 6.75. Coll. of students of commons, 1.00. (S. -1022.21.)

Wittenberg, Wis. Feb. 3, 1899.

F. A. Jäckel, Kassirer.

Received for the orphanage at Addison, Ill:

By Illinois municipalities, etc., for current expenses: By Kaff. J. H. Abel, Fort Dodge, Iowa, -18.75. from R. Gross's Gem., Addison, by W. Balzer, posttr. Coll., 32.60 and Hochztscoll. at Fiene Blecke 14.60. R. Maßmann's Gem., Lombard, by F. Marquardt, Christmas Coll., 5.15. Dch. Kass. G. Wendt, Detroit, Mich. by, 29.44. R. Gose, Grant Park, 3.00. R. Dornseif, Troy, s. Jubilee books 2.00. R. Castens Gem. by, Gilmer, 7.75. R. H. Brauer, Niles, posttr. f. Schuldentilig. v. Wittenburg, 1.00, Hammer .65, H. Thoms, Borchardt, Etjen, F. Mau, Brunst, H. Rathenbeck, Rohs, Mathis u. H. Brauer each .50, Wwe. Hermann, Honold, Witt, Wwe. Ruthenbeck, Wwe. Rohs, E. Maas and R. Kranz each .25, u. f. d. W. Kreft's orphans .50, total 8.40. ? Meyer, Bonfield, offering of the parish, 10.00. I'. Rabe, Warsaw, by N. N. 1.00 and by Mrs. Braun .50, together 1.50. (p. -133.19.)

Of children, etc., in Illinois: 35.69. (Quoted in the "Children's and Youth Gazette.")

Board Money: From J. P. Hansen, Lake Linden, Mich. 4.00 s. his daughter.

Addison, Ill, February 25, 1899.

G. Ritzmann, Kassirer.

With heartfelt thanks, the undersigned certifies to have received the following gifts for the college household: From the Women's Association of the local Emanuels-Gem. 1 roll of towels. From Brudi <L. Gothe from L. Kleists Gem. 1 barrel of flour. From Fr. Rodenbeck of U. Stocks Gem. 4 bu. Oats, 2 s. of grain. From U. Trinklein's community in Frankenlust, Mich.: J. Sebald, Ch. Neumeyer, L. Eschenbacher and J. Maurer 1 barrel each of apples, I. Engelhart 2 Bu. Apples.

Fort Wayne, February 28, 1899.

Louise Hitzemann, house manager.

With heartfelt thanks for our institution received a new carriage from Mr. Jacob Jung.

Milwaukee, February 24, 1899, M. J. F. Albrecht.

For Stud. H. C. of Mr. Rucklos, Hebron, Nebr. with hearty thanks resounding -5.00.

F. Pieper.

UevLrdevle Advesserr:

Rev. 6üa8. Laepler,
105 Holt St., Union Depot ^ckckition, I't. liVortü, ll'ex. Uev.
N. Rönnet, 1S7 Seüeneü St., N. Iona^ancka, N. V Rev. I r.
Ranät, Oaroiine, Süa^ano 6o., Wis.
Rev. 8th Xießier, 410 Last Lmran St., Lraril, Inck.
L. silier, lox 345, Nona^vanda, n. 15.

Report of the Treasurer of the General Synod

Synod Treasury.

Intake:	
From the Middle District by Kassirer C. A. Kämpe-3540	11
From the Illinois District by Kassirer H. Bartling	3399.46
From the Wisconsin District by Kassirer G.E.G. Kuechle	1569.33
From the Western District through the Kassirer H. H. Meyer and H. W. C. Waltke	1036.70
From the Michigan District by Kassirer G. Wendt	1014.00
From the Eastern District through Kassirer Chas. Spilman	837.27
From the Iowa - District by Kassirer J.H. Abel	384.81
From Nebraska District by Kassirer F.H. Harms	300.00
From the Minnesota and Dakota District by Kassirer Th. H. Menk	189.30
From the Kansas District by Kassirer H. Oelschläger	100.00
From the Canada-District by Kassirer C. Ruppel	3.30
From the California and Oregon Districts	From the Southern District
Tuition in St. Paul, Minn	300.00
Tuition in Neperan, N. A.	199.75
Tuition in Milwaukee, Wis	30.00
Part of the legacy of the deceased Ms. M. Hokamp, Arlington, Nebr.	330.20
Legacy of Ferd. Schwartz	50.00
Paid back by Addison	50.00
Sale of a barn etc. in Addison	65.00
Received from Ooneorckla kudlising Houss	64399.42
	-13399.23
	-77798.65
Debt on February 1, 1899.	1474.63
	-79273.28

Issue:

Debt on February 1, 1898-5490	.92
Salary and rent to President Schwan 1959.96	
Salaries of professors & superintendents: in St. Louis	9199.68
at Fort Wayne	8643.48
in Milwaukee	8591.22
in Springfield	6299.64
in Addison	9499.44
in St. Paul	3963.79
in Seward	2119.92
in Neperan	3499.80
in Concordia	2999.88
Pension of the same Prof. Selle	212.50
Pension for Prof. Wyneken	600.00
Pension for Prof. Brauer	600.00
Pension for Prof. C. Häntzschel	420.00
Pension for Mrs. Prof. C. Lange	99.96
Pension for Miss Martha Günther	99.96
Pension for Miss Renate Günther	125.00
Pension for Mrs. Pastor F. Brunn	490.13
Travel expenses of the General Praeses	
Library in St. Louis	140.81
Library in Springfield	100.00
Library in Fort Wayne	200.00
Library in Milwaukee	300.00
Library in Addison	50.00
For college at Conover, N. C. 500.00 Addition to Pros. A. L.	
Gräbner's home in St. Louis	726.50
Spent by the supervisory authorities on	
Repairs, taxes, etc.: in St. Louis	2323.57
at Fort Wayne	2832.97
in Milwaukee	2076.59
in Addison	1801.90
in Springfield	1214.86
in St. Paul	941.47
in Concordia	706.33
Rent to the bag veposit Oo	5.00
Other expenditure	18.00
	-79273.28

L. General Construction Fund.

Intake:

From the Western District through the Kassirer H. H. Meier and H. W. C. Waltke	474.85
From the Middle District by Kassirer C.A. Comb	208.45
From the Nebraska District by Kassirer F. H. Harms	149.70
From the Illinois District by Kassirer H. Bartling	82.11
From the Wisconsin District by Kassirer G.E.G. Cakes	64.60
From the Michigan District by Kassirer G. Wendt	47.99
From the Iowa District by Kassirer J.H. Abel	47.10

-1074.80

Carry forward	-1074.80
From the Minnesota and Dakota Districts by Kassirer Th. H. Menk	39.05
From the Canada District by Kassirer C. Nuppel	27.79
From the Eastern District through Kassirer Chas. Spilman	18.94
From the Southern District through Kassirer A. C. Reisig	1.00
	-1161.58
Debt on February 1, 1899	22249.34
	-23410.92
Issue:	
Debt February 1, 1898-23410	.92

Heathen Missionary Fund.

Intake:

Balance of the treasury on February 1, 1898-17698	.43
From the Illinois District by Kassirer H. Bartling	-767.77
From the Middle District by Kassirer C.A. Kämpe	644.57
From the Eastern District through Kassirer Chas. Spilman	480.92
From the Western District through the Kassirer H. H. Meyer and H. W. C. Waltke	441.21
From the Wisconsin District by Kassirer G.E.G. Kuechle	330.54
From the Nebraska District by Kassirer F.H. Harms	309.26
From the Michigan District by Kassirer G. Wendt	271.74
From the Minnesota and Dakota Districts by Kassirer Th. H. Menk	256.65
From the Iowa - District by Kassirer I. H. Abel	193.55
From the Kansas District by Kassirer H. Oelschläger	115.53
From the Southern District through Kassirer A.C. Reisig	24.50
From the California and Oregon District by Kassirer J. H. Hargens	4.00
Part of the legacy of the deceased Ms. M. Hokamp, Arlington, Nebr.	330.20
From the Free Church in Saxony	81.64
From the Michigan Synod	1.00
	4253.08
	-21951.51

Issue:

To the Treasurer of the Mission Commission Mr. R. H. Leonhardt	-4215.83
Invoice of Ooneoräis, kudliskinZ 8ou8'	159.09
	-4374.92

Caste stock as of February 1, 1899-17576.....59

v. General Inner Mission.

Intake:

Stock of the Caste on February 1, 1898-1824	.80
From the Illinois District by Kassirer H. Bartling	-4213.63
From the Middle District by Kassirer C. A. Kämpe	1000.00
From the Eastern District by Kassirer Chas. Spilman	232.24
From the Michigan District by Kassirer G. Wendt	88.76
From the Western District through the Kassirer H. H. Meyer and H. W. C. Waltke	36.95
From the Iowa District by Kassirer I. H. Abel	34.01
From the Wisconsin District by Kassirer G.E.G. Cakes	27.97
For the mission in London, Engl	197.48
Part of the legacy of the deceased Ms. M. Hokamp, Arlington, Nebr.	330.20
Legacy of Ferd. Schwach	50.00
From the Free Church in Saxony	.47
	6211.71
	-8036.51

Issue:

To Southern District-2875	.00
To the Minnesota and Dakota Districts	2428.89
To California and Oregon District	1100.00
To the Nebraska District	266.00
To Kansas District	234.00
Account of the Ooneoräis, kudliskinZ llouss	83.13
	-6987.02

Balance of the treasury on February 1, 1899-1049...49

L. Building Fund in St. Paul, Minn.

Intake:

From the Barthel Istats by the Ooneoräla kudllsindix 8ouse	-282.09
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Issue:

Debt on 1 February 1898-282	.09
	-282.09 -282.09

I. Coffee for bermächtniffe.

Caste stock-2384318
 Invested in securities- 10500.00
 Caste stock as of February 1, 1899-13343.....18

6th Jewish Mission Coffee.

Stock of the caste on 1 February 1898 - 150.29
 Revenue collected by the District Treasurers 1507.59
 Output104000
 Stock of caste on 1 February 1899- 617.88

8. various cash registers.

Stock of castes on 1 February 1899: Support fund-150
 Poor students in St. Louis 501.00 Barthel-L "did"
 122.42
 vr. M. Luther Memorial Society ... 1005.64 Concordia
 Seminar in St. Louis 5027.20
 Concordia College at Fort Wayne 100.00
 Concordia Seminar in Springfield.... 100.00
 School Teachers Seminar in Addison 100.00
 Miscellaneous..... 164.00
 -----7121.76
 Claim on supervisory authorities278.35
 -----6843.41

1. coffee for loans.

Borrowed against notes-1100000
 Borrowed from municipalities-5700..... 00
 40 acres of land from the deceased wife
 M. Hokamp, Arlington, Nebr 1200.00
 ----- 6900.00
 Stock of caste on 1 February 1899-4100..... 00

Recap.

Stock of funds on 1 February 1899: Heidenmissionskasse-
 17576..... 59
 General Inner Missionary Caste 1049.49 Jewish
 Missionary Fund 617.88
 Fund for legacies 13343.18
 Caste for loans 4100.00
 Miscellaneous cash 6843.41
 ----- -43530.55
 Debt on February 1, 1899:
 General construction fund-22249 34
 Synodal treasury 1474.63
 In cash of the General Treasurer 19806.58
 ----- -43530.55 -43530.55

Credit and Debt of the Synod.

The synod has **well**:
 Werthpapiere-10500.00
 Borrowed from municipalities 5700.00
 40 Acre Land in Arlinaton, Nebr- 1200.00
 Claim on supervisory authorities 278.35
 In cash of the General Treasurer 19806.58
 The Synod **owes**:
 To legacies-23843 18
 Borrowed against notes 11000.00
 To the treasury for heathen mission 17576.59
 To the Caste for the Mission of the Jews617 88
 To the General Inner Mission Fund 1049.49
 To the cash register for poor students in
 St. Louis 501.00
 To the vr. Luther Monument Society 1005.64
 To the Barthel Vstut"..... 122.42
 To Concordia Seminary in St. Louis 5027.20
 To Concordia College in Fort Wayne 100.00
 To Concordia Seminary in Springfield 100.00
 To the school teachers' seminary in Addison 100.00
 Miscellaneous 165.50
 Debt on 1 February 1899 23723.97
 ----- -61208.90 -61208.90
 St. Louis, February 1, 1899.

E. F. W. Meier,
 Treasurer of the General Synod.

The "LMHenrr" is published every fourteen days for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where the same is brought in by porters, the subscribers have to pay "5 harvest" tritter wages extra.
 To Germany the "Lutheran" is sent by Post, postage paid, for Si.rs.
 "Calls containing business," appointments, cancellations, monies, etc., are to be sent to the address: vonoorclia l'ndisünx Sons, "eLsrso" "vs. L blumi St." St. Louis, Mo., to be sent here.
 Those "calls, which contain notices for the" sheet (articles, aruelgm, receipts, address changes ". etc.), find under the Abreff": "Lntüsansr", fromoorclia Svinjnurv, to send to the editorial office. In order to be able to find "acceptance" in the following number of the "Blatte", all shorter advertisements must be in the hands of the editors "latest" on the Thursday morning before the Tuesday whose date the number will bear.

Lutsrck ut tds kost OLes ut 8t. vovls, lcko., "8 sseouck-oluss mutier.



Herausgegeben von der Deutschen Evangelischen Mission
 Redigirt von dem Lehrer: G.

Vol. 55

The mission in the light of the feast of Charity and Easter.

When Christianity celebrates Char Friday and Easter, we do not think of missionary feasts, as we tend to prepare for them a few months later. And yet the aforementioned holidays should actually be the most important mission feasts of the entire church year, because it is from them that all other mission feasts first receive their light and right. For missions is nothing else than the spreading of the gospel, and that for the purpose of gathering more and more people into the kingdom of grace of Jesus Christ and making them eternally blessed; and in order that we may be spurred on and encouraged to ever greater zeal in this most glorious of all good works, we celebrate mission feasts and hear mission sermons. But these would have no right and no reason, if the great deeds of God had not been done, which we may celebrate and praise on Good Friday and Easter, namely: "Christ was given up for our sins, and raised up for our righteousness. Rom. 4:25. Yes, without these great, heavenly facts, all missionary work in general would be futile and wasted effort. Without all effort the prince of this world could then keep his palace, and all that is his would remain forever with peace; all men would then be held captive under his hellish tyranny for eternity. Then there would be no gospel, and therefore no mission for the kingdom of heaven. But since our Lord and Saviour Jesus Christ, true God, born of the Father in eternity, and also true man, born of the Virgin Mary, has taken upon Himself and borne all the sins of all sinners, has redeemed, purchased and won all lost and condemned people in the whole world from all sins, from death and from the power of the devil, not with gold or silver, but with His holy, precious blood, and with His innocent suffering and death: even so may and shall it now be said to all men throughout the whole world, that they may know, viz,



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
 Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., March 21, 1899.

No. 6.

That ye be not redeemed with corruptible silver or gold from your vain walk after the manner of your fathers, but with the precious blood of Christ, as of an innocent and undefiled Lamb." 1 Pet. 1:18, 19. Until he come again to judgment in the clouds of heaven, Christ crucified shall be preached unto men upon the earth, that they may learn to believe that no creature hath been able to suffice for our sins, but Christ, true God and man; And that they may learn to be afraid of their sins, and to esteem them great, and to rejoice and be comforted in him alone, and so be saved by the same faith: For our Lord and Saviour Jesus Christ, the Son of God and of Mary, not only died on the cross, as the Lamb of God, which bare the sin of the world, but was also raised again by the glory of the Father, who thereby himself declared and solemnly testified that he graciously looked upon and accepted the great sacrifice of his dear Son as the perfect atonement for all the sins of the world and as the full ransom for all men's souls, so that he, the Father in heaven, is now also completely reconciled to all sinners and no longer has anything at all against them, but stands ready day and night to embrace them all in his Father's arms, to receive them all as his children and heirs of eternal life: So now also may and shall it be proclaimed to all men throughout the whole world, that Christ hath so well accomplished all things, that through Christ truly God in heaven is their friend, that his Father's heart and his beautiful heaven are open unto them, that the righteousness that is before God, forgiveness of sins, life and salvation in Christ through the gospel is offered to them all as a free gift of divine mercy, and that the faithful Savior has invented an eternal redemption for them all, so that they may be his own and live under him in his kingdom and serve him in eternal righteousness, innocence, and blessedness. As it is written, "For to this end Christ also died, and rose again, and was quickened, that he might be Lord over both the dead and the living." Rom. 14:9.

By his death on the cross, therefore, our dear Lord Christ accomplished the salvation of the human race, and by his victorious resurrection his accomplished redemption is sealed and confirmed. His death on the cross and his resurrection are now the good reason and the indisputable right for the preaching of the gospel in all the world and consequently for all holy missionary work which is done by Christianity. Because Jesus Christ, according to God's eternal counsel, died and rose again for all men, therefore the gospel is to be preached to all men; therefore all men have well-founded claims, indeed, a divine right to the glad tidings of Him crucified and risen for them, divine claims to the holy work of missionary salvation; therefore Christendom has the high and glorious duty of carrying on this work diligently until it is finished, that is, until the last day. This is evident to all Christians, and though this knowledge may be obscured or withdrawn into the background, it is always transfigured in them by the bright testimonies of Holy Scripture. We will recall only a few of these.

In the 22nd Psalm the Messiah, crowned with glory and honor through the suffering of death, says to the Father: "I will preach thy name unto my brethren, I will praise thee in the congregation." "Thee will I praise in the great congregation." And of his redeemed also it is said, They shall come and preach his righteousness unto the people that are born, that he may do it." So one generation tells another by the preaching of the gospel what miracles of grace he has wrought; and so children are born to God at all times, like the dew out of the morning glow, a holy seed that serves him, a people who after his victory willingly sacrifice to him in holy adornment, until the counsel of the Lord, the work of God on earth, is finished. The exalted Christ himself stands in the midst of his church and preaches through the mouth of his servants about the name of the Lord, about his grace and truth; he preaches about his own suffering and death.

and resurrection, of the honor and glory of the Lord, which was made known in his work of redemption. - In the 49th chapter of the prophet Isaiah we hear that the heavenly Father made the great work of redemption so successful for his dear Son, and that for the purpose: "To say to the captives, Come out: Go forth, and to them that are in darkness, Come forth; that they may feed by the way, and have their pasture upon every hill." So after the hero raised up by God, Ps. 89, has brought the promised help, the Lord has redeemed his captive people, and has broken the terrible dungeon that imprisoned all men in darkness and the bars of death, the golden freedom is now to be proclaimed to men, and they are to be urgently called upon to leap out of their torn bands through faith in Christ, lest through self-chosen foolishness they should remain in their ruined prison and languish miserably in spite of the redemption that has taken place. According to his prophetic ministry, Christ was anointed and sent "to preach a release to the captives, and an opening to them that are bound; to preach a merciful year of the Lord. Isa. 61:1, 2. Having accomplished the work of redemption, the call shall go forth far and wide, "Arise out of the dust, arise, thou captive Jerusalem; loose thyself from the bands of thy neck, thou captive daughter of Zion." Isa. 52:2 - In the wonderful prophetic description of the "great sufferer at Calvary" by the 53rd chapter of Isaiah, it is said, "When he hath given his life for a trespass offering, he shall have seed, and shall live to the length of the days: and the purpose of the LORD shall be by his hand. Because his soul has labored, he will see his air and have abundance. And by his knowledge he, my servant the righteous, shall justify many: for he beareth their sin. Therefore will I give him great multitude for a prey, and he shall have the strong for a prey." Now all this is to be done by the preaching of which the first verse of the chapter mentioned speaks. "For to whom nothing of it is preached" (namely, in former times), "these shall see it with delight; and they that have heard nothing of it shall know it" (namely, when it is preached to them). Is. 52:15; cf. Rom. 10:14-18. - In the New Testament St. Paul calls to us: "But all this from God, who hath reconciled us to himself by Jesus Christ, and hath given us the ministry of preaching reconciliation. For God was in Christ reconciling the world unto himself, not imputing their sins unto them, and hath established among us the word of reconciliation. We are therefore ambassadors in Christ's stead: for God maketh exhortation through us. We therefore beseech you in Christ's stead: Be ye reconciled to God." 2 Cor. 5, 18-20. - Let the gospel of the great atonement of Christ be preached in all the world, and let the death of the Lord be proclaimed until he comes. Marc. 14, 9. 1 Cor. 11, 26. - After his resurrection the pious women immediately got the order: "Go quickly and tell his disciples that he has risen from the dead." Matth. 28, 7. When He Himself, the Risen One, appeared to Mary Magdalene, He also immediately gave her the instruction: "But go to my brethren, and tell them: I ascend unto my Father, and to your Father, and to my God, and to your God." Joh. 20, 17.

And when he met his disciples, he charged them immediately, saying, Go and tell my brethren, that they may go into Galilee, and there shall they see me. Matth. 28, 10. When he appeared again to the disciples on Easter eve, "he opened their understanding, that they understood the scriptures. And said unto them: Thus it is written, and thus Christ must suffer, and rise again from the dead the third day, and preach repentance and remission of sins in his name among all nations, and stand up in Jerusalem. Luc. 24,45-17. When at last the already transfigured Saviour prepared to ascend into heaven, He spoke to His disciples the majestic words: "All authority in heaven and on earth has been given to Me. Go ye therefore, and teach all nations." "Go ye into all the world, and preach the gospel to every creature." Matth. 28, 18. f. Marc. 16, 15.

All these and many other testimonies of Scripture show us quite clearly and surely the divine justification of holy missionary work, and therefore also the equally divine obligation of Christianity to such work. Because Jesus Christ, the Welt Saviour, has redeemed, purchased, and won all lost and condemned men, this may and should now also be made known to all men through the preaching of the gospel, so that through faith in him they may attain eternal life in his name. In other words: Because Christ has so gloriously accomplished his great, universal work of redemption, missionary work may and should now be done wherever men still go without him, and as long as there are such. And it is just those believing Christians who already sing with joy and love what God has done for us and his sweet miracles, just these are the people who may and should do this holy work of missionary salvation. How could it be otherwise? Believing Christians alone can see a little what this means: "Christ therefore died for them all, that they which live should not live unto themselves, but unto him which died for them, and rose again." 2 Cor. 5:15. Therefore they know and consider very well that they may no longer use or even waste all their gifts and powers of body and soul, also their time, their earthly goods, etc., for their own pleasure, but that the high and glorious task is incumbent upon them to make themselves, with all that they are and have and are able, a continual holy sacrifice, for the service and honor of their dear, faithful Savior, and for that very reason also for the salvation of their neighbor. Singing: "What to do, O dear heart, how shalt thou do right? Jesus' suffering is no joke, his love no pretence. Think on that which is incumbent on thee, against him that triumpheth for thee." And when they think of this, the love of Christ urges them to make every effort to give him the richly deserved reward of his bed of sorrows, that is, to bring into his blessed fellowship many people whom he has so laboriously redeemed, so expensively acquired, and so victoriously won, so that they may indeed be entirely his own and remain so forever. For this the love of Christ urges all those who have become partakers of it in faith; and at the same time these are then filled with heartfelt mercy towards their fellow redeemed, who are

Most of them still walk through the pit of misery without salvation in Christ, without comfort and without hope, towards eternal ruin. Ah, think the Christians who are imbued with the love of Christ and therefore also merciful to their neighbor, ah, if only we could still catch quite a few people in the net of the gospel through the work of misunderstanding and win them for the kingdom of heaven! Oh, if only we could help to bring in many more of the poor and unfortunate people among whom we live, and who have been redeemed as cheaply as we have, to the inheritance of the saints in the light! How gladly we want to help and contribute as much as we can, according to all God's ability, before the night comes, when no one can work!

How could you, dear reader, have jumped out of a burning house and then conceal the only exit that you might have discovered, free of smoke and fire, from those who are still in that same burning house, crying out in anguish? Would you not consider such an omission a truly criminal act? Now, if God's undeserved mercy has saved us from this present wicked world; if in Christ's blood and wounds He has let us find safe refuge from this Sodom and Gomorrah, which is near to eternal curse, how could we now be so unmerciful as to conceal from our fellow-men and fellow-saviors the only salvation from destruction which has been pointed out to us, namely, our dear Lord and Saviour Jesus Christ, who alone is the way, the truth, and the life? Never ever! When once those four leprous men had found such a rich booty in the deserted tents of the Syrians (who had besieged the city of Samaria hard and had almost starved it), then they said among themselves: "This day is a day of good news. If we keep it secret, and wait till the morning light, our iniquity will be found." 2 Kings 7: But how much greater iniquity would we Christians be guilty of, if we would not be more and more diligent in our missionary work, if we would not trumpet more and more loudly in all the world how rich treasures of salvation God has prepared for all men through our Lord Jesus Christ, who has struck down all the enemies of our salvation, who has even taken away the power of death, and has brought life and an incorruptible being into the light through the gospel! 2 Tim. 1:10. The blessed Dr. Walther once preached beautifully: "If a king has already announced the full pardon of criminals in all the public papers, may not everyone, and even every prisoner, call out to his fellow prisoner: 'We are pardoned! Come, let us go out of our prison!?' Yes, would it not rather be a flagrant sin if one did not bring the news of his pardon to every prisoner who is about to die, if one were to conceal this news from even one of them? - Behold, even after Christ's raising from the dead, not only may, but every man is now guilty, by God's truthfulness, by Christ's love, and by his own blessedness, of bringing the blessed message to every man whom he can reach: Your sins are forgiven! Now that God the Father himself has spoken this word by deed, let all the world, let heaven and earth, all the earth and all the earth, be forgiven.

Lands, lakes, and streams, all mountains and valleys, all cities and villages, all churches and schools, all streets and alleys, all palaces and cottages, all parlors and chambers thereof, echo through all the ages unto the latter day."

Another of the Church's faithful teachers aptly says: "It is the will of the Risen Lord that this message should not be concealed, but should be spread by those who have heard it and experienced its power in their hearts. He wants it to be brought to those who, like the disciples, are in need of consolation. But because there are so many sorrowful, sad hearts in the world, and those for whom the light of hope wants to go out and are in fear of death, so many whom you do not know at all and for whom the Easter message would be so necessary, help that also these may be filled with joy through the news: Christ is risen/ He Himself has made the order, appointed an office, by which the message can be brought to all men. It is the holy office of preaching, the preaching of Christ crucified and risen. Let this go forth among yourselves; with all your strength keep up the preaching, and with all diligence see to it that the Easter message is also brought to others, and that Easter feasts may be celebrated in all places by those who, through the preaching of the Risen Lord, have been delivered from the prisons of their sorrow, their sadness, their anguish over sin and death, to a new and joyful life. And if the command has been so directed by others that we have come into possession of the message, should not we, who have experienced what joy, what power, and what comfort the words bring, also direct the command that others may have the same blessed experience and join in the songs of the Lord's victory? We cannot better show our gratitude to the Lord Christ for the joy of Easter than by our cooperation in the sending forth of so many Easter preachers, through whom Christ is making his triumphant march through the Welt. The words: 'Go and tell' are our command, which we gladly carry out for God's glory, for the spread of His kingdom and for the destruction of the devil's kingdom. May the Lord bless our work, and grant that through it many may glorify the day in which the most joyful message was brought to them!"

Well then, dear "Lutheran" readers, as often as God still allows you to celebrate a blessed Christian Friday and a joyful Easter here, remember with a grateful heart His great deeds once done for our salvation and the salvation of all people; but for this very reason also remember at the same time with faithful confession, with fervent intercession and with willing gifts His glorious work of mission, which is still going on! May our crucified and risen Saviour, vowed for ever and ever, be merciful to you, Amen.

Fr. Sievers, a foster father of the Inner Mission.

"St. Paul has summed up the benefits and uses of both the passion and resurrection of Christ in a short saying, as if in a bundle, when he says to the Romans: 'Christ was given for our sins and raised for our righteousness'." (Luther.)

Notes from a lecture by Fr. Hübener from Kolberg in Pomerania about the evangelical Lutheran Free Church in Germany.

(Conclusion.)

Consider also our need of schools. Oh, how fortunate you are, dear Missourian brethren and congregations, that you can have your congregational schools (even after the school struggle won by God's grace)! We have only been able to establish one, namely in the largest of our congregations, the Planitz. The difficulties are too great and lie especially in the small number, but also in the widespread dispersion of our church members. How gladly we free church pastors, like so many among you, would like to hold school if we could. But the children of our congregations are too widely scattered, too few in number, to see any possibility of establishing our own schools. And even if we could and wanted to, it would still be a long way, indeed in most cases impossible, to get permission from the authorities. The circumstances are such that we cannot even manage to free all the children of our congregations even from the religious instruction of the regional church. For that purpose we pastors would have to be able to prove that we teach them all religion several times a week. And that, of course, is not possible to the required extent, given the wide dispersion. Yes, in order to have at least those children, whom we can teach religion regularly every week, dispensed from the religious instruction of the state church, extensive paperwork is necessary. I myself, in order to have the children of my parish where I live and my own children dispensed, had to write to the royal government in Köslin about it, and even had to provide certificates that I was qualified to teach religion!)

Another picture of the difficulties with which our Lutheran Free Church in Germany has to struggle: As is self-evident, we as Christians and Lutherans consider it our sacred duty to confess our faith and the recognized truth, the pure teaching of the divine Word, as much as possible, also publicly. For this purpose we let our synodal bulletin, "The Evangelical Lutheran Free Church," go out. Of course, this cannot be done without polemics, that is, sharp arguments against the state church, its authorities and teachers. In Prussia, as I said, they pay little attention to us. How many may there be, especially among the state church authorities, who know anything at all of our existence? In the Kingdom of Saxony it is different. A Consistorialrath is specially entrusted with the task of controlling us. But because the Consistory has nothing to say directly to us (we started out from the state church), the appropriate case is taken up with the Royal Ministry of Culture,

*It was at the great Synodal Assembly of the Illinois District in Chicago, consisting of about 500 Synodal members, that the whole assembly burst into a roar of laughter at these words of my discourse. So unheard of does such a state of things appear in a country where healthy conditions prevail with regard to the separation of church and state. I was allowed to say: "You are laughing, my brothers. I am glad that you laugh. But, is it not true, for us this matter is inexpressibly sad!"

as the state supervisory authority over all religious communities. And "what the prince wills, that the judge saith, that he should do him service again". Micah 7:3: When it was about nothing but the Lord Jesus, Herod and Pilate became friends with each other.

When once the dear Father Stöckhardt, the same one whom you subsequently appointed professor in St. Louis, and who now stands among you in such blessed effectiveness, had punished the abominations of the Saxon regional church in the "Evangelical Lutheran Free Church" with true confessional courage and with the sharpness of the divine word, the trial was soon brought against him, and the charge was nothing less than - "blasphemy. Yes, indeed: our dear Stöckhardt was accused of "blasphemy"! And when the public prosecutor was supposed to prove this outrageous accusation, he did so in this way. He said: "It is true that this man has not blasphemed the highest being. That is much too high for men to reach with their blasphemy. But whoever nowadays dares to insult our highest church authority, as this man has done, is guilty of blasphemy." In the meantime, of course, the dear man, because a call had gone out to him at St. Louis, had escaped; otherwise he would have been put in prison. They wanted to make his escape a sin. But St. Paul tells us something quite similar about himself, who, when the governor of King Areta wanted to catch him, was lowered through the wall in a basket to the window, and thus escaped from Damascus. 2 Cor. 11, 32. 33. - Later a change occurred in the way these things were handled. When it was seen that public trials with interrogation and defense of the accused, in spite of condemnation, did not serve in favor of the state church, but in part just the free church, in that it happened, for example, that people who attended these trials, indignant over such injustices, immediately renounced the state church and professed the free church, they thought of another way and began to obtain such things more easily by administrative means. The person in question was summoned to the district administration and questioned about the authorship of this or that article in the "Free Church", only to receive from the High Ministry of Culture either a warning with the threat of punishment for the next time (this is what happened to me once) or a rather considerable fine (this is what actually happened to our pastors Willkomm and Kern).

That under such circumstances weak, unfortunate, and fearful minds are deterred from converting to our Free Church, especially when we are deliberately portrayed as people who know and can do nothing but scold, quarrel, etc., is quite clear. And if we add to this the fact that some people want to wait with their possible conversion to the Free Church until it has become large and respectable, then we can well understand that there can be no question of its growing and spreading, as here in America.

In addition to all this, there is one more thing. This is the financial situation of our Free Church, which arises quite naturally from the circumstances outlined above, which

is made even more difficult by the fact that, on the whole, it is and keep us in his word and faith in unity of spirit for eternal mostly only small and poor people who profess it, "not many life. - I would also like to commemorate here, as I have noble according to the flesh. In spite of the manifold and usually done, our "Schriftenverein" which, in the absence of loving support which you, dear brethren of the Missouri the corporate rights of our Synod, is concerned with the Synod, have since given us, and which, as far as we can see, dissemination of our publications. It is true that I dare not we will not be able to do without in the future, the demands carry water into the sea, for you dear brethren of the Missouri on the willingness to sacrifice which are placed on us pastors Synod have more and better writings than we could offer you. and all our church members are not small. We must, of But whoever is interested in our Free Church could, by course, bear witness to our dear congregations and, on subscribing to our "Evangelical Lutheran Free Church", by average, to all their members, that they are extraordinarily buying and reading our synodal reports, calendars and other willing to make sacrifices and, compared to their means, writings and books, not only gain a more exact insight into often accomplish astonishing things. Not to mention that they our ecclesiastical circumstances and thereby be put in a are partly obligated, as before, to pay so-called "real position to recommend them to his relatives in Germany, but burdens," i.e., taxes on the land for the state church, they are also, by spreading them, render us and our cause, which is, willing and ready to contribute to the maintenance of the after all, the cause of the Lord, no small service. On this pastor, the building and maintenance of churches or places occasion, I would like to take the opportunity to remind you of worship, for synodal trips of the pastor and a deputy, as of an excellent little book, which is more suitable than any of well as for conference trips of the former.) For they see that my explanations for providing information about the all this is done for the kingdom of God and benefits ecclesiastical situation in Germany. It is the writing by themselves. But it seems understandable that in the state Professor Stöckhardt, reprinted from essays previously churches not a few who hear of this are deterred from taking published in the "Lutheraner", which is very suitable for the step into the Free Church.

So, my brethren, do not be surprised that our Free Church Deutschland" (The Church Conditions in Germany). This, as in Germany, which is called "Missourian," has not progressed well as all writings published by our society or by our printer to the extent that you thought it should, and will not progress Herrmann - not forgetting the "Ehrendenkmal treuer Zeugen in the future. But do not think that our little work is in vain and Christi" (Monument to Faithful Witnesses of Christ) and that your brotherly help, for which we are so deeply grateful Lenk's writings - can all be obtained from the Concordia Publishing House in St. Louis). 8-r.

rightly guided and pastured on the way to salvation, is that not a rich gain? In addition to this, our dear Free Church, however much we are scolded as having "stepped into the corner," is now all the more a "salt" and "light" in our, and also in your old fatherland, as the Lord Jesus also wants it to be. But above all this I can testify to you that so far our Free Church, as far as the size and number of its congregations are concerned, has not gone backwards, but rather, though slowly, has made steady progress. (What I have further explained here in the lecture is essentially related to what I briefly summarized in a special lecture at the mission festival in Good Thunder, and what has already been printed, without my knowledge, in No. 16 of the "Lutheraner" of August 9, 1898, where I also mentioned the Hermannsburg and Danish Free Churches that are ecclesiastically connected with us. I therefore break off here and conclude, with renewed heartfelt thanks for all the sympathy shown to our dear Free Church and also to me as its lesser representative in such abundant measure, also the one that so much precious time has been sacrificed to my communications, with the heartfelt wish that the Lord our God will continue to support the dear Missouri Synod and us and all our dear fellow believers in all parts of the earth.

*) If I have heard correctly that within the Missouri Synod there are still some congregations which do not reimburse such travel expenses, then it is permissible for me to open my mouth on this occasion for those for whom it is not appropriate in this case.

Life and work of the blessed Pastor Konrad Ludwig Moll.

(Continued.)

Our Moll was endowed by God with beautiful gifts. He possessed an unusually good memory and at the same time a sharp, penetrating mind. He had a fine gift of observation and an excellent knowledge of human nature. What he undertook was done with deliberation and caution, and was conducted with prudence and perseverance. He had acquired a beautiful treasure of versatile knowledge, was especially at home in the basic languages of the Holy Scriptures, and whoever thought he could fool him found himself deceived. Especially in theology he had laid a good foundation on which he continued to build. He never forgot what he had to thank Blessed Dr. Walther in this respect, to whom on his last sickbed he offered a greeting with the remark, "as I unworthily remember my most revered teacher and father in Christ without ceasing before God in prayer and supplication". In the Pastoral Conferences he was not only regularly present, but, what is more to say, prepared for the theological work before the Conference for trial. He took an active part in the doctrinal discussions and had a stimulating effect. It was evident from his discussions how his mind had been vividly occupied with these divine truths, how it was not merely a matter of intellect, but of faith in his heart, how the truth of the Bible was not only a matter of the mind, but also of the heart.



He was a man of great wisdom, who lived in him and had proven himself to him in his own experience. He also knew how to apply the truth to the times and circumstances, which is why he was an excellent advisor in matters of conscience and casual matters. He was, in a word, what every preacher of the Gospel should be, a practical theologian. And as such he conducted his ministry. How he stood by this can be seen, among other things, from the last letter he wrote to his son who was in the preaching ministry: "You can work in your congregation with great joy, since you can be so sure of your divine calling. As painful as I feel that you are so far away from us, I must always remember that God has called you there, and that comforts me abundantly. We must not expect good days in the preaching ministry; I mean such as are pleasant to our flesh, but only days of labour and of hard struggle. As the Father hath sent me, even so send I you," saith Christ. Thus to all right preachers of the gospel is expressed the signature of the cross and struggle. And we? We are to rejoice that He has made us worthy to labour by the sweat of our brow for His name's sake, to contend and fight, to suffer all manner of tribulation. ... The fruit of our hard labor we shall see and enjoy only in eternal life; for here on earth it looks as if we labored in vain and in vain." To the same son he gives the following advice concerning continued study: "I hope that you have preached with joy about the great deeds of God. Of course, if one is to do this, one must devote oneself to it with faith. Therefore read your Bible cursorily every day and do some exegesis every day, even if it is only your text on which you want to preach. The symbolic books, your Baier and Luther, are, next to the Bible, above all those in which you must become quite at home. But then, because you have it, study Chemnitz's examination. It is a stupendous wealth of material, a quite eminent erudition and an easily understandable, chaste language. Only begin with it, and you will find it."

The main work of a servant of the Word, the public preaching, he took on with the utmost diligence. Until the end of his life he prepared himself conscientiously for it. He had only words of sharpest rebuke for the lazy preachers who shake the sermon from their sleeves. The consciousness lived in him that when he preached he was now in God's place, his servant, his mouth, his instrument; that he was now to work on dearly purchased, immortal souls and give them their fee; he was so vividly conscious of this that, as he has often testified, his skin shuddered as often as he entered the pulpit. Though an old preacher, to whom also the gift of free speech was bestowed, yet to the last he was very careful in the elaboration of his sermons. It was not enough for him to have offered something to his congregation, but he wanted to offer the best he could at all times, and he took great pains to do so. His voice was not strong, and in a large congregation he had difficulty making himself understood. The content was well thought out, rich and deep. He drew from the fountain of God fresh, living water of life. He preached in a particularly doctrinal way, but without lacking admonition, chastisement and consolation. His doctrine was golden, clear, and sharp, and he allowed himself to be called a

The first requirement of his preaching was to divide the word of truth into law and gospel. He knew how to govern his congregation with wisdom according to God's word. He took care of his confirmands with great faithfulness and spent a lot of time on teaching them, and he gave the weaker ones among them special lessons. He visited the sick in his parish very diligently, as his parishioners praised him, the seriously ill and dying probably three times a day. On the other hand, according to his temperament, Moll had less of a gift for winning over the erring. If such a person did not give room to the pastor's ideas and did not want to be won over in the pastor's opinion, the pastor probably lost the necessary calmness and level-headedness. This experience made him timid on this point, out of concern, as he confessed to a brother pastor, to make things worse. Our Moll was heartily devoted to recklessness, disloyalty, dishonesty. If something of this came up against him (probably even in a pastor), then he got into holy zeal, in which the flesh was probably also mixed. He could become vehement, judge sharply and harshly, even too harshly, sometimes it seemed so only to those who were not able to follow the sharp observer and thinker and fine judge of character. The deceased himself also felt this weakness, as he confessed to a visiting brother minister on the day of his death that, even if he was right in the matter, he had sometimes done it in a wrong way, and when, in this connection, the brother minister prayed to him in his great weakness:

"If I have done wrong, I am sorry in my heart;
But I accept Christ's blood and pain, For this is
the rancour of my wrong;
If I bring this before God's throne, it will be well
with me",

the sick man immediately clasped his hands, and with tears confessed it to be his only consolation and his firm hope.

Whoever came closer to Moll and got to know him better soon noticed how sincere his heart and how honest his attitude was. He enjoyed great trust in a not small circle. It is remarkable how many, not only pastors, but also members of other congregations, turned to him for advice and assistance in difficult circumstances, and even though ingratitude was his reward, he did not shirk this duty of love, even if it cost him much effort and time. Fellow ministers, especially younger ones, turned to him trustingly with their requests, and they do not know how to praise his willingness to serve enough. When Moll's death occurred so unexpectedly quickly, the shadow of deep sorrow fell on his conference; the members of the conference felt as if their leader, advisor and champion had been taken from them. At the request of the Southern Michigan Pastoral Conference, of which the Blessed was a member, this biography has been written as a testimony of love and gratitude to the deceased.

Trust was given to our minor in abundance. This showed itself in many ways. From his circle he was regularly sent as a representative to the Synod of Delegates, from his District Synod often to the Synodal Conference. At meetings

of the Synod of Delegates, as well as of the Synod of Districts, he was regularly appointed a member of committees. He was elected secretary by his district synod and served as vice-president for nine years. Just as he otherwise dealt collegially with his younger brothers in office and accepted instruction and rebuke from them, so his humility and modesty also showed itself in the fact that, when he was given an assignment by his president, he asked him (although Moll was older and richer in experience) for advice and suggestions on how to carry it out. Just in this office he rendered faithful, valuable services to the Synod. And one service must not remain unmentioned here. It was not lost on his practical eye what great financial profit other ecclesiastical communities had from the fact that they printed the periodicals and books they published themselves and produced the covers for them. He suggested that our Synod also undertake this. When the matter came up for discussion at the General Synod, he took an outstanding part in the debate, and since he had well informed himself beforehand, he was able to refute at any time the concerns and objections expressed as not valid. The blessed Dr. Walther praisingly acknowledged that Moll warmly supported the idea of setting up a synodal printing press and very sharply and strikingly defended the plan to put the matter into effect by placing shares, and that he broke the way for it and was also very active afterwards in placing shares.

(Conclusion follows.)

A danger to our Lutheran Christians.

One of the main dangers for the Christians of our day is unionism. By unionism we first understand the mixing of Christian truth with all kinds of error. The sectarian churches around us are all unrighteous. There are still some pieces of Christian doctrine and religion, but they are mixed with much false teaching. And they cannot and will not distinguish between true and false doctrine. They do not attach much importance to matters of doctrine. And since our Lutheran Christians are surrounded by sects and enthusiasts, their view and judgment can easily be clouded, so that they can no longer find their way between truth and error and become indifferent and indifferent to the differences in doctrine. But this is a dangerous thing. For all false teaching is a lie, comes from the father of lies, and is a poison to the soul, which eats away at the marrow of faith. And it is an evil thing when Lutherans, who have been instructed from their youth in the pure, truthful word of God, and who are well aware of the differences, learn to get along with error. It may then finally come to pass that gross unbelief is also accepted, and falsehood and unbelief swallow up the Christian faith whole. Just as bad is the other kind of union, the fusion of the world and Christianity. Among those who call themselves Christians today, a worldly Christianity has come to dominate. They still outwardly profess these and those articles of Christian doctrine, but they do not observe them.

The Christian is a man of the world, a man of the world, a man of the world, a man of the world, a man of the world, a man of the world, a man of the world, a man of the world, a man of the world, a man of the world. And because Christians have such worldly Christianity before their eyes every day, the consciences of the unfortified are easily dulled, so that they come to think that one need not take it so exactly, that one may well take part in this or that part of the world without harm. But this is a dangerous thing, when the boundary between church and world is thus blurred, when Christians become accustomed to the nature of the world. For the world is in a mess. All that is in the world is the lust of the flesh, the lust of the eyes, and the life of vanity. And the world perisheth with the lust thereof: but he that doeth the will of God abideth for ever. 1 Joh. 2, 15-17.

Through various channels this evil Union spirit is also introduced into the orthodox church, especially through the press, through all kinds of writings, magazines, and newspapers. One paper of this kind, which, according to the state of affairs, is more likely than others to do mischief in our Lutheran congregations, is the "Germania" published in Milwaukee. And indeed, when we speak briefly of the "Germania," we have in mind the daily edition, which day by day comes into the hands of hundreds and hundreds of Lutheran Christians, especially in Wisconsin. The "Germania" is a political newspaper, but it comes from Lutheran circles and has always made the claim that it takes a Christian standpoint, at least that it does not want to offer its subscribers anything that is offensive and annoying to Christians and Lutherans. Thus it is also generally regarded by the Lutherans who hold it as a kind of Christian or even Lutheran paper, as a political newspaper which is quite appropriate in Christian homes. Certainly many readers of the "Germania" are of the opinion that what it writes, tells, praises, and recommends is, on the whole, compatible with Christianity and Lutheranism. And this dangerous delusion must one day be destroyed.

The "Germania" brings not only political news, but also news from ecclesiastical circles, and indeed also from the sectarian churches. And there it reports not only external facts, such as that a new church has been built here or there, but also describes in more or less detail church festivals, reports on sermons or other religious lectures, and the readers get the impression that everything that was done, said, taught there was quite right and beautiful and good. Such favorable, benevolent reporting of the life and doings of the false-believing communities must gradually blunt the consciences against pure doctrine. This has a more powerful effect than when a sectarian preacher directly propagandizes for the false doctrine of his church. Thus the unionist sense is cherished and cultivated. But also the naked unbelief, the well-known common religion is more often expressed. What happens, is discussed and decided in secular associations and in their meetings is faithfully reproduced, without any criticism, e.g. also when such an association dedicates an obituary to a deceased member and praises in it his virtue, honesty, justice, which guaranteed him a gentle rest in his grave. Compare the number of February 10. One must come to the thought, as if a bourgeois...

blameless life is enough to become blessed. From time to time there are also open mockeries. Thus, for example, in the daily edition, in the number of February 12, p. 19, one reads all kinds of insipid jokes about a "henpecked hero," which find a strong conclusion in the following sentence: "A henpecked hero is a saint, gentler even than Peter, but - without the power of the keys.

What we have said about the ecclesiastical-unionist character of the paper also applies to the weekly edition. In it, by the way, one also encounters some notes that are objectionable in another way. Compare only the medical advertisements in the number of February 28, 1899.

Above all, however, the "Germania," and specifically the daily, that other union, promotes the fusion between the world and Christianity. Almost every number has long columns full of shorter or longer notes about all kinds of worldly pleasures, and they are also held in such a tone that the readers are made to want to see and participate in such things. One only has to leaf through the numbers published since the beginning of Lent until this date.

Masquerades and balls are indicated there. It is well known how the world goes about its dancing pleasures today. What happens there, what one sees and hears there, that is lust for the eyes, lust for the flesh, that only serves to tickle the senses. It is precisely to this end that the readers of the "Germania," especially the young people, are invited and urged by those advertisements. The invitation is sometimes made quite urgent. For example, in the February 3 issue it says: "The editors of the 'Germania' have received the following invitation with the request for publication: You haven't forgotten, have you? What? Well, that all the local lodges of the Hermann Sons are holding a great prize masked ball next Saturday, February 4, in the Westseite gymnasium. All that can wiggle will be kindly invited by the court jester, picked up by patrol wagon if necessary, and driven home. One who will join in." Behind this often follow quite detailed descriptions of these beautiful festivities.

The daily "Germania" devotes a great deal of attention to the theatre. What it is about the theatre today is already sufficiently shown by the large posters with the half-naked figures that one finds posted on the sides of the streets in all large cities. The so-called realistic plays, after the manner of Sudermann's, that is, such plays as represent and introduce man as he really is by nature, that is, in his evil, depraved manner and nature, dominate the stage. Love-making, wild lust and passion, conjugal infidelity is the recurring theme of these so-called works of art. It is a sign of the last times, a sign of the approaching judgment, that men, like those of Sodom, display, boast, and do not conceal their sin, Isa. 3:9, that instead of being ashamed of their sin, they flaunt and brag about their sin and shame. The present spectacle is a witness of this, in that it exhibits sin, especially all the manifold sins against the sixth commandment. Most of the plays which the "Germania" announces and after the performance subjects to a review and mostly favorable judgment are also of this kind. For example, those that are on the program for the last few days: The Tammany Tigers, A Parlor Match, Trilby, etc. The

Theatre advertisements actually find recommendations and should and want to be that. In the number of February 27, for example, the "funny farce" "A Bachelor's Honeymoon," an attraction of the "Bijou Opera House," is commemorated, and then added: "Whoever, therefore, wishes to indulge himself in a pleasure this week, do not hesitate to pay a visit to the Bijou, it will not repent him." On March 6, a reporter condemned "the frivolous jokes and jokes" of another play, the farce "Mamselle Tourbillon". Nevertheless, this farce also had its place on the list of advertisements. In the March 5 issue we read: "Tammany Tigers, the play to be given at the Alhambra this week, is called a Burlesque Extravaganza. . . . There are also pretty ballets performed in the play, and it is said that the girls belonging to this troupe are exceptionally pretty." This is then to be proved by the accompanying illustration of the ballet dancers. Of the comedy A Parlor Match, it is likewise vaunted that a dozen of the prettiest girls will appear in this play.

Now, in the issue of March 9, p. 2, of the daily "Germania," the following statement is found: "The attention of the editor of the Germania and Abendpost has been drawn by friends to the fact that several issues of this paper contained things that must offend a Christian mind. The editor hereby declares that he regrets these occurrences, and that he will do everything in his power to keep such things out of his paper in the future." The editor does not say which things he actually means, but presumably refers to the description of several masked balls, which, however, not only offend a Christian mind, but must outrage every moral feeling. That is why we have remained silent in the above assessment of these very omissions. In no way does the above statement include the advertisements and critiques of balls, masquerades, and plays in general. For these are not only found in several numbers, but run through almost all the numbers of the daily "Germania. And in the very number that brings this explanation, one sees on p. 6 under the heading "Music and Drama" the constant theater program. We read there: "The Tammany Tigers celebrate a triumph in their travesty Hotel Girley Girley in the Alhambra. At every performance the applause is great." It further reports, "A Parlor Match, the play given this week at the Bijou Opera House, is very funny." So just the two plays in which the pretty girls, the ballet dancers, play a leading part, are again brought to mind. According to the judgment of the "Germania," such things do not belong to "the things that must offend a Christian mind." Neither do masquerades and balls; for these are mentioned again in the same number, p. 8. Also in the following numbers, of March 10, 11, 12, etc., it continues in the old familiar tone. In the first, for a change, a friendly invitation is extended to the lecture of a Dr. Völkel in the hall of the free community, a society of freethinkers. And so this public annoyance persists, that a paper which claims not to offend Christian minds should acknowledge and recommend things which belong to the manifest works of the flesh. The "Germania" contributes its share to the fact that young

People from our circles, who in any case do not have a sharp conscience, are strengthened in the opinion that balls, masquerades, theater, this worldly life is still compatible with Christianity, and are thus drawn into the world, in order to finally perish in the world and be condemned with the world. And therefore every one who knows and sees this danger has the calling of love to warn earnestly and to bear witness to the truth. G. St.

The fire at our asylum in St. Paul.

"This is done of the Lord!" Thus all who work at this institution and are connected with it had to confess over and over again. How wonderfully kindly the Lord has hitherto guided us, so that everything has always turned out above asking and understanding. And if we have received good things from the hand of the Lord, why should we not, in quiet surrender, humble ourselves under his fatherly visitation?

At two o'clock noon on Sunday Oculi, March 5, the cry rang out, "Fire!" When I entered the building and climbed into the attic and saw the whole tower already in flames, I said, "The building cannot be saved." Soon the fire brigade was on the spot and rendered excellent service, so that in spite of the storm that was raging at the time, the other buildings were saved and even the most valuable part of the main building did not fall victim to the flames. Nevertheless, the damage amounts to five to six thousand dollars. The students also lost a great deal: 25 coats, over 100 quilts, 18 suitcases, 31 pairs of underwear, 33 suits, a lot of bed linen, etc.

The cause of the fire is certainly the following. As a result of the strong wind, the chimney burned out and the sparks were thrown against the tower about 25 feet away. Since the tower was made of wood, it ignited easily. After the fire there were no damaged spots on the chimney. It had also been cleaned out during the winter.

Although we have been deprived of our main rooms, we can comfortably accommodate the students in rooms that were previously empty. They live and sleep just as soundly as before. Classes were only interrupted for three days. However, for reasons that will be explained later, the building must be repaired.

As much as we were shaken by the fire, we were deeply touched by the active participation that was shown to us by the Christians of these two cities and also from outside. Already on the second day after the fire the gifts began to flow. See the receipts in this number. May the Lord also awaken hearts in further circles to active participation. "May", as a dear brother writes to me, "the experiences of 1870 be repeated! Whoever, as I did in these days, reads 'Lutheraner' 1870, No. 10, and then, as I did, looks at the receipts of Saxer and of the District Treasurers in the following numbers, must be amazed!" *)

Theo. Bünger, Dir.

*) On December 28, 1869, the main building of our institution at Fort Wayne, Ind. caught fire during the night. The damage at that time also amounted to about -5000. G. A. Saxer, who is mentioned in the above, was at the time

To the ecclesiastical chronicle.

America.

Sectarian Preacher. In the German "Abendpost" of Chicago, March 11, the following news is found: "After the conclusion of the plaidoyer, the foreman of the jury, in behalf of his colleagues, carried before the judge a request that they be permitted - in care of Bailiffs, of course - to attend church tomorrow. This request Judge Gary turned down on the ground that the preachers were in the habit of discussing all sorts of events in their speeches." According to this, the judge could not allow the jury to go to church. And why not? Because of danger of bribery? No, because they wanted to go under care of their bailiffs. And yet there was danger of influence, namely on the part of the preachers, for - now comes the reason for his refusal - the preachers were in the habit of discussing and judging the events of the day in the pulpit. This could now influence the jury's verdict. Oh, that God would have mercy! How sad it looks in the sectarian churches! Their preachers preach in such a way that even a secular judge must see a danger in their sermons. And unfortunately he is not so wrong. In many churches, especially in the English-American ones, only the events of the day are discussed. They talk about great men and their deeds and writings or about politics. When, for example, Bismarck resigned from office, the Illinois Staatszeitung wrote about the English-American preachers on March 25, 1890: "So it could not fail that English-American preachers, who are always after new texts to entice the listeners, even made the departing great chancellor the subject of their sermons. Bismarck was exploited in this way by many an American fashionable preacher on Sunday, March 23, the first Sunday following the announcement of his resignation." English newspapers speak out even more sharply. Thus even the secular press must judge of such "sermons" of the sectarian "preachers. Oh, how the poor listeners of such preachers are to be pitied! They want to be blessed, but so they are led into the pit by blind guides for the blind, and fed with the trotters of the world. Christ does not say, "Preach politics and news of the day!" but, "Preach the gospel!" Marc. 16, 15. And Paul says to his church, "I did not consider myself to know anything among you, without Jesus Christ alone, who was crucified." 1 Cor. 2:2. How highly pardoned, therefore, are Christians who have such preachers as preach the gospel to them, and preach nothing else from their pulpits but Christ crucified. Thanks be to the good God, that he hath hitherto preserved unto us the pure gospel. O, charge us to keep what we have, that no man take from us our crown. W. C. Kohn.

Abroad.

The plague, which has been spreading fear and terror in India for some time, has now also reached the area where our missionaries are working. The government is taking the most comprehensive precautions, but in all places around our missionaries there are at least isolated cases. In Vaniyambadi, where Missionary Freche stands, one such death has occurred. In the province of Mysore, to which our mission area borders, 10,559 people have been carried off by the disease in a few months up to January 20. In Bombay, where the disease was thought to have been extinguished.

Director of the institution. The students lost property worth - 3000, especially many books. - It is certainly good reason to thank God that only now, after thirty years, the synod has suffered the second fire damage. It has existed for more than fifty years, has property in many places that is worth thousands, and yet on the whole has only lost about -10,000 through fire.

Th. B.

The plague has reappeared and is again on the increase. On January 24, 456 people died of the plague there again, 148 more than the day before. - May God graciously protect our missionaries and theirs, and may this severe affliction produce a salutary fruit, so that the Indian people will not say: "You strike them, but they do not feel it. F. Z.

In the English state church a fierce quarrel has been going on for some time, which has deeply moved the minds. As is well known, one large and influential party in the church is flirting with Rome, the so-called High Church or ritualistic direction, and has been doing it pretty well. Now, at last, the other party, the Conservative or Protestant tendency, has awakened from its slumber, and is determined to oppose decidedly the further advance of Roman ceremonies and abuses, such as the Mass, auricular confession, the veneration of saints, the worship of images, etc. The matter has been repeatedly raised in Parliament, heated debates have taken place, leading statesmen and ministers have intervened in the debate, and it cannot yet be seen how the matter will finally end. Some are working vigorously for a separation of the Church from the State. A letter was written some time ago to the Prime Minister, Lord Salisbury, by a number of church-minded men, saying, among other things: "There is a powerful feeling in the country that something must be done to counteract the 30 conspiring prelates who are doing all they can to betray English Protestantism in our national church. They have in their circle 44 chaplains of Romanist tendency who hold the examinations, some of them members of the secret societies. By their teachings and the papist books they recommend, they corrupt the young men in their preparation for the ministry. A great number of these prelates favor auricular confession, and promote the lawlessness of the clergy in the confessional. Serious damage is thereby done to the moral character of young, inexperienced persons, and now the shameful practice of auricular confession is being forced upon young children. The confessional works badly enough in the Roman Church, which recognizes it; in the English Church it is most outrageous and pernicious to morality. ... The majority among us are strictly Conservative-minded, and have worked strongly for the Conservative cause; but as the Conservative party have refused to help us to get away from the lawlessness in the English Church, we have resolved to give up our political position, and form a third party in the House of Commons, so that we form a group of 100 members, whose political tendency is rooted in Protestantism." The whole quarrel again shows quite clearly the unholy mingling of the State and the Church and their interests!

L. F.

The Freemasons in France are very displeased that a Roman priest has given the last rites to the recently deceased President Faure, one of the most distinguished Freemasons in France, and that this, as his secretary assures us, was done at Faure's own request, expressed during his lifetime. Such a breach of Masonic order his lodge comrades had not expected from the late French President. For the Freemasons of France - and this is what particularly interests us here - have fully taken the step towards unbelief and have removed from their ritual everything that relates to the existence of God, which is why it is now regarded by them as a breach of good Masonic order to desire the services of a priest or pastor. They have thus clearly declared themselves to be children of unbelief. It can only have a salutary effect that they have "faith in a Supreme Being," which.

They have dropped, as a condition of membership, the idea of the "highest being," which, although it is found among all heathens, is regarded by some churchmen as a part of Christianity. With this pious-sounding expression of the "highest being" they have thrown sand in the eyes of many, seduced many, and concealed their true nature from many. It would be desirable that not only the Freemasons, but also all the other lodges in this country, which are, after all, mostly nothing but more or less weak or feeble copycats of the more distinguished Freemasons, should also, just as the Freemasons of France, throw off the pious mask, show their colours, and let their unbelief be expressed by not demanding or accepting any services from any pastor, any priest - not even from any belly-serving lodge monkey. Then it would be easy to see that the doings and activities of the lodges belong to the works of darkness which Christians must put away, Rom. 13:12, with which we as Christians must have nothing to do. C. Dreyer.

A beautiful word was spoken by the director of the wound clinic in Würzburg, Bavaria, Prof. Dr. Schönborn, a Protestant, spoke at the dedication of the new operating room: "May every sufferer who enters this room do so in faith and in the hope that the gracious and merciful God will heal the suffering which He imposes upon him; may every physician who takes up the knife do so in a sense of the grave responsibility which he assumes; may every one who experiences the joy of receiving the thanks of a healed man, with the personal physician of the King of France, the innovator of surgery, the Huguenot Ambroise Pare, reply to the healed man: 'I have bandaged him, God has healed him!'" Such a saying from such a mouth is all the more gratifying, as only too many physicians and professors of medicine boast of their unbelief, and have thrown overboard the belief in a personal God, who rules omnipotently and mercifully over man.

L. F.

The cross and the sign of the cross.

Ever since the man of sorrows and sickness, out of great love, gave his life to death on the cursed wood of the cross at Golgotha, and thereby opened to us the entrance to eternal life, - ever since then the cross of the Christians has become an ornament and a badge of honor, yes, an image of all the gifts of grace already received and all those guaranteed to them for the future. With the sign of the cross the infant is already marked at the bath of regeneration as a pardoned child of God; - with the sign of the cross our ancestral fathers blessed themselves and their children in the morning and evening, praying; - with the sign of the cross the word of the Lord is placed on bread and wine in Holy Communion: "This is my body, this is my blood!" The sign of the cross is also lifted up over the praying congregation, when the pastor pronounces upon them the blessing which the HErr lays upon his people. And when, after the last struggle of life, the believing pilgrim has been laid in the earth as a good seed for the great Easter morning of the Resurrection, then a cross is planted on his grave, for even the hopeful look into eternity rests solely on the power of the cross, in which the love of God, which is stronger than death, will once be revealed in its perfection. Blessed are we when the cross, which has shed light on the history of our lives, also illuminates the history of our eternity! -

In the former monastery at Maulbronn in Württemberg stands a large crucifix carved out of stone. On the thorn-crowned head of the crucified rests majestic dignity and the whole depth of suffering and love, as only a master is able to form it, who has the

power of the cross in his own heart. The Crucifix is placed in such a way that it remains shrouded in gloomy semi-darkness for the spectator. But twice a year, a fortnight before and after the solstice, a ray of sunlight falls for a quarter of an hour on the cross in such a way that, while all the other parts of it remain in shadow, the crown of thorns shines in radiant splendour. What else is this supposed to express than what, hidden from the eyes of men, is repeated a thousand times when our Savior Jesus Christ, crucified for us, is grasped in confident faith and transfigured in the comforted heart, John 17:10?

In my heart's reason Thy name and cross alone
Sparkles all time and hour, Thereupon I can be glad.

Parents, watch over your children.

A terrible affliction had befallen a noble house in a city of southern Germany. The blossoming daughter was seized with a severe nervous disease that mocked all medical skill. Finally, the patient's mind was so dark that she had to be handed over to the asylum. Hours of terrible agitation, which increased to the point of raving madness, alternated with hours of comparative calm, in which she, conscious of her condition, bitterly lamented, wept and prayed for deliverance from the heavy suffering. The institution preacher was a faithful advisor, comforter and friend to her, who pointed her out of the darkness of the earth to the only helper. One day his path led him to the unfortunate woman, just as she was raving mad. There he stands, stiff with horror. From the mouth of the high-born, educated, tender young girl he hears words so crude, so horribly mean, as he has scarcely ever heard in this house from the mouths of the most depraved sick, whom he knows to be rolling in the filth of meanness. He took advantage of the sick man's next good hour to venture the question, "I have heard words from your mouth that I never thought would ever have reached your ear. For God's sake, where did you hear such things in your upbringing in the parental home?" The young girl blushed deeply and buried her face in her hands. "O, I know what you mean! It is dreadful, dreadful! My parents had much social intercourse. They were too often out of the house, and could not care much for us children. So they often left me in the house with the keeper. But when the time got too long in the rooms upstairs with us, she would go down to the servants' and maids' quarters and take me with her. O, what have I heard there! O, what have I seen there! And the dreadful thing is etched in my memory, and I cannot get rid of it. No one can imagine what I suffered under these impressions that haunted me through my youth, that hunted me like a deer. God only knows whether those hours did not lay in my mind the first germ of my terrible illness." And she burst into bitter weeping. And again her mind darkened and her thoughts became confused. The doctor and nurses did their part. The preacher could only call upon God for help and mercy. But at the same time the cry arose from his soul: "Parents, watch over your children!" -

The foregoing warning, which the "Freimund" takes from the "Nürnbergger Gemeindeblatt," could be expanded upon in various ways. Just as parents have the sacred duty to watch over the company in which their children find themselves, and with what kind of contemporaries their adolescent sons and daughters socialize, they should also keep a watchful eye on what their children read and look at.

Even in our circles there have been cases where Christian children, piously educated young men and women, have been poisoned by bad books and indecent pictures and have also been led to physical ruin. That even journals and magazines considered "respectable" in the world are not free from dangerous reading matter and dubious illustrations was recently warned by a local English Catholic paper, "The Review". The writer had perused the January numbers of fourteen illustrated journals or "magazines," among them those which have a great name and are hawked on street corners everywhere. And in each of these magazines he had found reprehensible, indecent pictures, whether in the entertainment or in the advertising section. A warning to all parents of adolescent children is therefore certainly not superfluous, and a reminder to see to it that only books and magazines written and illustrated in the Christian spirit are found in the hands of their children. Especially at this time, when thousands of our Christian children are again being confirmed and renouncing the devil and the world and all their nature and works, we would like to call attention to the entertainment magazines published in our publishing house, as well as to the entertainment magazines published by the Synod, the German "Kinder- und Jugendblatt" and the English "Concordia Magazine", whose text and illustrations never contain anything offensive.

L. F.

Death notices.

On February 16, Father M. Michael, at Vöglein, Ind., passed away gently and blessedly in faith in his Saviour, whom he had faithfully served in the ministry for 33 years, at the age of 58 years, 5 months and 17 days.

On March 1, 1899, the teacher Nicolaus Kirchner, who had been faithful in old times, died in the joyful faith and confession of his Saviour. He was one of Löhe's pupils and one of the first teachers of our synod. He served successively in four different congregations, but resigned from his office in about 1864 because of family circumstances. He came here about 15 years ago with his son to Dixon County, Nebr. He brought his age to 83 years, 7 months and 13 days.

C. Gutknecht.

Inaugurations.

By order of the Venerable Praeses, Father Brand, Father H. F. R. Stechholz was installed on Sun. Estomihi in the Zion congregation founded by him at Maywood, N. I., introduced by H. C. W. Stechholz.

On Sunday. Reminiscere Father Fr. Randt was introduced by order of the Venerable President J. Strafen in his Emanuel parish near Caroline, Wis. by A. O. Engel and in his St. Paul's parish by G. S. Munding. Adresie: Rsv. \$r. Ranckt, Oarolius, Sda^vano 60th, ^18.

On Sunday. Oculi, Father F. C. Knies was installed in St. Paul's Parish, Omaha, Nebr. by order of the Venerable Praeses Hilgendorf, assisted by PP. M. Adam and M. Von der Au introduced by E. J. Frese. Address: Rsv. O. Luisk, 2733 kurksr 8t., Omadu, Rsdr.

By order of the Hon. President J. Strafen, Rev. G. Voit was introduced to his congregation at Howard, Wis. on Sunday. Lätare in his parish near Howard, Wis. introduced by G. J. Bürger. Adresie: Rsv. Ou8tav Volt, So^varä, 8dsdo^8Ln 60th, ^18.

Conferenz - Ads.

The Minnetonka Conference will meet, s. G. w., Tuesday noon, April 4, to Thursday noon, April 6, in Gaylord, Minn. Immediate registration is requested.

A. Hertwig.



The Southern Indiana Pastoral and Teachers' Conference will meet, v. v., April 4, at the church of the Rev. C. A. Trautmann, at Columbus, Ind. The meetings will commence Tuesday, 9 o'clock in the forenoon, and will last, according to the resolution, three full days. The local pastor asks all brethren, pastors and teachers to have reported by March 25.

I. F. C. Schmidt, Secr.

The Special conference of Springfield and vicinity will meet, s. G. w., April 4 and 5, at Springfield, Ill.

F. Schwandt, Secr.

The Southern Michigan Special conference will meet April 5 and 6 in Sturgis, Mich. Preachers: Baumgart; Woltd. Confession: Andres; Hagen. Work: Exegesis on 1 Tim. 4 (Lobenstein); 1 Tim. 5 (Claus); hermeneutics (Spiegel). - One reports to Fr. Theo. Hahn.

A. Rüder, Secr.

The Northwest Special Conference of Nebraska meets, v. v., April 5 and 6, at Columbus, Nebr. Works: Inspiration (k. Schormann). Agapen (k. Ulbricht). Doctrine of Aergerniss (k. Meyer). Reading of sermons (k. Iahn). Catechesis (k. Landgraf). Preachers: PP. Ed. Firnhaber - K. Firnhaber; Landgraf. Confessor: PP. Frese - Holm.

E. Ulbricht, Secr.

From April 6 (9x. m.) to 9, the Winsield mixed annual pastoral conference will assemble at Winfield, Kans. The following papers will be presented: Exegesis on Eph. 1 (k. Timken). Dogmatics: Natural Knowledge of God (k. Voß). Pastoral: The private study of the pastor - the Bible reading (k. Ramelow). Church history: Spurgeon (Prof. Stöppelwerth). Pastoral sermon: P. C. L. Janzow-Am End. Those who intend to attend this conference are requested to register with Rev. H. I. Rand, 716 L. Iötü ^ve., >Vlüelck, Laus.

C. W. Tews, Secr.

The Southeastern Minnesota Special Conference will meet, God willing, April 11 and 12 at the church of Fr. Nickels' at Rochester, Minn. Works: Schulz: What is meant by "sin against the Holy Spirit"? k. Kuntz: Exegesis on Matt. 6:1-15. Fr. Nickels: Catechesis on the two last questions in Luther's Small Catechism: On Confession, Fr. Schulenburg: Sermon on Criticism on the Gospel on the Sunday of Misericordias Domini. Preacher: PP. Martin-Otte. Confessor: PP. Ferber-Kirmis.

Herm. Meyer, Secr.

April 11-13, the New York and New England Pastoral Conference meets, v. v., at St. Stephen's Parish, New York (k. H. H. Rippe). Papers: Continuation of the work, Roman "Reasoning" and Christian Refutation of Papist Heresies (Prof. W. R. Heintze). The third petition (k. J. H. Sieker). Conference preacher: U. H. C. Wehrs-k. G. Bohm. Confessional preacher: P. R. Herbst 86v.-k. G. R. Herbst Jr. Registration is requested by April 1. Those who have found lodging elsewhere should also register with the local pastor for the lunch. To get to the church take the 2nd or 3rd avenue elevated train, go to the 161st street station, from there walk 161st street east to Union avenue, then take that north to the church.

F. Verwiebe, Secr.

The Northern District Conference of Iowa will meet, s. G. w., April 11-13, at P. Willner's church, Webster City, Iowa. Work: Introduction to the Scriptures (k. A. Enseleit). Exegesis on 1 Thess. 1 (k. I. Schliepsiek). Preacher: Father Chr. Däumler; substitute: Father I. Burmeister. Confessor: Fr. E. Welcher; substitute: C. Noack. Registration requested I Chr. Däumler, Secr.

The Southwestern Special conference of the Minnesota and Dakota Districts will be in session April 11-13 at the P. F. Schmiede church at Wildert, Minn. Pick up from Fairmont Monday evening only. Preachers: PP. Ude, Zemke. Confessional speaker: PP. Habekost, Hubert. Early registration, stating whether coming by train or wagon, is requested. k. Scherf, Secr.

The mixed Central Conference will meet, s. G. w., April 19 and 20, at the home of Bro. J. H. Brockmann, Watertown, Wis. Preacher: P. J. C. Spilman; alternate: A. Grothe. Confessor: P. H. C. Mueller; Substitute. representative: P. M. Hass. Work: Exegesis on the promise of the Messiah, given to Abraham, in the light of the New Testament, especially Paul's letter to the Galatians (Prof. I. Köhler). The doctrine of the Antichrist, etc. (? J. Körner.) How do we keep our confirmed youth in the church? (PP. C. Strafen and J. H. Brockmann.) How does a Lutheran pastor preach repentance? (PP. Chr. Sauer and F. Günther.) In what way did Christ learn obedience? Heb. 5:8. (k. J. Meyer.)

I. A. Petri.

Synodal Ad.

The General Synod of Missouri, Ohio, and other States will meet in St. Louis, Mo. on Wednesday, April 26, this year, for its 24th Assembly (resp. 9th Synod of Delegates).

Delegates (or deputies) who have been elected on behalf of their constituency by local congregations must be provided with a letter of authentication from the local congregation which conducted the election on behalf of the constituency. Each of these credentials must be signed by the pastor and by at least two leaders of the local church concerned. - Those delegates, on the other hand, who have been personally appointed by their constituencies, and whose names have consequently already been recorded in the previous report of their District Synod, do not require a letter of authentication.

The first-mentioned delegates (i.e. those who must be provided with a credential) do not want to forget to bring the latter (the credential) to the church on the morning of the first day of the meeting, since it is to be presented to a committee appointed by the Presidium for examination immediately after the conclusion of the service.

All those who are obliged to submit reports to the General Synod, but have not yet sent them to the Presidium, are urgently requested to fulfill their obligation immediately, since it is absolutely necessary that all reports be in the hands of the Presidium at least six weeks before the beginning of the Synod. Those members of the Synod who intend to submit a report to the Synod, either in accordance with a commission received or at their own discretion, are also requested to send their report as soon as possible to the General Presidium (Lev. Dr. 8. 6. Bokrvav, 34 viddk ^V6., Kevelauck, Oüio).

Aug. Rohrlack, secretary.

All those who intend to attend the meetings of the Synod of Delegates are requested to report to the undersigned, regardless of whether they desire full quarters or only lunch, whether they are delegates or guests. Those who have standing quarters are requested to give notice of this also. All registrations, however, must be in my hands by April 10 at the latest in order to be considered.

H. F. Hölter,
3533 l'exas ^ve., 8t. 8ouis, Llo.

Concerning the General Synod.

Since it seems very desirable under the present circumstances that those submissions to the General Synod which request money grants be examined as thoroughly as possible, weighed against each other in terms of their importance, and then measured according to the state of our finances, and since the honorable district presidents have already agreed to meet in St. Louis one day before the beginning of the Synod, I would hereby request them to make this effort with Mr. General Treasurer and with some businessmen chosen by the congregations (whom I will especially invite to do so). Louis, I would hereby request them, together with the General Treasurer and some businessmen chosen by the congregations (whom I shall specially invite), to make this effort and therefore to be present at the Concordia Publishing House on the day before the opening of the Synod, in the morning at 8 o'clock, where a meeting room and the relevant printed documents will be ready for them. This General Pre-Committee could then, after having agreed in general on all essentials, divide itself into Sub-Committees, which would give their opinion to the Synod on the individual proposals, so that, if at all possible, a part of these proposals could already be discussed in the afternoon of the second day of the meeting.

The Inner Mission Fund of the Minnesota and Dakota Districts...

is in a somewhat precarious condition, and its administrators see themselves compelled to direct questioning glances at the dear congregations. Some of them already have the praiseworthy order to collect love offerings at all high festivals for external purposes in the kingdom of God, especially for Misston. But some would also think, if we do not let them hear from us, that our treasury has no need. This, however, would be a very fatal error. To be sure, we have, thank God! we have managed quite well up to now. But now our hunger year is coming, or else we will fall into debt if our dear Christians do not take action to help both the hunger

than to prevent the debts in the treasury. Our dear traveling preachers would suffer most from the hunger in the treasury. They certainly do not deserve it; and who among us would admit it? But to have to pay the debts we have now incurred next summer with the proceeds of the mission festivals, for example, would put us right back in arrears for the following autumn and winter, as can easily be imagined, and would also be a most annoying thing apart from that. The missionary duty entrusted to us is such an honorable one that debts in the missionary treasury would be quite unworthy of it. We therefore sincerely ask our dear congregations to again demonstrate their willingness to make sacrifices, and to use the upcoming beautiful opportunities (Palm Sunday, Char Friday, Easter) for beautiful mission collections.

On behalf of the Mission Commission

Mrs. Sievers.

To the Michigan District.

In the Fund for the Inner Mission there is a deficit of -134.75 for 1898; in the Support Fund there is a deficit of -420.72. It should be borne in mind that the first quarter for 1899 is already due.

H. Speckhard.

Notice.

Series of interest-free shares of the Lutheran Immanuel congregation at Jennings, La., has become payable by lot. Holders of shares in this series are requested to send them to...

H. C. Biermann,
Lox 352, 6r0^v1oz, 8a.

Walther College in St. Louis, Mo.

On Tuesday after Easter, April 4, God willing, Walther College will again be accepting new students.

For the Classical and the Scientific Departments, that is, for the departments in which ancient languages are taught, the school year does not begin in September, but immediately after Easter, whereby a whole quarter is gained for these two departments. It is therefore highly desirable that all students who wish to take part in the instruction in the old languages enter the institution immediately after Easter.

In addition to the classical and scientific courses, the Walther College also offers an English and a business course. The former offers young people the opportunity to acquire a good general education, and the latter to prepare themselves for business life in a short time. Girls are also admitted to the school, and receive special instruction in all kinds of female handicrafts. For those pupils who wish to take the English or the business course, it is also of great advantage if they enter immediately after Easter, since gifted and advanced pupils are so far advanced in the quarter from Easter to the summer holidays that they can be transferred to the next class in September, while less gifted and less advanced pupils are well prepared for their class, so that they can keep up well with it.

This year the Board of Directors again offers to admit all pupils who enter the institution immediately after Easter free of charge and to teach them free of charge during the quarter from Easter to the beginning of the summer holidays. Pupils from abroad who are accepted in the boarding houses associated with the college also receive free tuition during this quarter, but must pay for board and lodging in the boarding house.

Anyone wishing to make use of this opportunity is requested to contact the undersigned as soon as possible, so that the Board of Directors has time to ensure that the room is extended, should this prove necessary.

Catalogues of our establishment are always freely available on request.

A. C. Burgdorf,
1033 8o. 8td 8t , 8t. 8ouis, No.

Proceeds to the treasury of the Kansas district:

Widows' and orphans' fund: Gemm.d.k?.: F.Pennekamp, Bremen, -21.36, Bräuhahn, Sylvan Grove, 16.11, Vetter, Atchison, 5.90, Schmid, Alma, 18.26, F. W. Pennekamp 6.48, Keller 15.04, Ramelow 7.75. P. H. C. Senne, Block, by Miss N. N. 2.00. 8th Lüssenhop by Miss Kath. Baden 5.00. 8th Hoyer by Mrs. M. M. 5.00. 8th Eggert by Fr. Kettler 1.00. 8. brewer, Hochz. Hauffer-Städer, 5.33. 8. Hahn v. J. M. H. 2.00. (S,-111.23.)

Deaf and Dumb Mission: 8th cushion from Fr. Wähaus 1.00, v. d. Gem. 6.10. P. Brauer v. H. Drews 10.00. 1'. Lüssenhop from Mother Meisner .75, from H. Baden 2.50. (p. -20.35.)

Fremont Orphanage: Gemm. of 88th: Wagner, Fairview, 2.41, Hafner 18.03, Polster 8.95, Parts 4.25, Drögemüller 5.01, Hoyer 10.00, Pennekamp, Bremen, 50.00, Eggert 4.22. P. Polster by Mrs. Strunk 1.00. P. Lüssenhop, thank offering by Mrs. Dietrich Baden, 1.00, Anna Engelken .25. ?. Hafner v. d. Sonntagssch. 2.88, by Mrs. F. Theel .25, Flor. Oelschlager .25, Fr. H. L. Rodenburg 1.00, Phil. Willhardt .50. Ernst Ebert .50. Asm. Marxen 1.00. Ferd. Hein .50. Mr. Borchart .50. H. Griesel .50. Ernst Ebert .50. N. N., Leavenworth, 5.00. 8th LÜffenhops school children 4.00. Mother Meisner.75. P. Polster v. Miss L. Marquardt 5.00. 1'. Jacob's Sunday sh. .75. 8. Schmid by Mrs. Jul. Heidemann .75. 8th Polster, Thanksgiving Offering by N. N., 10.00. (p. -139.75.)

Inner Mission: Gemm. der?..: Brewer, Ellinwood, 2.77, Lüssenhop 8.65, Voß .75, Hafner, Leavenworth, 6.88, Vetter, Atchison, 5.90, Oesch 13.66, Telle 4.50, Hahn 11.00, Drögemüller 8.90, Polster, Nortonville, 4.18, Eggert 14.30, H. v. Gemmingen, Tampa, 3.73, Keller 11.30, Storm 11.84, Obermowe 11.90, Roglitz 2.00. A. L. Schott, Leavenworth, 6.00. N. N., Leavenworth, 5.00. P. Lüssenhop v. H. Baden 10.00. P. Telle of N. N. .50. St. Paul's comm. at Onaga by Kass. Hartwig 2.20, St. Lucas-Gem. 2.65. P. Brauer voNo^Schurr .15. by 8. Jüngel, Onaga, 2.00. (S.

Negermission: Gemm. d. ??: Lüssenhop 8.65, Storm 26.00, Voß .70, Möller, Chepstow, 6.30, Winklers Mill 5.05, Hoyer, Gerardy, 27.66, Hollenberg 1.15, Kausfeld, Owl Creek, 2.70, Humboldt 3 .50, Jüngel, Onaga, dch. Kass. Hartwig 6.30 by St. Paul's congreg. & 1.35 by St. Lucas congreg. wine, Walnut Creek, 1.71. A. L. Schott, Leavenworth, 2.00. J. P. Baden 3.00. Mrs. Heyn Bredehöft 1.00. 8th Wendt, Hochz. H. Lohmeyer & L. Lane, 5.08. L. Krenke v. tz. Wulf fen. .50. 8th Lüssenhop v. Fr. Kath. Baden 3.00, Maria, Emma & Emil Ehlen .67, v. H. Baden 5.00. P. Her, Denver, v. Peter Matz .25. 1'. Kausfeld by Miss Ella Hauck .50. by J. J. & B. I., Durango, .50. 8 Krenke by H. Larenz .50. (p. -113.07.)

Needy in Wisconsin: 8th Lüssenhops Gem. 8.70. 8th Weins Gem., Herkimer, 9.50. (S. -18.20.)

Students from Kansas: Gemm. d. 88th: Hahn 7.05, Westphal 5.30, Frese 11.62. 8th Lüssenhop v. Miss Lina Becker 2.00, Miss John Baden 10.00, Mrs. Joh. P. Dittmer 1.00. (P. -36.97th.)

Jewish mission: Gemm. der 1'?: Frese 4.75, Möller, Chepstow, 4.05, Oesch 4.00. Mrs. N. N. dch. 8. Pennekamp, Bremen, 20.00. 8. Lüssenhop v. Miss Kath. Baden 1.00, v. tz. Baden 2.50. P. Schlobohm, Dispatch, by N. N. 2.50. (p. -38.80.)

Orphanage at St. Louis: 8.BräuhahnsSchulk.7.31. 8. Sennes Gem., Block, 10.75. 8. Lüssenhop's Schulk. 1.63. 8. Hoyer von Frau Meyer 2.50. 8. Mencke's Gem. 9.13. 8. Jacob's Sonntagssch. .75. 8. Brauer's Schulk. 1.80. P. Pennekamp's Gem., Bremen, 13.00. (S. -46.87.)

English Mission: Fr. Menckes Gem. 6.06. Fr. Lüssenhop v. H. Baden 5.00. (S. -11.06.)

Heathen Mission: P. Brauer by H. Drews 10.00. P. Hafner by Mrs. Kath. Benne .50. P. Oesch's Schulk. 1.23. ?. Lüssenhop by H. Baden 2.50. P. Her by Miss N. N., Fresh Creek, Colo. 1.00. P. Schlobohm of N. N. and N. N. 2.50. ?. Storms Gem. 5.17. (p. -22.90.)

Students in Springfield: P. Lüssenhop v. Miss Lina Becker 1.00, Claus Ehlen .50, Mrs. J. H. Dittmer 1.00, Mrs. I. P. Dittmer 1.00, Miss Anna Baden .50, Miss Maria Ehlen .50, Julius Biedermann 1.00, Miss Kath. Cohrs .50, Mrs. Joh. Baden 2.50, Mr. Henry Dittmer .50, N. N. 1.00, Mr. Baden 2.50. (S. -12^50.)

Students at Winfield: P. Lüssenhop v. Mrs. J. P. Dittmer 1.00, Miss Anna Baden.50, Miss Maria Ehlen .50, Miss Kath. Cohrs 50, Mrs. Joh. Baden 2.50, Julius Biedermann 1.00, H. Baden 2.50. P. Freses Gem. 11.00. (S. -19.50.)

Students in Seward, Nebr.: Fr. Lüssenhopv. N. N. 1.00, Miss Kath. Baden 4.00. (S. -5.00.)

Students at Concordia: P. Lüssenhop of N. N. 2.00, H. Baden 5.00. (S.-7.00.)

Emigrant Mission:?. Lüssenhop v. Fr. Kath. Baden 1.00.

Mission in Hamburg: Fr. Lüssenhop v. Fr. Kath. Baden 1.00.

Mission to London: 8th Lüssenhop v. H. Baden 2.50.

Synodal treasury: Gemm. d. ??: Senne, Wathena, 5.00, Wendt, Linn, 5.29, Lüssenhop 16.25, Schmid, Alma, 4.85, Brauer, Ellinwood, 5.15, Eggert 13.06. (S. -49.60.)

Hospital in St. Louis: Fr. Hoyer v. Mrs. Meyer 2.50.

Hermannsburg Free Church: P. Jüngels Gem., Onaga, 2.85.

Danish Free Church: Freses Gem. 3.10.

Saxon Free Church: By N. N., Leavenworth, 8.00.

Students in Milwaukee: By S. Oelschlager, Leavenworth, 1.00. Total: -825 51.

N8. In the previous receipt the following amounts were correct under the heading "Wittwen- u. Waisenkasse": P. Frese 3.50, M. Senne 2.35 u. 1.00, Kass. Groß 85.00, P. Lüssenhop .75, the remaining amounts belonged under the heading "Negermission". Leavenworth, Kans. February 1, 1899.

H. F. Oelschlager, Kassirer.

Receipts into the treasury of the Michigan District:(February.)

Synod Treasury: Millers -4.70, Town Taylor 4.76, Utica (? Wilson) 6.72, Beaver3.16, Ruth 2.25, Arcadia 3.50, Woodmere 6.90, Monitor 8.50, Tawas City 4.00. (S. -44.49.)

Heathen Mission: P. H. Frincke v. N. N. 2.00. Saginaw O. S. 3.10. Detroit, v. W. L. 10.00. Monitor 5.55. Waldenburg (? Böhling) 10.00. (S. -30.65.)

Danish Free Church: Richville 5.30.

Saxon Free Church: P. Fackler v. N. 5.00.
 Negro Mission: P. H. Frincke by K. Mohr & N. N. 1.00 each, by O. Graus .10. IN Hügli by Mrs. Susick 4.00. Richville, Confirm., 1.45. Arcadia 3.30. Reed City 6.40. P. Wißmüller v. A. H. 1.00. Mt. Clemens 9.50. Kulmbach, v. Wwe. E. M. Billmeier (Vermächtniß) 25.00. Waldenburg (? Böhling) 10.94. P. Hügli v. W. Schiefelbein 5.00. (S. -68.69.)
 Salisbury: Teacher J. A. White v. Mrs. H. Holl .50, v. I. Brown 1.00. (p.-1.50.)
 Inner Mission: Fr. H. Frincke by N. N. 1.00. Fackler by Frauerver. 10.00, by C. Schmidt 2.00. IN Tümling by Fr. Hoffman 1.00. Monitor 8.50. Jonia 5.50. P. Mayer, wedding Eischer-Rupprecht, 6.00. Waldenburg (k. Böhling) 8.00. P. Hügli by W. Schiefelbein 5.00. (S.-47.00.)
 Support fund: i?. H. Frincke v. Wwe. N. N. 1.00. IN G. Bernthal Sr. by Mrs. Ordner, thank offering, 3.00. ?. Schinnerer v. Frauerver. 7.50, from Mrs. S. 2.00. P. Mayer v. Wwe. Grüber 1.00. Frankenmuth 42.06. From the??: E. P. 5.00, Th. H. 4.00, P. H. 4.00, C. F. Sch. 3.00, C. F. G. 2.00, O. W. 4.00. Of the teachers: C. R. 2.00, C. Z. 2.00, W. A. 1.00, J. G. K. 1.00, E. R. 5.00. (S. -89.56.)
 Deaf and Dumb Institution: IN H. Frincke of N. N. 1.00. Kilmanagh 2.00. Kulmbach, Wittwe E. M. Billmeier (Vermächtniß) 25.00. 1'. Schatz' Gem. 13.75. (S. -41.75.)
 Home for the Elderly in Monroe: Monroe (Jan. & Feb.) 10.00. Teacher Ritzmann's School 3.60. (S. -13.60.)
 English Mission in Michigan: P. G. A. Bernthal's Gem. sf. P. Romoser's travel money) 4.60. Arcadia 2.20. (S. -6.80.)
 Poor Michigan students: Kilmanagh 2.00. l>. Fackler v. C. Schmidt 1.00, v. N. 2.00. IN Dümling, Ueberschuß d. Konferenzcoll., 1.60. Schinnerer vom Frauerver. 7.50, v. Mrs. S. 2.00. Woodmere 10.00. P. Andres, Hochz. Zarend-Schröder, 4.62. P. Jüngel v. C. Francke 3.50. (S. -34.22.)
 Students in St. Louis: Women's and Young Fr. in Hermannsau f. Joh. Salvner 5.00.
 Students in Fort Wayne: P. Huegli's Women's Assoc. f. K. Krotke 6 p.m. Steiner: for Th. Andres v. Women's Ass. 5.00, N. N. .25, School 3.00. (S. -26.25.)
 Orphanage in Wittenberg: Detroit, v. W. L. 5.00. Town Taylor, Schulk. et al. 5.48. IN Dümling v. etl. Confirm. 1.00. IN Schinnerer v. Mrs. S. 1.00. P. Tönjes v. Schulk. 1.62. (S. -14.10.)
 Orphanage at Addison: IN H. Frincke v. N. N. 1.00. Detroit, v. W. L. 5.00. (S. -6.00.)
 Orphanage in Des Peres: J. Schöneberg, wedding Krüger-Schöneberg, 3 25.
 Parish at St. Clair: Steiner 10.00.
 Total: -453.16.
 Detroit, March 1, 1899. G. Wendt, Cassirer,
 572 IVolok

Revenue to the Minnesota and Dakota District coffers:

Inner Mission: Gemm.d.I'N: Kaiser, Benton -34.50, I. Brauer, Hart, 10.70, Schulenburg, Owatonna, 9.50, Maaß at Blue Earth City 8.00, Czamanske, Madelia, 5.00, Bode, Easton, 2.50, Loßner, Green Jsle, 10 00, Zabel, Gibbon, 15.00, Clausen, Odessa, 5.75, Potratz at Willow Creek, 4.00, Malkow, Rost, 11.00, Lakefield, 5.82, Sell, South Branch, 7.00, Röcker, Springfield, 3.26, Schlüter, Courtland, 10.00, Muller, Town Posen, 10.00, Echo 3.86, Agather, Sow! Rapids, Polish, 3.43, German 1.74, Wihlborg, Sabin, 7.32, Friedrich, Wacom", 17.86, Fackler, Osseo, 10 24, Ehlen, Scotland, 10.02, Engelbrecht to Milbank 3.50, Abel, Pine City, 3 64, Hinkley 3.36, Kuntz, Silo, 10.00, Walther at St. Paul 12.25, Ferber, Belvidere, 4.55, O. Stark, Ada, 17.50, Reuter, Princeton, 2.75, Aug. Mueller, Blowers Tp., 2.00, Waack, Corinna, 7.64, Monticello 1.06, Bierwagen, Dresden, 5.00, Schoknecht, Valley Creek, 4.72. Tch. Wm. Heidde v. d. Gem. at Elk River 5 54. IN Loßner v. N. N. 1.00. IN Becker, two fixed coll. at Josco, 17.15, desgl. at Waseca 2.35. 1'. Eifert v. N. N. 20.00. 1'. Friedrich v. Th. Müller 2.00. 1'. Wachsmuth v. Th. König in Kalispell 5.00. (p. -337.51.)
 Synodal treasury: Gemm. d. k?.: Hitzemann, Trinity, 9.26, Imm. 4.20, Hertwig, Gaylord, 7.05, Kaiser, Benton, 38.50, A. C. Bode, Easton, 2.00, Thusius, Fleüsburg, 6.25, Sell, South Branch, 5 50, E. F. Müller, Town Posen, 15.70, Aug. Mueller, Otter Tail, 7.00, Friedrich, Waconia, 16 31, Kuntz, Silo, 15.77, Stockton 1.39, Lange, Hay Creek, 12.00, Rosenwinkel, Woodbury, 4.43. (S. -145.36.)
 Synod Building Fund: I'. Gaisers Gem. at Elmore 6.15.
 Household in St. Paul: Gemm. d. kIN: Bode, Easton, 3.00, Loßner, Green Jsle, 6.65, Ferber, Jacksonville, 2.90 Albrecht, Shible, 27.50, Krumsieg 2.00, Michlau 5.25. (S -47.30.)
 Poor Students: Gemm. of kIN: Rådeke, Carver 6.28, Chaska 8.15, A. C. Bode, Easton, 3.00, Loßner, Greer Jsle, 10.00, Schlüter, Courtland, Hermerding, 15.00, J. Fack ler, Osseo, 7.55. P. Rådeke v. P. Mahlke 1.00. (S. -50.98.)
 Students in St. Louis: 1'. Kuntz' Gem. to Silo for Wm. Janzow 10.00. IN Schilke, Hochz. Duberowske-Brockop; for Bouman, 2.90. (S. -12.90.)
 Seminarians in Addison: Fr. Kuntz' Gem. to Silo f T. Wachholz 10.00.
 Pupils in St. Paul: Rosenwinkel, silb. Hochz. Holz heimer f. Rosenwinkel, 4.50. P. Achenbach's Gem. in Minne apolis 1.00. P. Niebelschütz 2.00. P. Destinon's Gem. ii Bradford 1.50. (S. -9.00.)
 Poor South Dakota Students: IN Ritschls, Gem. at Albes 9.60. 1'. A. Brauer, Hochz. at Höllwarth 15.64. (S.-25.24.)
 Support fund: Gemm. d. UU.: Schlüter, Court land, 5.00, Martin, High Forest, 6 00, Agather, Saul Rapids German, 3.12, Melinat, Webster, 17.50, Weerts, Leaf Valley 14.00, Albrecht, Fairfield, 5.00. UU. contributions: Hertric 5.00, Martkn 2.00, Eifert 2.00, Walther 5.00, Destinon 1.50 Hitzemann 5.00, Friedrich 5.00. IN Hertrich a. d. Glockenkaf

in Plato 6.65. Teacher Taggatz, Christabendcoll. in Dryden, 6.00. U. Gaiser of C. Mittelstädt 2.00. IN Geith, Hochz. Wagner Busch, Beresina, Ass. 3.00. (S. -93.77.)
 English Mission: U. O. Starts Gem. in Ada .50.
 Emigrant Mission inNxw Dock: U. Kruger's Gem. in Billfry 5.45.
 Judenmission: Gemm. d. UU.: Nitschke bei Albes 3.70, Stephan, St. Paul, 6.06, Schedler, Fisher, o.42. U. Friedrich v. Th. Müller 1.50. (S. -16.68.)
 Morganton, N. C.: IN H. W. Baumann pers. 2.00.
 Negro Mission: gem.d.I'N: Bode, Easton, 2.50, Sell, South Branch, 5.25, Stroelin, Minnesota Lake, 2.60, Schlüter, Courtland, 10.00, H. Meyer, Waltham, 11.31, Penalties, Janesville, 12.85, Beck at Bellingham 8.50, E. Rolf, Hollywood, 3.00, Fackler, Osseo, 3.35, Kuntz to Silo 14.75, Rörig at Alexandria 4.35, at Westford 5.31, Walther at St. Paul 2.00, O. Stark, Ada, .50, Ferber, Lincoln, 3.00, Destinon to Stafford 3.00, Porisch, St. James, 15.50, Bartz, Alexandria, L. Amelia and Carlos, 9.00. IN Raedeke by A Nikolai 1.00. U. Hertwig by Albertine Fenske 2.50. IN Fackler by Mrs. Schaefer 1.00. P. Scherf by Mrs. Rahn 1.00. 1'. Kuntz, Hochz. Gartloff-Hardtke, 5.25. U. Sievers by etl. Gl. in Minneapolis 5.00. U. Gaiser by N. N. .50. U. Friedrich by Th. Müller 1.50. (P. -134.52.)
 Heathen Mission: Gem. of UU.: H. J. Mueller, Lester Prairie, 5.70, Wm. Meyer at Millard 5.00, Schedler at Fisher 3.78, Lange, Hay Creek, 8.00, Erthal at Atwater 3.75, Albrecht, Fairfield, 7.00, Shible 5.86. IN Messerli by F. Bierwagen 5.00. U. Fackler by Mrs. Schäfer 1.00. U. Eifert by N. N. 1.00. P. Friedrich o. Th. Müller 2.00. (S.-48.09.)
 Orphans at Wittenberg, Wis.: U. Rådeke v. W. Nicolai .25. U. A. C. Bode's congreg. at Easton 2.06. U. E. Mueller's Zion congreg. at Madison 8.00. Teacher J. Kruger's school, at Hollywood 7.54. (S. -17.85.)
 Orphanage at Wittenberg: Gemm. d. Uk.: Nauss, Kimball, 8.05, Sherburn 3.12, Cedarville 1.16, Achenbach, Minneapolis, 16.00, F. W. Potratz at Willow Creek 3.40, Strolin, Minnesota Lake, 2.50, Fackler, Osseo, 8.13, Pasche, Butte & Fairsax, 9.50, Ehlen, Scotland, 15.00, Roerig at Alexandria 3.14, Hilpert at Niagara 11.K7. IN Nitschke by Schul. 5.10. IN Nauß by Unnamed .67. U. Beck, envelope coll. of pupils at Bellingham, 11.50. U. Becker, child coll. at Josco, 4.68. U. Scherf by W. Hocker 1.00. 1'. Reuter v. C. Bender, wife and children 3.00. IN Kuntz' pup. in Silo 9.39. IN Rörig v. pup. 3.25. U. Krüger, Hochz. SchmerkelKaran, 5.40. 1'. Sievers v. Schül. u. Gem. in Minneapolis 16.00. U. W. v. Schenks Schül. in St. Paul 5.52, Mrs. I. Köpping 2.00. U. Oberheu v. Mrs. Theiß 5.00. IN Niebelschütz v. Fr. Slartcielo 2.00, A. Lange .50, L. Niebelschütz.50, Confirm. 2.25. IN Schilke 5.70. IN Gaiser von Schül. 6.22, Hochz. Wolter-Müller 7.86. IN H. W. Baumann .90, of etl. young people 1.10. (S. -181.41.)
 Orphanage at Addison: IN Sell, Kindtaufcoll. at F. Rathke, 2.00.
 Orphanage in Fremont: U. Thusius' Gem. in Flensburg 10.00.
 Orphanage in Indianapolis: Fr. Heine's Gem. to Adrian 2.20.
 Deaf and Dumb Mission: IN E. Rolf's congreg. in Hollywood 3.00. P. Schilke 1.37. (p. -4.37.)
 Danish Free Church: I'. Friedrich v. Th. Müller 1.00.
 Hermannsburg Free Church: U. Ehlen v. A. Joachim 5.00. U. Friedrich v. Th. Müller 1.00. (S.-6.00.)
 Needy in Wisconsin: U. Walther's comm. at St. Paul 3.50.
 U. Herrmann: U. Strölin's Gem. in Minnesota Lake 3.90. U. H. W. Baumann pers. 1.00. (p. -4.90.)
 Negro Church in Salisbury, N. C.: U. Ehlen of A. Joachim & Glink each .20.
 Poland Mission in Chicago: U. Agathers Gem. in Gilman 2.32. St. Paul, Minn, Feb. 1, 1899.
 Theo. H. Menk, Kassirer.

Income to the Middle District coffers:

Synodal treasury: Gemm. d. I'k.: Seuel, Indianapolis, by C. F. Schwier -13.77, Ludwig, Tocsin, 2.00, Heinicke, Evansville, 4 00, Neinking, both to Ridgville Corner, 5.00, Tirmenstein, Logansport, by H. W. Hoppe 9.00, Claus, Elkhart, 4.00, Franke at Fort Wayne 7.02, Scheips, Peru, 8.70, Wambsganß, Indianapolis, dch. F. Buddenbaum 28.94, IN Frank, Evansville, v. women's ver. 10.00. P. Knust, Chuckery, 4.00. (S. -96.43.)
 Inner Mission: I'. Lothmann, Akron, by Mrs. I. Grevermuehl 1.00. P. Michaels Gem., Goeglein, dch. H. Stellhorn 6.04. IN Huge, Bingen, v. N. N. 5.00. IN Biedermann's Gem., Kendallville, South Distr. 7.00. IN Miller, Fort Wayne, v. d. Coldwater Road 3.62. Ernst Heuer 2.10, Aug. Claus .50, Fried. Krämer.50. (S. -25.76.)
 Negro Mission: Gemm. d. 1'?: Walker, Fairfield Co, 3 45, Hocking Co. 9.05, Rehwaldt, Valparaiso, 5.00, Schlesselmann, Euclrd, 8.75, v. Schlichten, Cincinnati, 23.75, Walker, Logan, 5.00. IN Huge, Bingen, by N. N. 5.00. P. Keller, Cleveland, by Mrs. R., Thank Offering, 1.00. IN Claus, Elkhart, by Mrs. Rosalie Abel .50. P. Wambsganß, Indianapolis, by Mother Nachow f. old Negro women, dch. F. Buddenbaum, 1.00. Lindhorst, Reynold, by E. H. for Concord 1.00. (p. -63.50.)
 Negro chapel in Salisbury: P. Schleicher, Lanesville, v. d. Confirm. 2.30, v. Teacher Belles Schulk. 1.40, by Grandfather and Lucie Zabel .75. (p. -4.45.)
 Heathen Mission: I'. Schumm's Young Frver., La Fayette, 10.00. IN Rehwaldt's congregation, Valparaiso, 4.07. Fr. Rimbach's congregation, Zanesville, 18.60. IN Ludwig, Tocsin, by Martin Fackler 1.00. Teacher Krog's school congregation, Toledo, 3.45. Fr. Biedermann, Kendallville, by Rudolph Kundert 2.00. (S. -39.12.)
 Jewish Mission: IN Scholz, Indianapolis, dch.F.Buddenbaum 1.00.



English Mission at Akron: P. Lothmann Gem. of Akron, 14.98, v. d. Unterst. School Class 5.60. (p. -20.58.)

Deaf-mute mission: Dch. 1? Bentrup for the deaf and dumb at Cincinnati 1.90, at Dayton 3.42, at Indianapolis .55, at Hamilton .20. P. Claus's Gem., Elkhart, 2.85. (S. -8.92.)

Emigrant Mission in New York: P. Kuchles Gem., Marysville, through J. Scheiderer 5.W.

Mission to the East Indies: 1^ Frank, Evansville, v. N. N. 2.00.

Students in St. Louis: P. Weseloh's Women's Ass., Cleveland, by C. Stumme for W. Bewie and P. Schulz 10.00 each. P. Steinmann's Gem., Liverpool, for H. P. Lindner 4.00. P. Neinking's Gem., Ridgeville Corner, f. tz. Cämmerer 5.00. l>. Weseloh's virg. ver., Cleveland, for H. Bewie 10.00. P. Miller, Fort Wayne, tzochz. Kraft-Böse, 4.25. (S. -43.25.)

Students at Springfield: l>. Schmidt, Lexington, v. etl. school k. f. Negro students .40, v. etl. limb, f. this. .30. k. Fischer, Napoleon, tzochz. Muller-Kruse f. Negro students, 4.60. (p. -5.30.)

Students at Fort Wayne: P. Rump, Tolleston, a. the poor box 7.50. P. Tirmenstein's young frver, Logansport, f. M. Scheips 10.00. (S. -17.50.)

Students in Addison: l'. Eirich's women's s., Aurora, dch. F. W. Jesselhardt s. W. Ebel 20.00. P. Keller's women's v., Cleveland, f. A. Bornrtzke 15.00. (S. -35.00.)

Orphanage in Indianapolis: Schumms Virgins, La Fayette, 10.00. Teacher Dreß' Schoolk., Evansville, 4.10. P. Reinkings both Gemm., Ridgeville Corner, 3.00. P. Westerkamp, Cleveland, by Louise & W. Natemeier, f. Whole orphans to be confirmed, 2.00. l'. Claus, Elkhart, by Mrs. Rosalie Abel 1.00. P. Lindhorst, Reynolds, tzochz. Schroeder-Meyer, 6.06. P. Biedermann's Gem., Kendallville, 8.44. P. Miller, Fort Wayne, v. N. N. 1.00. (S. -35.60.)

Orphanage in Wittenberg: P. Stock, b. FortMayne, v. N. N. 1.00.

Institution for the deaf and dumb: P. Kuechle's parish, Marysville, dch. J. Scheiderer 5.90. P. Scholz, Indianapolis, .50. (S. -6.40.)

Hospital in Cleveland: P. Walker, Cleveland, v. E. tzuze, Zion's comm. choir, 5.80, from Mrs. Zapf 5.00, teacher Natemeier's school ch. 2.75, teacher Zehnder's school ch. 1.90, from the comm. 20.00. (S. -35.45.)

Fellow believers in Germany: Fr. Scholz in Indianapolis, .50.

Fellow believers in Hermannsburg: Fr. Scholz in Indianapolis, .50.

Necessity suffering brothers in faith in Almen?: P. Biedermann's Parish, Kendallville, 1.00.

St. Joseph Parish, Mon: Hassold's Parish, Fairfield Centre, 6.00.

North Enid congregation, Okla: Fr. WildersGem., Bremen, 10.00.

Support Fund: Gemm. of 1'1': Stock at Fort Wayne 21.28, Heinicke, Evansville, 3.65, Reinking, Ridgeville Corner, 4.00, Lindhorst, Reynolds, 7.55, Biedermann, Kendallville, 12.50, Frank, Evansville, 22.71. Northern Indiana Pastoralconf. 6.00. l". Frank, Evansville, evening coll. of Specialconf. & comm., 3/13 (p. -90.72.)

Total: -555.88.

Fort Wayne, February 28, 1899.

C.A. Kämpe, Kassirer.

Mission in New York: Dch. P. J. H. Sieker 21.00. u. 16.00. Gmdkasse d. St. Matth. parish, N. Y., 75.00. Gem. k. Steups 17.96. (S. -129.96.)

Latvian Mission: Kass. E. J. W. Meier 8.49. Missionsv. d. St. Lucas-Gem., N. Y., 15.00. P. Gräßer v. J. Z. 2.00, S. .50. Gemm. d. PP. Koch 3.30, Körner 5.00. (S. -34.29.)

Mission to Cuba: Fr. N. N. from a missionary friend 100.00. Armenian Mission in New York: Gem. Fr. Körners 5.00.

English Mission in New York: By P. J. H. Sieker 2.00 a. 6.50. Missionary Society of St. Lucas, N. Y., 25.00. P. Schoenfeld v. W. S. 15.00. (S.-48.50.)

English Mission to Jersey City: P. Schoenfeld v. W. S. 5.00. English Mission in Harrisburg: Gemm. d. kk.: Koch 2.00, Körner 3.00. (S. -5.00.)

Richmond Hill Mission: Gem. Fr. Körners 10.00.

Lutheran Free Church in Germany: Missionsv. d. St. Lucas-Gem., New York, 25.00. S.-Schul. der Gem. k. Stutz'5.00. Gem. P. Körners 5.00. (S.-35.00.)

Tabor Parish, Buffalo: P. Restin v. N. N. 5.00.

Chapel building in Dry, N. C.: P. Schulze by W. Mehlhorn.25. St. Louis students: St. Matth. parish, N. Y., 25.00 for G. Huebner, 20.00 for C. Schmidt, 10.00 f. L. Lien. New York Pastoral Conf. 68.00 for Essig, 17.00 for H. Schütz, 17.00 for E. Paul. (S. -157.00.)

Students at Fort Wayne: New York Pastoralconf. 16.50 f. Hötzer, 16.50 f. Voltz. (S. -33.00.)

Pupils in Neperan: Dch. P. J. H. Sieker 18.00 f. A. Witt. New York Pastoral Conf. 9.00 f. Fleischmann, 6.00 f. Hötzer, 9.00 for Tilk, 9.00 for Voltz. (S. -63.00.)

Poor Students: St. Matthew's Theological Society, N. Y., 50.00.

Poor students: P. Restin, ges. on the Hochzt. v. ManteKandt, 4.30 and 3.18, desgl. Burk-Hidde 2.00. Stud.-Ver., Wellsville, 5.25 for F. Biermann. (S. -14.73.)

Deaf and Dumb Mission: Fr. Sieger v. FrauKleinke.50

Deaf and Dumb Institution: Gem. P. Peters' 3.50.

Hospital, East New York: Dch. P. J. H. Sieker 70.22. St. Lucas Parish, New York, 2.00. Parish in Brooklyn: Trinity Sts. 22.60, St. Marcus 35.00, St. John 160.00. Dch. Miss Roschli by Mrs. Escher 20.00. (p. -309.82.)

Orphanage, W. Roxbury: Poorhouse of St. Matthews, New York, 40.00. Missionary Society of St. Lucas, New York, 25.00. P. Sanders Congregation, L. Valley, 3.77. (S. -68.77.)

Orphanage, College Point: Geord. Wohlth.-Kasse d. St. Matth.-Gem., New York, 75.00. Dch. P. J. H. Sieker 57.00 and 44.23. P. Körners 10.00. (p. -186^23.)

Orphanage, Pittsburgh: Gem. P. Sanders, Otto, 9.70.

Progymnasium-Baukasse, Actien: St.Pauls-Gem., Baltimore, 80.00. Dch. P. Bröcker 55.00. Dch. P. Stiemke W.00. Dch. P. Arnold 25.00. Dch. P. Brunn 110.00. Dch. k. Schulze 20.00. Dch. P. A. H. Holthusen 50.00. Dch. k. I. H. Sieker 155.00. Dch. P. Busse 25.00. Dch. P. Stechholz 25.00. (S. -605.00.)

Support fund: P. Senne 5.00. Coll. b. d. Celebration of 25th anniversary of P. Stechholz 16.00. O. H. .25. comm. of P. Körners 10.00. comm. of P. F. Brands 17.25. (S. -48.50.) Total: -4188.37.

Baltimore, February 28, 1899, C. Spilman, Cassirer.

Income to the coffers of the Eastern District:

Synodical treasury: St. Andr.-Gem., Buffalo, -18.14, Gemm. d. kk.: Restin 4.31, Weidmann 5.25, Engelbert 8.32. Körner 15.00, Larger 8.00, Hanewinkel 7.00. (S. -66.02.)

Pilgrim House: Kass. Wendt .50. Women's V. of St. Matt. Parish, New York, 25.00. (p. -25.50.)

Progymnasium: Missionsv. of St. Lucas Parish, N. Y., 3 p.m.

Progymnasium building fund: P. Bröcker v. etl. Gmdgl. 73.00. l'. Stiemke by J. Brune 2.00. P. O. Hanser by C. Schneider 1.00. Coll. of St. Matth. parish, N. Y., 1500.00. Gemm. d. kl': Schulze 34.50, Dubpernell 3.25, Körner 12.00. (p. -1625.75.)

Emigrant Mission in New York: Missionary Society of St. Lucas Parish, New York, 25.00. Fr. Senne v. E. Schneider 2.00. (S. -27.00.)

Inner Mission to the East: Dch. Rev. J. H. Sieker 5.20. Missionary Society of St. Lucas, N. Y., 20.00 (for traveling preachers). l>. Sieger v. N. N. 5.00. P. Kühn, ges. v. Fräulein E. N., 1.70. k. Schulze by F. Lachtrug 2.00. S. Schulk. d. Gem. P. Stutz 15.00. 1st. Larger by J. Z. 2.00. Mission ver. of Gem. k. Engelberts 15.00. N. Y., T. N., 2.00. Frincke v. H. Scha berg 1.00. St. Matth. parish, Rochester, 4.16. 1'. O. Schrödei v. etl. Gmdgl. 17.50. comm. of l': Muller, Brady, 6.40 Mrs. Kohl 1.00, Senne 32.79, Koch 7.00, Körner 25.00, Ger mann 6.15. D. M. 100.00. P. Ohlinger v. H. Lochner 1.00 (S. -269.90.)

Heathen Mission: Missionsv. d. St. Lucas-Gem., N. D. 25.00. P. Sieger v. N. N. 5.00. Greater of J. Z. 2.00 N. Y., T. N., 1.00. Gemm. d. 1'1': Stutz 15.00, Weidmani 3.50, Körner 10.00. (S. -61.50.)

Negro Mission: Missionary Society of St. Lucas, N. Y. 25.00. Fr. Sieger of N. N. 5.00. Fr. Senne of N. N. 2.00 ?.. Kretzmann by N. Klein 2.50. l'. Schulze v. F. Lachtrug 1.00 k. O. Hanser by C. Schneider 1.00, E. Lüdke Sr. 1.00. k. Larger by J. Z. 2.00. N. Y., T. N., 1.00. J. Lucker S.-Schulk. 1.00. P. J. Holthusen by Mrs. Schäfer 10.00 Gemm. der: Beyer 8.58, Stutz 8.25, Weidmann 11.1k Körner 10.00. (S. -89.48.)

Mission in Wall: L. F. Brand from etl. Gmdgl. 11.00 Slovaks Mission: Gem. Körners 5.00.

Jewish Mission: Dch. P. J. H. Sieker 1.00. Missions, d. St. Lucas Parish, N. Y., 20.00. Kass. Wendt 16.47. l. Larger v. J. Z. 2.00. Gem. l>. Körners 15.00. P. J. Hol 1 hoof of Mrs. Schäfer 10.00. (S. -64.47.)

Income to the Western District coffers:

Synodical treasury: Gemm. d. kk.: Rohlfing, Farmington, - 5.00, Kowert, Orchard Farm, 1.75, Vetter, Farley, 4.50, Wagner, Tilsit, 6.00, Dautenhahn at Antonia 2.00, ChristusGem., St. Louis, 5.00. (S. -24.25.)

Progymnasium in Concordia: Fr. Roschkes Gem. in Freistatt 10.00.

Inner Mission of the District: Gemm. d. kk.: Kowert, Orchard Farm, 3.25, Gihring, Freedom, 2.87, Nothing, Lyon, 6.30, Walthar, Babbtown, 3.82, Vetter, Farley, 14.00, Rohlfing, Farmington, 3.32, Schriefer, Farrar, 8.98, Meyer, Jefferson City, Abendmcoll, 4.80, Wittwe K. B. 2.00. P. Hoess, Lincoln, v. Herm. Eickhoff 2.00. by G. T., St. Louis, 10.00. Bethlehem parish, St. Louis, 5.00. P. Heck, Osage Bluff, by Joh. Seb. Beck 2.00. Fr. Böppler, Little Rock, by Miss E. Sch. 5.00. Dir. Burgdorf, St. Louis, by Mrs. M. S. Herman 5.00. P. Roschke, Freistatt, by H. Biermann 10.00 & by Chr. Könemann 1.00. (P. -89.34.)

City Mission in St. Louis: From G. T. in St. Louis 10.00.

Negro Mission: By the kk.: Nütze!, West Ely, 5.50, Höneß, Lincoln, v. Herm. Eickhoff 3.00, Schwartz, Kansas City, by Mrs. Niebergall 1.00, Heck, Osage Bluff, by Joh. Seb. Beck 2.00, Böppler, Little Rock, by Mrs. Bransford.50. Wm. Waltke, St. Louis, 25.00. From Freistatt by N. N. 1.00. P. Great Gem. at St. Joseph 5.75. Dir. Burgdorf, St. Louis, from Mrs. M. S. Herman 5.00 and for chapel at Southern Pines 5.00. (p. -53 75.)

English Mission: by Bro. Janzow, St. Louis, of Teacher J. D. Barthel's pupils and N. N. at Amelith, Mich. 5.00.

Heathen Mission: P. Buchheimer, Memphis, from Mrs. L. Weber 2.00. P. Meyer, Jefferson City, Mission Fifth Hour Coll., 4.00, from Mrs. Hoffmann.50 & Wwe. K. B. 2.00. From G. T., St. Louis, 5.00. P. Heck, Osage Bluff, from Joh. Seb. Beck 2.00. P. Schriefer's Gem. in Farrar 6.00. (p.-21.60.)

Deaf and Dumb Mission: Dir. Burgdorf, St. Louis, by Mrs. M. S. Herman 5.00.

Support Fund: Fr. Pflantz' congreg. in Gordonville 4.00. Fr. Schwartz, Kansas City, v.H. Cordes 1.00. St. Louis Teachers' Conf. 5.00. Fr. Schriefer's congreg. in Farrar, Nov. 6 (S. -16.N.).

Orphanage near St. Louis: P. Rohlfing's parish at Farmington, posthumously, .30. P. Buchheimer, Memphis, v. Mrs.

C. Pollock 2.00. teacher Kathain, Knoxville, v. d. Sunday school 5.57. p. Heck, Osage Bluff, by Joh. Seb. Beck 2.00. k. Meyer, Jefferson City, of Wwe. K. B. 1.00. Dir. Burgdorf, St. Louis, by Mrs. M. S. Herman 5.00. P. Roschke, Freistatt, by N. N. .15. (S. K16.02.)

Hospital in St. Louis: Dir. Burgdorf, St. Lonis, by Mrs. M. S. Herman 5.00.

Deaf and Dumb Institution: P. Jesse, Corder, Coll. a. d. Hochz. Kessler-Jesse, 18.75. P. Richter's Women's Ass., Washington, 5.00. P. Heck, Osage Bluff, by Joh. Seb. Beck 2.00. (S. H25.75.)

Students in St. Louis: ?BuchheimersGem.,Memphis, f. W. Wishart 5.50. P. Lentzsch, Craig, Coll. a. d. Hochz. Harms-Voltmer f. H. Bartels, 4.05. (p. K9.55.)

Negro Students in Springfield: Dir. Burgdorf, St. Louis, by Mrs. M. S. Herman 5.00.

Seminararians in Addison: Fr. Mießler's Gem. in Des Peres f. H. Bundenenthal 5.00.

Pupils in Fort Wayne: P. Rösener's Gem. in Altenburg, Kostgeld f. C. Beyer, 18 00, f. Arthur Lohmann 18.00 u. v. Jünglingsver. f. dens. 10.00 (46.00). Fr. Jesse's congregation in Corder f. R. Jesse 22.11. Fr. Schriefer, Farrar, Coll. a. d. Hochz. Bohnert-Münch f. N. N., 1.85. (S. H69.96.)

Students in Milwaukee: P. Richter, Washington, from A. H. B. sen. 10.00 u. v. A. H. B. jun. 5.00 f. Th. Hömann. (S. K15.00.)

Church building fund: l'. Kretzschmar, St. Louis, by P. J. L. Viets 1.00 u. by Fr. L. H. 2.00. (S. H3.00.)

Total: K389.23.

St. Louis, March 11, 1899.

H. W. C. Waltke, Kassirer. 1525^ ckZnss 8t.

Incoming to Wisconsin District Coffee

(until March 1, 1899):

Inner Mission: Gem. der ??.: Heyner, Mondovi, H 12.41, Schulz, Park Falls, .36, Prentice.50, .75u. .95, Huebner, Adell, 17.28, Körner, Janesville, 4.00, Penalties, Watertown, 33.50, H. C. Mueller, Center, 1.50, Hanover 1.66, Ohldag, Wakefield, .75, Waves .93, Manitobish 3.10. By P. -Kleinhaus 101.64 & 5.74. P. Naumann, tuition from Woodville, 4.50, Coll. in Hudson 3.45, salary from New Richmond 1.50. 1'. Schulz, salary from Prentice, 3.25, from Gottl. Schulz at Appleton 4.00. P. Wolbrecht from N. N. at Sheboygan 5.00. From C. A. Griese at Plymouth 1.00. P. Randt, salary from S. Superior, 12.00 & 2.00, a. Wrenshal 8.33. (S. H230.05.)

Negro Mission: P. Heyner, coll. at Albany, 6.50. P. Keller, coll. at Racine, 7.25. by C. A. Griese at Plymouth 1.00. P. Fiehler, contributions of individuals at Butternut, 2.85. k. Schlerf by C. Forester 1.00, J. Sohnrweide 1.00, N. N., Concordia College, .15. p. Seuel from N. N. in Freistadt 50 00, C. Schössow 1.00, J. & F. Barthelt each .10. by p. Schlerf 1.00. p. Wolbrecht from A. Kleinem in Sheboygan 3 00, from Mrs. M. Schelt 2.00. p. Albrecht v. etl. Glied, in Milwaukee 10.00. from Mrs. Maria Scheer 1.00. (S. H87.95.)

Emigrant Mission in New York: P. Hähnel, Coll. in Cascade, 4.25.

Heathen Mission: P. Heyner, Coll. in Canton, 4.55.

General Mission to the Jews: P. Naumann v. N. N. in Glenwood 1.00. Dch. P. Schlerf 1.00. (S. K2.00.)

Support fund: contributions of the ??.: Neichmann3.00, Heyner 1.45, Kuring 3.00. P. Reichmann, Coll. in Town East Granville, 4.97. Proff. and Pastors' Conf. in Milwaukee 12.25. P. Hähnel, Sheboygan County Pastors' Conf., 4.50. Teacher Ahrens v. etl. Teachers of Milwaukee Conf. 4.75. Dch. ? Schlerf 2.00. P. Fiehler, Coll. at Butternut, 2.25. P. Wesemann, Coll. at Grafton, 5.75. (S. H43.92.)

St. Louis Students: Fr. Georaii f. S. Michel 5.00.

Students at Addison: P. Schlerf, Coll. f. G. Windisch, 2/15 Waltham League endowment coll. by Kaff. Benz for E. Buntrock 9.15. (p. H24.17.)

Wittenberg Orphanage Society: P. Reichmann, Coll. at East Granville, 5.07. Contribution by P. Naumann 2.00. P. Heyner, Schultz-Heike Hochzcoll, 3.16. P. W. Naumann, Coll. at Underhill, 1.67, by Anna Bühlow.10. P. Keller, Racine, Couvertcoll. of the J. class school coll. 12.55, of the II. cl. 10.81, of the III. cl. 13.00. P. Fiehler, Couvertcoll. in Butternut, 6.70, Coll. that. 4.25. P. Sprengeler of the women's coll. in Milwaukee 20.00. Dch. P. Schlerf 1.00. ? Brewer, Coll. in New Fane, 6.65. P. Löber of pupils of St. Martini School in Milwaukee, 36 13. P. Wesemann of Mrs. Maria Scheer 1.00, v. N. N. 1.00. (S. K125.09.)

General Mission for the Deaf and Dumb: Dch. P. Schlerf 1.00.

Saxon Free Church: P. Bretscher from C. Gahlke in Wausau 3.50. From C. A. Griese in Plymouth 1.00. (S. H4.50)

Danish Free Church: By C. A. Griese in Plymouth 1.00. l'. Seuel v. F. Schössow .50. (p. H1.50)

Ev.-luth. Kinderfreund-Gesellschaft: Aus dem Minnesota- u. Dakota-Dist. dch. Caff. Th. H. Menk 3.00.

Total: K537.03.

Milwaukee, Wis. the 4th of March, 1699.

G. E. G. Küchle, Kassirer.

2820 8tats 8t.

Received for orphanage in Indianapolis, Ind:

Terre Haute: W. Dedert 10 lbs. candy, N. Kadel 1 M.cap, 1 Pr. stockings, 3 Ad. Band. Cleveland: P. Westerkamp v. Jungfrver. 12 Pr. stockings, 12 Waists, women's ver. 8 M. dresses, 14Pr. w. Stockings, Wwe. L. Schroeder II Towels, 1 Quilt v. Schoolgirls, Bro. Haker v. Women's Ass. of Zion's Cong. K7.00 f. Confanzug d. M. Sehrt, v. H. u. Herb. Welcher 2.00, C. Ehlert, F. Nienhäuser, Fr. H. Schake 1.00 each, Fr. Haker 1 quilt, 3 pockets, 1 trousers, stuff for petticoat, P. Weselohs Gem. 10 pr. stockings, 2 petticoats, 1 shirt, 5 Ud. gingham, 6 M. trousers, 1 dress, parcel tr. dresses and shoes, J. Horstmann tr. skirt and waistcoat, G. Lüken tr.

Waist & 3 pr. stockings, by Miss Sallmann v. Schoolk. d. 2nd cl. 3.00, F. Griese .20. Laporte: Teacher Wüllner's pupil 3.50, Fickweilers 3.00, Garbisch' 7.31. Indianapolis: H. Niemann 16 rose bushes, H. Bertemann 16 ornamental bushes, Kingham ck Co. 25 lbs. butter, Kipp ck Bro. 1 basket of toys, Mayer ck Co. 3 baskets of toys, Showe 4 bu. baskets of Groceries. Vallonia: P. Siek 2 bu. Cart, 3 Gall. Apple butter, L. Thormählen2Bu. Candy Cart., IP. Popcorn. Wellston, Mo.: H. Wallis 36 pc. vines (Werth 12.00). Toledo: By ?. Horst 3 dresses, 2 kn. trousers, 10 yd. Flannel, 1 parcel of tr. dresses & shoes, Bro. H. M. 1.00, G. Meyer 3.00. Fort Wayne: St. Paul's comm. youngfrver, 12 aprons, 7kn. pants, 5 kn. pants, 1 pr. w. Stockings, 1 quilt, v. women's ver. 4 pr. w. Dresses, 7 Pants, 2 M. Pants, 2 Sheets, 1 Pillowcase, 2 Nightclothes, 7 Shirts, 4 Waists, 7 Pr. Stockings, Fr. Westphal 2 Pr. Pants, from Women's Ass. P. Bohns Gem. 12 M.Trousers, 4 Dresses, 6 Waists, 2 Quilts, 12 Pr. Stockings, 7 Petticoats, H. Hartwig 24 Pr. Shoes. P. Gross 12 kn. caps, 1 play, 1 waist, 1 pack of tr. dresses. Madisonville, O.: ? Schulz' Gem. v. Women's Ver. 5 aprons, 3 underr., 1 waist, 1 dress, 9 undershirts, 7 m. trousers, 1 underpants, 2 caps, 12 pr. w. Stockings, 8 Pockets, 8 Ad. Calico, 16 Ad. Gingham, 4 Ad. Flannel, 5 Ad. Muslin, 1 parcel of separate dresses. Evansville: P. Heinicke 2 quilts, 3 waists, 1 dress, 11 M.trousers. Logansport: P. Tirmenstein v. Young Fr., Christmas gift, 10.00, Women's S. 6 aprons, 1 waist, 2 pr. w. Stockings, 3 dresses, 2 towels, 2 quilts. Lafayette: l. Schnaible 5 boxes of soap. Akron, O.: Bro. Diedrich 2 yd. Ribbon, 2 bags, 1 Pr. gloves. Chicago: "Rundschau" 1 cookbook. Aurora: Tabea-Ver. 1 embroidered quilt, 8 ad. Flannel. Hammond: P. Herzberger 41 ad. Calico, 4^ dd. Flannel, 1 parcel of separate dresses, G. Meyer 2.00, Bro. Wiese 4.00, Mr. Kammann 1.00, Bro. Pasch .50, Bro. H. M. 1.00, G. Meyer 3.00. ?.Hen1kels Gem.33Dutz.eggs. k.J.W.B. Lange's Gem. 13 S. grain, 6 S. cart, 10 Pounds meat, 5 Pounds sausage, 6 hand cheese, 8 Qt. Preserves, 4 gall. Lard, 1 Christmas tree, 12.60, v. Schulck. 1 p. cart, 1 pd. butter, .50, further v. d. Gem. 18.85. P. Wambsganß' Gem. women's ord. Christmas gift, 6.95, 3 shirts, 4 pr. w. Stockings, Bro. Pasch 3 lbs. candy, Manke Z Bu. Peaches, H. Vehling 1 separate skirt, Struckmann & Quack 1 basket of baked goods, Vehling & Hansen 5 lbs. each of candy, Mr. Jske 5 picture books, Struckmann 2 hymnals, preserves from women: Meisold, J. Brandt, W. Rugenstein 3 qts. each, H. Meyer, Ch. Meyer, H. Pope 2 qts. each, Quack, Horstmann 6 qts. each, Bro. Meyer4 qts. each, Struckmann, H. Vehling 7 qts. each, Bro. Priegnitz 29 qts. P. Seuels Gem. women's soc. christmas gift, 6.96, 24 undershirts, 3 waists, 3 corsets, Fr. Welcher tr. dresses, Fried. Ostermeyer ij Bu. Peaches, 40 lbs. of grapes, W. F. Piel 320 pfv. Grapes, C. F. Schwier I Bu. Plums, 10 lbs. sugar, preserves v. d. Frauen: Paul, Schäckel 4 qts. each, W. Holtmann, Zwick, W. Schwier, I. Wiese, H. Vahle, E. Seuel 3 qts. each, A. Prange 10 qts, Röpke, H. Schäckel, Stüber, Bockje2 qts, Rüder, N.Holtmann, Simon, Knoop, C. Holtmann, Kellermeyer, E. Führung and N. N. each 1 Qt., H. Syerup j Qt., Fr. Meyer getr. Kleider, Fr. L. N. 9 Ad. Towel stuff, Bro. Spier 20 Ad. Band, Severin, Ostermeyer L Co. 3 Fuhren Viehfutter, Lehrer Kors Hausorgel, Fr. Sudbruck 15 Pfd. turkey, desgl. Fr. Piel u. IZ Bu. Apples, 1 gall. Kronsb., 10 lbs. sugar & 5 lbs. crackers, A. Prange 1 barrel of flour, 15 lbs. nuts, Bro. E. Führung 1 fruitcake, C. Schwier 2 woll. Quilts, 1 belts, 4 Ud. gingham, 3^ Ad. woll. Stuff for orphan mother, from Directorium hat for orphan father, Mr. Syerup Z box of oranges, Fred. Prange 1 barrel of flour, C. Schwier 30 pfv. turkey, G. Nolting 6 lbs. sausage, Bro. E. Seuel and pair each 1 basket of baked goods, Bro. F. Prange 12 pd. flannel and 1 tablecloth. From W. F. Piel 2000.00, Christmas gift from N. N. 2.00, Bro. S. Horn 1.00, Geo. Stiegmann .50. Vincennes: N. N. 5.00. By Fr. J. H. Heinze, Decatur, Ind. to the memorial fund of the because. Bro. Em. Christianer v. d. Siblings and Heirs 100.00. Bro. C. A. Simon, Laporte, of the Women's Assoc. 10.00. W. F. Schnute, Evansville, 2.25. P. G. Bauers Gem. of Goodland, Ind. 8.25. l'. H. Uhle's congregation, Pomeroy, 5.25. P. D. Philipp's congregation, 2.11. P. J. H. Lindemeyer's congregation, 3.00. J. C. Ruppright .50, J. H. Lindemeyer.50. - Many thanks to all dear givers.

Indianapolis, February 15, 1899. p. Seuel.

To cover fire damage, Concordia College, St. Paul, Minn.

Abbreviations: Ohd. - Upper Shirts, Rck. - Skirt, Mcht. - Cuffs, Kra. - Collar, Bd. -Bandage, Wst. - Vest, H. - Trousers, Bi. - Blanket, Q. - Quilt, Uh. - Underpants, Uhd. --- Undershirts, P. - Pair, Str. - Stockings, K. - Pillow, Kb. - Pillowcase, Ht. - towel, Bt. - sheet, Tt. - handkerchief.

From Holstermann's Chicago Store 3 mattresses. By ?. v. Niebelschütz: Arnold ck Scheunemann 1 Bl., 2 P. Uh., 2 Uhd., 2 P. Str., Fräulein Miller 2 P. Str., 1 Bl., Frau Oesterreich 2 K., 2 Kb., Frau Hölcher 2 Q.; for pupil Destinon: Frau Hölcher I Q., Frau Kulsch I Bt., IK., I Kb., I Ht., Fräul. Gottschalk 2 Tt., Mrs. l'. v. Niebelschütz 5 Kb.; f. pupils Hitzemann: Mrs. Lange 1Q., Mrs. Böttcher 4 Kb., I Bt., Mrs. Hartbell I K., 2 Q., 3 Bt., 3 Kb., Mrs. John Hartbeil I K., 2 Bt., 3 Kb., 2 Q., Mrs. Wöhrle sen. 2 Kv., Mrs. Wöhrle jun. 2 Kb., F. Gerber IQ., N. N. I Bt. Frauerver. der Zions-Gem.: 12 Q. Mrs. J. Herrmann 12 bl., 4 K., 4 Kb., 2 Bt., Mrs. Rolf I Q., ... 2 Q., Mrs. Gauger 2 Bl., 2 Q., 1 Ht., 2 Bt., 2 Kb. By U. Sievers: 1 Bt., 4 Ohd., 1 Ht., stations^, 5 Wst., 1 Rck., Mcht., Krg., Bd., 2 P Str., 1 Tt., 2Q., 3Rck., 3Wst., 1 P. H. By?. Friedrich: 4Bl., 5Q., 4K., 10 Kb., 4Bt.; for pupil Ehlen: 2 K., I Q., 4 Kb., I Bt. From pupil Meinke: I Crochet Q., I K., 3 Q., 2 Bl. From pupil E. Hausmann: I K., 2 Q., I Bl., 1 Bt., I Crochet Q. From pupil Kietzer: I K., I K., I Bl., I Crochet Q., 1 shirt, I P. Uh. By v. Niebelschütz: Bro. Taylor I Q., I K., Otto Mueller 2 K., 2 Kb., R. v. Niebelschütz 2 P. Str. - By P. C. F. Walther K2.00. By?. v. Niebelschütz: Bro. J. Beyer Sr. .50, Mrs. F. Beyer Sr. .25, F. Gutz Sr. .10, R. C. Aerger 2.00, Bruno Bühelt .25, Anna Leweck .25, H. Aerger .50, H. KÜlln 1.00, C. Miller.25, F. Abel.25, O. Abel .50,

W. Bahr 1.00, F. Gutz .25, J. Kirchhofs .50, A. Lange .25, H. Minx 1.00, L. Mische 1.00, L. Schultz .50, F. Otto .25, H. Schupring .50, O. Stenzel .25, A. Thoms .25, G. Gutz .25, Wittwer Thoms .25, Jda Ziebell .25, W. Kröning .50, F. Truschel .25, F. Meyer .50, A. Schultz .25, F. Bartels 1.00, Fritz Syring .50, M. Clöter 1.00, F. Syring .50, F. Neunfeld .50, I. Hoppe .25, L. König 1.00, Otto Siebell .25, Karl Schultz .50, J. Peglow .50, F. Peglow 1.00, D. Hastedt 5.00, Frauenver. d. St. Stephanus Gem. 50.00, W. Kirchhofs .25, F. Kirchhofs .25, H. Bunde .25, F. Bunde .25, O. Stenzel .25, J. Wachholz .25, F. Brandt .25, G. Diehl .50, F. Wurdet .25, F. Schultz .25, W. Neujahr .50, P. Kirchhofs .25, F. Beyer .25, J. Kirchhofs Sr. .50, A. Raasch .25, C. Raasch .10, W. Gutz .50, H. Wille .25, F. Manie .25, H. Wesenberg 1.00, L. Zempke .25, G. Wolfangel .25, Bro. C. Nitz .25, F. Wyß .25, B. Sturm .25, H. Nitz .50, Tr. Dobbermann .25, O. Miller .50, H. Lange .50, A. Grützmänn .50, A. Rauch .50, R. Brandt .50, Mrs. v. Niebelschütz .90, Bro. Lange .25, L. v. Niebelschütz .25, Anna Nitz .25, H. Nitz .25, Emil Messner .45, Aug. Struwe 1.00, F. Gyge 1.00, Bro. Hartbeil 2.00, John Hartbeil 2.00, Mrs. Kersten 2.00, A. Richter 1.00, A. Lindig 1.00, F. Lindig .50, H. Lindig .50, W. Böse 1.00, Prof. Jürgensen 10.00, P. v. Schenk 10.00. For the pupils from P. Friedrich's parish in Waconia 25.00. By Kassirer Th. H. Menk 14.50. Theo. Bünger 25.00. Julius Neils 10.00. Total: 195.80, 66 blankets etc.

God richly reward all who give these gifts, which are so refreshing. About 40 blankets are still needed, but they will come easily. Suits, underwear, and shoes are especially lacking. Some things have to be bought.

St. Paul, March 11, 1899. Theo. Bünger, Dir.

Received for the Seminar-Haushalt on Addison, Ill:

From H. Mesenbrink, 2 p. rye, 2 p. oats, 2 p. grain. C. Oldenburg, Labott, Hochsprung, W. Wiegrewa, C. Zars, E. Pflug Jr, L. Thies, H. Meyer, S. Gronemeier, Scheiver, Aug. Krack, L. Heinemann, W. Stünkel & F. Stünkel 1s. each. Kart. Ch. Beutjer, Aug. Heimberg and H. Backhaus each 1 p. oats. M. Müller, H. Rabe, Ed. Hachmeister, Aug. Kruse, W. Marquardt, Ed. Schaper, Wwe. Rosenwinkel, F. Rathke, Krüger, H. Bergmann, H. Küker, W. Bunge, W. Ahrens, D. Bicknese and H. Helfers ie 2 p. cart. L. Plagge 6 p. cart. H. Matthervs Jr, W. Rosenwinkel and L. Fiene Sr 4 p. cart each. A. Matthews 1 p. apples, 2 p. oats, 2 p. corn. H. Hachmeister, E. Pflug, Sr, A. Fiene & H. Heidorn, Jr. each 2 p. cart, 2 p. grain. C. Karnstedt and E. Rosen 3 p. corn. each. C. Blecke 2 p. cucumbers, 2 p. oats, 1 p. grain. W. Albers & H. C. Tonne each 1 p. cart, 1 p. oats, 1 p. grain. W. Kruse, Geils, L. Pfaff & H. Hacke 2 p. oats each. L. Fiene, Haberkamp, A. Brockmann, F. Rosenwinkel each 1 p. cart, 1 p. grain. H. Kruse, C. Westermann, H. Fiene, and A. Wolkenhauer each 1 p. cart, 1 p. oats. C. Biermann u. Ch. Heidemann each 3 p. cart. F. Rittmüller 4 p. cart. 3 p. grain. 3 p. oats. W. Leseberg -1.00. W. Heuer, H. Heidorn sen. and F. Küker each 2 p. cart, 2 p. oats, 2 p. grain. H. Rittmüller & F. Mesenbrink 3 p. cart. each, 2 p. grain. H. Heuer p. cart. 2 p. oats, 2 p. grain. H. Oldenburg, H. Rosenwinkel, Ch. Heidmann a. F. Rabe each 2 p. corn. L. Leseberg 2 p. cart, 1 p. turnips. Wwe. Schaper 1 p. cart, 2 p. oats. H. Küker, E. Buchholz, Cd. Fiene, C. Heidmann 2 p. cart. each, 1 p. oats, tz. Gehrke 3 p. cart, 1 p. oats, 1 p. corn. W. Tiemann, L. D. Fiene, W. Fiene & H. Lührs 2 p. cart. each, 1 p. grain. E. Leseberg, Wwe. Stünkel, H. Fiene a. L. Kruse each 1 p. cart., 2 p. grain. Beyer 1 p. corn. Ed. Rosenwinkel and F. Fiene each 2 p. oats, 2 p. grain. F. Brockmann 3 p. oats. Of the comm. of U. Roeders at Arlington Heights 46 p. Cart, 3 p. oats, 1 p. red beets. - God bless!
Addison, February 28, 1899.

Paul Stahmer, property manager.

Received for the Waifenhaus at Fremont, Nebr,

from January 1 to March 1, 1899: P. L. A. Müller from Mrs. N. N. -5.00. Aug. Heavy for Clear's children 20.00. P. Winter, Leigh, Coll. s. Gem. note, 4.60. v. E. Russburg 2.00. H. Storck, Coll. of Gem. at Arlington, Nebr. note, 15.00. Frank Schützer das. note. 3.00. orphanage rifle 1.50. I". Becker at Seward v. N. N., note. 50.00. P. Leuthäuser, Coll. s. Gem. 6.00. x. Bergt, Coll. s. Gem. note, 18.25. Gustav Schneider to household, 2.00. U. Küster, Tilden, Madison Co. note, Coll. s. Gem. note, 5.70. at Buffalo Creek, Coll. s. Gem. note, 4.75. Mr. & Mrs. Lulow, Buffalo Co. note, Nebr, 1.00. P. Wachsmuth, Christmas Eve surplus, 3.20. P. Gänßle, Corning, Mo., bellb., 9.64. H. F. Oelschläger, Kansas Distr. treasurer, 82.55. Mrs. Mathilde Wagner, Lyons, Nebr., 2.00, F. Ruhl das. 1.00. Fritz Volth, Arlington, Nebr., W. M. Dahlkötter das, C. Dunkel das., W. Scheer das. 2.00 each. Peter Hilgenkamp 2.00. teacher C. Wendt, Jda Grove, Iowa, v. Schulk. 6.25. teacher I. Sagehorn, Hampton, Nebr. 6.05. Fritz Schmitt, Mercur, Utah, 10.00. Friedr. Krapp, Plainview, Nebr, 2.00. I. H. Abel, Fort Dodge, Iowa, 42.00. John Kruger, Jda Grove, Iowa, 5.00. Bergt L. Panning, Alton', Nebr. 3.00. Georg Thies the. 2.00. M. J. Beisel & wife, Canaftota, S. Dak. 5.00. P. Ernst Flach at Scribner v. Frauenver. 16.00. Dietr. Wessel at Hooper, Nebr., 1.00. Aug. Schwer, Pueblo, Colo. for Clare's children 20.00. W. F. Schäffer, Hillsboro, Kans. v. Women's Ver. 6 65. P. Hofius, Pierce, v. St. Johannes-Gem. 42.25. children of widow Anna Peters .50. Wm. Miller for Emilie Klusendorf 28.00. Nie. Thede, Fremont, for his children 20.00. P. Hilpert, Dixon Co. of Nebr. 1.50. U. Mießler of Bruno Siemroth, Columbus, 10.00. Mrs. Mary Kuehn of the Women's Assoc. of Emanuel's Comm. 6.60.
Fremont, Nebr. March 3, 1899.

W. A. A. Hamann, Kassirer.

Received from P. Daib, Merrill, with hearty thanks for my Indian Mission -2.00.
Shawano, Wis. March 10, 1899, Theo. Nickel.

Received for the orphanage in Wittenberg, Wis:

By Pres. J. Strafen, Milwaukee, Wis. 21 pr. pants, From St. Thomas, Minn. 1 package of stuff. P. W. Matthes, Milwaukee, Wis. 18 pr. pants, 17 blouses, 1 kapfshawl, 1 p. under stuff. G. Bender, alfalfa, Iowa, 1 box of miscellaneous. Items. H. F. Mueller, Racine, Wis. 1 box of children's clothing of various kinds. Art. By P. Fr. Grimm, Antigo, Wis. 1 quilt from the school ch. P. T. H. Feiten, Sheboygan, Wis. from Bro. C. Voigt 8 Ms. flannel, Wilhelmine Deze 1 Pr. stockings, Bro. Schachtschneider 2 S. undergarments & 1 petticoat, Bro. Heineke 1 package tr. stuff. P. G. Traub, Hancock, Mich. 1 lot of tr. stuff from Mrs. Wieder, Bro. Großnick 6 Ads. Zeug, H. Abreist 2 Pr. trousers and 2 blouses, 1 S. undergarment, 2 Pr. stockings, 1 sweater, 1 cap, 1 Pr. gloves, G. Hörs 1 tr. dress, 1 shirtwaist, 1 Pr. stockings, 2 Pr. gloves, 3 caps, 5 pockets, 3 Ads. Zeug, W. Barth 1 Shirtwaist, 1 Pr. Ueberschuhe, 1 M. Hütze, 4 Pr. M. Troosen, Fr. K. Ruhl 2 Strang Wolle, 9 Ads. Zeug, Bro. Wagner 1 Pr. shoes & 1 Pr. stockings, A. Neit 2 Pr. shoes, Wwe. Schmidt 2 tr. jackets, Bro. W. Brohm 4 Pr. underpants each, Bro. A. Link 1 tr. waist, 9 Dds. Stuff, L. Zenner 3 shirtwaists, 1 white skirt and 1 hat, W. Brohm Sr. 2 dresses. 1 box of garments from Holy Trinity Church in Chicago, Ill Fr. P. S. Stock, Fort Wayne, Ind, 12 pr. wool. Stockings, 12 hand, 12 dry, 12 pocket, 4 pr. gloves, 3 skeins wool. By P. Naumann, Cecil, Wis. 17 p. Flour, 16 p. Bran, 1 p. post flour, iz p. peas, 6 p. oats. By P. F. H. Reichmann, Brown Deer, Wis. from Mrs. Achterberg, 3 pr. stockings, 2 pr. gloves, 12 handkerchiefs. Subsequent: In December, 1898, by Miss M. Dierkinz of Secor, Ill, from the Women's and Young Frver. that. 1 cr. of stuff, quilts, etc., also a small Christmas present for the orphan parents. - Best thanks.
Wittenberg, Wis. March 11, 1899, F. L. Karth.

Further: Through P. Ehlen, Groton, S. Dak. in March 1898: F. H. Kühnert 52 Pr. shoes, Math. Hucker 2 dresses, 2 aprons, Bro. Riemer IO Dds. Calico, H. Kruger 1 suit & cap, 10 blouses, 1 skirt, 2 aprons, 1 pillow and cover, Bro. P. Busch tr. dresses. O. List.

For the Deaf and Dumb Institution at North Detroit, Mich. from March 10, 1898, to March 4, 1899, the following were received as contributions, love gifts, and from the district treasurers: Wilhelm Liebig, Detroit, Mich. contributions from members, - 56.20, C. Plumhoff this. for verk. Confirm. songs. 60, James Phelan das. 5.00, Mr. & Mrs. F. List, West Bay City, Mich. 3.00, P. T. Seifert, St. Peter, Minn, by Mrs. N. N., 1.00, Heinr. Vogel, Sherrill, Iowa, 2.00, Mrs. Romeck, Detroit, Mich., 1.00, H. Ellbrecht, Euclid, O., 1.00, v. d. Jahresfest 255.24, Mrs. Sophie Puehns, Racine, Wis, 2.00, N. N. .50, G. Wilch, Cannonsburg, O., 1.00, H. Bartling, Addison, Ill, for pupil A. Handrock by P. Bertram at Crystal Lake, Ill, 5.26, F. Knorr, Detroit, Mich. rebate to fire insurance company, 5.00, C. D. Strudel the. same 5.00, H. Bartling, Addison, Ill, from Louise Schreiber, exeoutrix, a bequest of weil. Ferd. Schulz 5.00, churchyard fund d. Lutheran Trinity Parish, Detroit, Mich. donated interests, 16.00. P. C. C. E. Brandt, St. Charles, Mo, Collecte at Christmas celebration s. congeg. & school youth, 12.17. By the Kassirer, G. Wendt, Detroit, Mich. 401.04, C. A. Kämpe, Fort Wayne, Ind. 356.05, H. Bartling, Addison, Ill., 294.55, G. E. G. Kuechle, Milwaukee, Wis., 288.66, H. H. Meyer 46.64 & H. W. C. Waltke, St. Louis, Mo., 25.25 (-71.89), J. H. Abel, Fort Dodge, Iowa, 84.44, F. H. Harms, Bancroft, Nebr, 63.28, C. Spilman, Baltimore, Md., 55.26, H. F. Oelschläger, Leavenworth, Kans., 53.38, Th. H. Menk, St. Paul, Minn., 50.24, A. C. Reisig, New Orleans, La., 26.50, C. Ruppel, Elmira, Can., 1.00.

At the annual meeting held on March 9, the following Board of Directors was elected: P. W. Hagen, John Petz, H. A. Berns, Frank Olms, C. J. Daske, C. Manzelmann, W. Liebig, P. E. Dümling, P. D. H. Steffens. From this Directorium the following officers were elected: President: P. W. Hagen; Vice-President: P. D. H. Steffens; Secretary: Frank Olms; Treasurer: C. Manzelmann; Treasurer: C. J. Daske. The undersigned's successor as treasurer is C. Manzelmann, 741 LtzUevus Ave. to whom all monies are to be sent.

God bless the kind givers!
Detroit, Mich. March 11, 1899, P. A. Lörsch, cashier, 474 Rivarck 8t.

For poor students from southern Nebraska

the undersigned has received the following gifts since September 20, 1898: 1". J. Catenhusen a. d. Klingelb. sr. Gem. near Marysville -10.00. P. Theo. Hartmanns Gem. 4.45. W. F. Suhr, -Hochz. Volpke-Gnekow, 14.55. P. A. Ziebell, Reformation coll. sr. Gem., 4.81. P. G. F. Lübker, Coll. sr. Gem., 1.80. k. C. Seltz, silver coll. W. Piepers, 8.75. P. W. Cholcher, Coll. sr. Gem., 7.76. P. G. Jungs Gem., 7.50, Hochz. KrecklowBauer, 3.50. Kaff. F. Harms 14.25. P. H. F. Grupe 8.20, Theil d. Coll. a. d. Hochz. Bartels-Eilers. 1". H. P. Dahl, Coll. sr. Gem., 17.35. P. G. F. Lübker v. N. N. 2.00. P. H. Schabacker, Hochz. Thieme-Oltsen, 4.25. P. G. F. Lübker, Hochz. Strübing-Ellenburg, 3.06. - God's blessing to all dear givers!
Blue Hill, Nebr. March 1, 1899, C. Schubkegel.

By P. Tisza in Atkins, Iowa, Coll. on the Hochz. of Härther-Rinderknecht for H. Sieger, -11 55. By P. H. Sieving, Coll. of the Gem. in Aeanito, Ill, for Th. Sieving 3 06. By P. Ramelow, Coll. of sr. Gem. in Brazilton, Kans. for Juergensen 4 25. By Fr. Pound in Chicago v. Women's Ass. sr. Cong. 9.00 & Youth Conv. 7.00 for Bro. Kersten. Through ? Fr. Waak of his own congregation in Monticello, Minn. Gem. in Monticello, Minn. for Jos. Schulz 2.50. From the Gem. of Fr. F. Wambsganß in Indianapolis, Ind. 2 quilts, 12 pillowcases, 12 undergarments and 12 undershirts. R. Pieper.

Received through P. S. Keyl of the Free Church in Saxony:
 For negro mission H243 65
 For heathen mission 257.70
 For missionary Näther 13.41
 For missionary poppy- 12.05
 For English Mission 77
 For emigrant mission in New York 23
 For pigeonium men's mission 4.70
 For Mission in Cuba 68
 For mission to the Jews 38.90

K572.07
 E. F. W. Meier,
 Allgemeiner
 Kassirer...

With thanks received from property manager Forester tzo.00
 for our health insurance.
 Milwaukee, March 2, 1899. M. J. F. Albrecht.

The receipt of Mr. Kassirer Johann Stutzki had to be
 postponed due to lack of space.

New printed matter.

**Statistical Yearbook of the German Lutheran Synod of
 Missouri, Ohio, &c. St., for the Year 1898.** St. Louis, Mo.,
 Concordia Publishing House. 122 pp. Price: 25 cents.

In its last issue, the "Lutheran" already brought the most
 important figures from this "Yearbook" and announced its
 imminent publication. Now it is ready and is a welcome guest
 among the members of our Synod. The "Yearbook" of 1898 has
 the same contents as its predecessors. First are the annual
 reports of the thirteen district presides, then come the parochial
 reports of the pastors. Then follow the reports on our various
 missions, teaching institutions, charitable institutions, on our
 publishing house and its activities, the financial report of the
 Emperor of the General Synod, a compilation of all funds
 received for church purposes, and finally a list of the pastors
 who died in the past year. The "Yearbook" thus gives a clear
 overview of the present state of the Synod and of the work that
 the Lord has entrusted to it. May many of our dear Christians
 also acquire this "Yearbook" and read and examine it diligently
 and with understanding. They will find much that will move them
 to heartfelt thanksgiving to the faithful Lord, who in the past year
 has so abundantly placed His blessing of grace on the
 proclamation of His Word in our midst, but also many numbers
 that speak of our unfaithfulness and weakness, which should
 humble us and lead us to repentance, so that we do not spill the
 great blessing of God through our ingratitude. G. M.

The Order of the Knights of Pythias in the

Light of God's Word, by F. J. L. Published by the Evangelical
 Lutheran Pastoral Conference of New Orleans, La. 1899 Price:
 3 cents, by the dozen 30 cents, by the hundred H2.25.
 To be obtained from kov. R. Lu88, 1725 Lrato 8t., Aow
 Or1oan8, l^a.

This is again one of the tracts so necessary nowadays against
 the lodge system that is spreading more and more, especially
 against the so-called Knights of Pythias. From their own writing,
 "The Knights of Pythias Complete Manual and Textbook," it is
 conclusively proved that this lodge is a religious association, but
 not a Christian association, that the God whom it worships is an
 idol, that the prayers which it performs that the prayers which it
 performs are not in the name of Jesus; that people of all faiths,
 even heathens and unbelievers, can be "brethren" in it; that the
 oath which it demands is a godless oath; that it abolishes the
 whole of Christianity, and drives out pagan doctrines of
 blessedness by its own works. The conclusion drawn from this for
 all Christians who make God's Word the rule and guide of their
 faith and life is this: "Do not pull on the strange yoke with the
 unbelievers. Come out from among them and separate
 yourselves. Have not fellowship with the unfruitful works of
 darkness, but rather punish them." The Tract will be of good
 service to those who have to do with this Lodge. L. F.

Changed addresses:

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The "Lutheran" is published every fourteen weeks for the annual subscription fee of one
 dollar for out-of-town subscribers, who must pay the same in advance. Where the same is
 brought "in" by porters, the subscribers have to pay an extra 25 "cent" porter's wages.

To Germany the "Lutheran" is sent by mail, postage paid, for -1.25.

Letters containing "business", orders, cancellations, funds, etc., can be found at the
 address: Concordia kudusdinx Souss, dsLorso"

L bllaini 8t., 8t. Louis, mere, to be sent here.

Letters containing notices for the journal (articles, advertisements, receipts, changes of
 address, etc.) should be sent to the address: "Lutiöranor", Concordia 8cininarv, andirRrdaction.
 In order to be included in the following number of the "Blatte", all shorter advertisements must
 be in the hands of the editors "latest" on the Thursday before the Tuesday whose date the number
 will bear.

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 elüss mothers.



Herausgegeben von der Deutschen Evangelis

Redigirt von dem Lehrer=Col

Vol. 55

The 23rd Psalm.

The Lord is my shepherd! how I am so glad And
 happy and blessed in heart,
 Now he found me, from whom I once fled, My ILsus,
 who sought with pain Me poor, lost, forlorn sheep,
 Who in the wilderness, in sin's sleep, In Satan's thorny
 enclosures entangled and imprisoned lay.

The Lord is my shepherd! With divine blood he hath
 bought me for his own.
 Now am I his dear-acquired possession, Beloved and
 blest without equal:
 Satan, hell, and the world, and death, Which
 sunk me in fear and distress, Are now caught,
 bound, for ever for me overcome.

The LORD is my shepherd I Now I have no lack of all
 manner of good things.
 In darkness he gives me heavenly light, In poverty the
 most blessed possession.
 Whatever is necessary and useful to me in body
 and soul at this time, That he will give out of mighty
 hands in love and mercy.

The Lord is my shepherd! On the fresh green
 meadow, By the brook so cooling and refreshing,
 There he layeth up his lamb tenderly in the dew from
 the morning even unto the evening:
 With his word he feeds and waters my soul at all
 times, so that already here
 I taste heavenly peace, which his grace has given
 me.

The LORD is my shepherd, He leadeth me always in
 the right way and without fear,
 I follow him confidently, for I know that this is the way
 from faith to blessed vision.

When misfortune and the night of gloom fall upon
 me, And even the power of death threatens, I must
 not be dismayed: I am comforted by his rod and his
 staff...

The Lord is my shepherd, when I am weary, And
 weary with strife and battle.
 With devil and sin and what else on earth To bring
 me peace and salvation, So he invites me to his
 table as a guest, That body and soul he refreshes
 anew, And anoints my head with oil, That I may not
 lack strength.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
 Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo. the 4th of April, 1899.

Uo- 7.

The Lord is my shepherd! I am so fortunate! With faithful
 and merciful hands
 Does J. S. now keep his sheep in guard forever - I vie?
 shall I ever turn from him?
 I'd be lost without him.
 My J. S. leads me to the Father And gives out of
 grace and mercy The eternal life to me poor.

E. J. S.

Of the good works.

(Conclusion.)

But if we ask what it is that urges and impels the Christian to do good, that gives him no rest, that he must do good without ceasing, that makes him so eager, cheerful, and willing to serve his God wherever he can; if we ask whence it comes that nothing is so terrible to him as to provoke God to anger with his conduct, and nothing so delightful as to please God with his doings and burdens, the answer is not that he seeks reward: Seek reward. It is not for this reason that the Christian runs after God and offers him his works, because he expects payment for them. In the service of his God he is not a hireling who looks to pay. When he undertakes a work, he does not first calculate whether it is worth the effort and how much he can earn by it, or how many sins it can pay for. This is the ugly, pagan attitude in which the Roman church teaches to do good works. The papists pray rosaries, go to mass, confess, fast, do penance, go on pilgrimages, become priests, monks, nuns, - all in order to earn something from God, or to get something out of their debt to God. But the Christian does not do so. He knows, after all, that Christ, by his obedience to the point of death on the cross, has long since purchased for him forgiveness of sins, life, and blessedness. What more could he want to earn, since in faith and hope he has everything he could desire? Yes, he knows that if God were to calculate what he has earned by his deeds and burdens, the result would always be a deficit for him. Even with his best works he flees to Christ and seeks protection under God.

the wings of His 'perfect merit, as often as the thought comes to him what is due him as a reward for his works. Luther says: "Therefore we cannot boast of much merit and work, where they are regarded without grace and mercy." Desire for reward is not the power that sets the Christian's members in motion for good. His God he wants to serve with his works, not himself and his selfishness.

But as with God, so also with men the Christian seeks to gain nothing by his works. He performs his works with simplicity, without secret selfishness. He does not give, like tax collectors and sinners, like lodges and club members, in order to take again, Matth. 5, 46. He does not think: If I help you, you help me. If he gives, he helps; if he lends, he serves, he does it simply. Nor does he aim at glory and honor before men with his good works. He is not like a pupil who learns so diligently because he wants to be praised by his parents and preferred by his teacher. A man of the world is addicted to honor; he makes himself deserving of medals and public praise in the newspapers. He does heroic deeds so that history may tell of him and "the song of the good man" may be sung about him. But a Christian desires neither praise nor thanks for his good works, even from men. Therefore he does not cease to do good even when he is rewarded with ingratitude and enmity. He prefers to do good in secret. What the right does, he hides from the left. He does not want to serve himself, but his Savior. His love is not a disguised selfishness, and his service is not a hidden self-interest.

But what drives the Christian to do good without ceasing is not fear of the whip of the law. The law with its "thou shalt" and "thou shalt not" does not wrest obedience from him, does not squeeze out his works. The demands and threats, the commandments, prohibitions, and curses of the law are not the powers that drive him to good. What the Christian does, he does willingly, joyfully, gladly, and not out of fear of punishment, not out of compulsion and urge of the law. His way of doing

His obedience is childlike and not servile, Rom. 8, 15. He serves God not because he has to but because he wants to. In faith he knows that he is free from the demands, compulsions, threats and curses of Moses. He never meets the demands of the law with his own works, but always with the merit of Christ. To be sure, he knows that he is guilty of doing the works written in the law. But what drives him and why he feels obliged to do good works is not the law and the holiness and righteousness of God revealed in the law. To him Christ is the end of the law, Rom. 10:4. His works are not works of the law, but fruits of the Spirit. To be sure, to his old Adam, who will not participate in the service of God, the Christian holds up the curse and wrath of God upon sin. But what drives him, as to all good, is not the law with its obligation and threat, but the gratitude for the grace and mercy of God that became his in Christ, Rom. 12, 1.

Yes, it is gratitude that urges and drives the Christian, that gives him no rest day and night, that he must do good and serve his Savior without ceasing. The grace and mercy of God in Christ Jesus, bestowed on him by faith, draws him into the service of his God, exhorts him to works of righteousness, and lays upon him the gentle yoke, the light burden, and the dear cross of his Saviour. And this love urge and compulsion the Christian is not able to resist. It is always before his eyes what God has done for him, the prodigal sinner, and for him, the enemy of God. The longer it goes on, the greater and more wonderful and incomprehensible it becomes to him that he, who deserved nothing but hell and damnation, was so loved by God that he gave him his only begotten Son, who was given to him in death, so that he might believe in him and not be lost. Overwhelmed with gratitude for such love and mercy, the Christian cannot help asking with Paul, Apost. 9:6, "Lord, what wilt thou that I should do?" and exclaims with Zacchaeus, "Behold, Lord, the half of my goods I give to the poor, and if I have defrauded any, I restore it fourfold." The love and mercy of God that has befallen him burns on his head like fiery coals, so that he cannot help loving and praising his Saviour, and serving him without ceasing. And when the Christian even hears that his God and Father is so gracious and kind and friendly that he not only forgives his sins, accepts him as his child and is willing to put up with his weak service, but also does not let every work, even the weakest and least, go unrewarded, but wants to reward it with a glorious reward of grace here and in eternity, then his heart swells and leaps for joy. And as the blowing of the wind swells the sails and leads the ship through the waves, so this joy and thankfulness to his good God and Saviour drives him on to ever new zeal in good works. Just as evil thoughts, murder, adultery, fornication, theft, false witness, and blasphemy come from the unbelieving heart that is hostile to God, so all virtues flow from the believing, blessed heart that God gives to the Christian through his sweet gospel.

Thus the Christian is skillful, willing, and zealous for all good. To the works which the law shows him,

The gospel lures, tempts, and drives him. What pleases God he would gladly do, and what displeases him he would avoid. This is his heart, this is his will. Of course, the Christian does not and cannot conceal from himself that this service, which he would so gladly render, is still very poor on earth. The Christian well notices that he does not even recognize many a work that God desires of him; that, furthermore, his will often falls far short of what he has recognized as pleasing to God, and his recognition does not always mature into a serious resolution; and that his doing and accomplishing, again, like a lame man, only lags behind the good will and is not able to keep pace with it. With Paul he must lament, Rom. 7:19: "For the good that I will I do not, but the evil that I will not, that I do." His whole life remains a continual chasing after sanctification, which he never fully grasps here on earth, Phil. 3:12. Few are the fruits he bears; and the few are not without defects. His works are like fruit that is worm-eaten and not full-grown. They taste, soon more, soon less, of the old briar, and of the foul intentions which are apt to creep in among the pure motives. The flesh lusts against the Spirit, Gal. 5:17; sin makes the Christian slothful to do good, and defiles his best works, Heb. 12:1; the old Adam hangs like a log upon his leg, that he cannot run as he would. Yea, like a wild beast he leaps at the Christian's throat, to make him submissive to his lusts and desires. Thus the Christian must wrestle and fight even into the pit, so as not to be defeated and fall into sins against his conscience. For this reason he often feels as if he were always standing on the same spot, or even as if, instead of going forward, he were going backward. It makes him despondent that his good works are so few and even the few are so imperfect. It grieves him that he does not serve his Saviour as he ought to do and as he would like to do according to the new man. And for the lack of and the deficiencies in his good works he seeks forgiveness in the blood of Christ. And when he then hears that God wants to put up with his few and imperfect works for Christ's sake, and that according to God's will he is to show his faith, honor God, and serve Him in the constant struggle against his flesh and blood, then his infirmity does not become a reason for him to slacken in his struggle, but a renewed desire and willingness to continue to fight the good fight and to complete his course. His shortcomings and infirmities remind him of the abundant mercy of his God, and thus provoke and drive him to renewed zeal in the service of his Saviour. To a God and Lord who is so gracious and kind that he does not despise even the weakest works, but wants to reward them gloriously, who covers all shortcomings with the mantle of Christ's righteousness, who accepts the good will for the deed, to such a Lord - the Christian knows this - even a weak, clumsy servant can serve, even he can serve with pleasure and joy. With the Psalmist he rejoices, Ps. 119:32: "If thou comfort my heart, I will run the way of thy commandments."

And the Christian also knows where he gets the strength for such service and struggle. The defects and infirmities in his works remind him of this.

that he cannot do anything on his own. The strength for every good work does not flow from himself, but from God. Christ is the vine and the Christian the branch. And as the branch draws its life from the vine, so the Christian draws his strength from Christ. Without him he can do nothing, Joh. 15, 5. Good works are fruits of the Spirit, Eph. 5, 9. The Holy Spirit does them through the Christian. God makes him capable of doing good, puts the good thought into his heart, causes it to mature into a holy purpose, and develops it into the blossoming and fruit of accomplishment and success. God works both the willing and the accomplishing in Christians. As the soul of man sees through the eye of the body, hears through the ear, and is active through hand and foot, so God works good works through Christians. Through conversion God has made man a skillful and willing instrument of his will and work. In his good works the Christian is but an instrument, a willing instrument in the hand of his God, and an organ of the Holy Spirit. We are his workmanship, created in Christ Jesus for good works, for which God prepared us beforehand, that we should walk in them, Ephesians 2:10. God has converted each individual Christian to do through him, as his instrument, the works which he has determined from eternity to do through him. Only in so far, therefore, does the Christian do good, and can he do good, as he becomes a willing instrument in the hand of God and his Spirit. The better the Christian therefore recognizes his own powerlessness and the sole efficacy of God's Spirit for all good, the more he renounces all self-will and activity; the more willingly he surrenders himself to God's rule, the impulse of the Spirit, and the guidance of the Word; the more fruit he bears and victories he wins; the more complete he becomes and closer he comes to sanctification, without which no one will see the Lord; the blessed state in eternity, when he shall be a perfect instrument of the Holy Ghost, and a vessel filled with good works in honor of divine grace; when he shall serve God without end in everlasting righteousness, innocence, and blessedness, and so be resplendent in the paradise of God, as a tree planted by the divine streams of grace, and laden with leaves, and blossoms, and glorious fruits, to God's praise and delight. F. B.

Life and work of the blessed Pastor Konrad Ludwig Moll.

(Conclusion.)

Our Moll was also given special days of joy by the good Lord during his hard-working and struggling life. One such was his 25th anniversary in office. This coincided with the celebration of the 50th anniversary of our Concordia in Fort Wayne. On that occasion an address was given by his old friend and fellow clast member, Father A. Reinke, and the jubilarian was wished happiness and God's blessings by the numerous congregation present. It was such a day of joy when on the fifth Sunday after Trinity, just 25 years after his own ordination, he was allowed to ordain his son Wilhelm to the holy ministry. He preached the ordination sermon on the Gospel of the day with the theme: "On the importance of a legitimate profession for the holy preaching ministry. The rightful profession is important, 1. because of

2. because of the difficulty and responsibility of this holy office; 3. because of the tribulations that a preacher of Christ must suffer in the world for the sake of this office. It was also such a special day of joy when his congregation solemnly celebrated the jubilee of his 25 years of ministry in their midst by a solemn service with a sermon by Father Hügli on February 8, 1891. On this occasion Moll received abundant gifts from his congregation, from the various associations of the same, and from individuals.

Before Moll took up his first post, he became engaged to Miss Renata Fürbringer from Frankenmuth. The venerable father of the bride, Fr. O. Fürbringer, then President of the Northern District of our Synod, performed the marriage on November 9, 1864. This happy marriage was blessed by God with ten children, who in all remained with the parents. Moll was fond of hospitality in his home. He brought up his children strictly, but he also knew how to joke and play with them lovingly; in particular, no Christmas was allowed to pass without Christmas Eve being celebrated cheerfully and each child being delighted with festive gifts, even if things were very tight in the parish house.

According to his physical appearance, Moll was of medium stature and lean build. His health was not the best. Soon after he began his official duties in Detroit he was attacked by stomach pains, and this affliction grew worse from year to year, reaching its highest degree in the years 1883 to 1888; after that it occurred more gently, but never left him. Thus in a letter of May 5, 1896, he complains, "I am quite suffering." In the midst of his work, his heart was longingly directed toward the rest that is available to God's people, as can be seen from a letter of August 16, 1894: "Today is the first day of my 56th year. How quickly the time has passed! Like a dream. May the faithful Saviour grant me a blessed end, so the earthly time of life has been a blessed time in spite of all toil, sorrow, temptation, fear and hardship." In the summer of 1897 he was reasonably well, but with every effort he felt tired and weary. In addition to the old ailment, a new one, a liver ailment, was draining his vitality. He seems to have sensed that his goal in life was no longer far away. When his son answered a call from the congregation in Ottawa, Canada, in the summer of that year, Moll wrote to him: "I ask only one thing of you, that when you go to Ottawa, you first visit us for a few weeks, and then move from here to Ottawa. There are many things I would like to discuss with you. How long not, and whether we shall see each other again on earth when you are first in Ottawa, one does not know." The summer, with its much work and many a stirring of the mind, passed; tired and exhausted, Moll entered the autumn. On the evening of November 22, a community meeting was held. Moll went into it unwell and suffering. Those who were paying attention noticed that he was weak and tormented by pain. Because of his indisposition, the meeting had to be broken off before its time. Moll was accompanied home by one of his sons. When he arrived in his room, he heaved a deep, heavy sigh that sounded like a death sigh to his son's heart,

looked helplessly at his son and collapsed. Immediately he was put to bed. He was seized with the most intense pain. Jesus Christ, whom he had proclaimed to others and freely confessed, was also his comfort in this suffering, to whom he took refuge. While he was scarcely able to speak because of the great pain, the sigh escaped from his pressed heart once over again: "O Jesus, thou faithful Saviour, help me! Have mercy on me!" Medical help was sought, but it could only provide temporary relief. The severe attack repeated itself. When such an attack occurred again on the evening of November 23rd at 9 o'clock, and when appropriate remedies had been applied, the pain was relieved. There seemed to be a change for the better and the patient began to slumber. The family did not believe that it was a disease to death, as Moll had happily survived similar attacks before. When the patient had fallen asleep, the family retired to the next room to leave him undisturbed. After a few minutes the wife returned to the bedside, bent over her husband and noticed that he was no longer breathing. He had fallen asleep. A stroke had brought about a quick, gentle death. It was 15 minutes past 11 o'clock.

The news spread like wildfire in the parish: Our dear Father Moll has died. Tears flowed abundantly, and especially the older parishioners thought in grateful remembrance how many good things they had to thank the deceased, who had shepherded them for a lifetime as a faithful shepherd, sharing joys and sorrows with his parish. The congregation took over the care for the burial of their beloved pastor. On Saturday noon the dear corpse was laid out in the house of worship of the Immanuel congregation, where the teachers, the Young Men's Association and several members of the congregation took over the death watch. Until Sunday noon, not only the members of the Immanuel congregation, but also many from the other eleven synodal congregations of Detroit and other out-of-towners passed by the coffin to take a last look at the deceased. On Sunday afternoon the solemn funeral took place. From near and far relatives, friends and acquaintances, among them many conference and office brothers, had rushed here. In the house of mourning the oldest college of the deceased, who had also officiated at his inauguration, held the funeral,

P. J. A. Hügli, gave a comforting address to the family. In the church, the District Praeses, Fr. Spiegel, preached an edifying sermon on the scriptural passage Ps. 31:6, in which he spoke of how only those who can be sure of their salvation through Christ can be joyful and confident even in the face of sudden deaths. The church could not hold the funeral gathering by far; thousands stood in front of it when the body was carried out to be brought to the graveyard of the Trinity congregation, accompanied by a long funeral procession. Father Treffelt had conducted the liturgical service in the church, and Father G. Bernthal officiated at the grave. A teachers' octet sang in four voices the hymn: "Wenn ich in Todesnöthen bin." (When I am in agony). While the song: "Now let us bury the body" was sung, the earthly shell of our dear Father Moll was lowered into its final resting place. One of the donations of flowers represented an open book with the words: "Through the Cross, we are buried.

to the crown." It is the assurance of the Spirit of God, "If we endure, we shall reign with." The one who fell asleep knew Jesus as his Lord and confessed Him in faith, followed Him as His servant in the cross and suffering, and through suffering to glory.

His sorrow, his affliction, and his misery have come to an end; He has borne Christ's yoke, He has died and is still alive.

- J. S.

Our emigrant mission to Baltimore in 1898.

In 1898, immigration through Baltimore was greater than in the previous year. A little over 4000 more Passengers arrived than in 1897. This is almost entirely due to the increased immigration of Russians and Austrians. The immigration from these two nationalities has almost doubled in comparison with the previous year. One passenger arrived from Australia, a native of Baltimore, Father Caspar Dorsch of Adelaide, who was here on account of his health and to visit his aged parents once more.

Germans arrived 50 less than in 1897. How very different it is now with the landing of passengers from what it was before, when most of the passengers were Germans! In the past, one large crate after another was brought out of the ship's hold; now hundreds of puff-puffs arrive with all their belongings tied up in a handkerchief. These are mostly Hungarians and Poles who are travelling to the areas where coal is dug. Last year a number of Hungarian families also arrived, traveling to North and South Dakota to buy government land. The same emigrated because they were so much pressed by duties in their country. Immediately in the spring six to eight large families came on a ship, who told us that if it pleased them, a number of their countrymen would follow. And so it was. Almost on every ship Hungarian families arrived and traveled to Dakota. Unfortunately, however, they were almost exclusively Catholics.

I did what I could to help the German immigrants and, where I could, to draw their attention to our Lutheran Church in the new fatherland. I diligently distributed our writings. I also distributed writings among the sailors, which were accepted with thanks by some. We will also have a booklet printed in the Polish and Slovakian languages, which we can distribute among the passengers of these tongues, for there are Lutherans among the Poles and Slovaks as well. Representatives of other church communities also distribute tracts among these people. Even among the Jews they distribute tracts printed in Hebrew.

There was no lack of all kinds of experiences either. I had a very sad experience with an old Passagian for whom the children had bought a free ticket from Bremen to Hutchinson, Minn. from me. The father got through happily from Saranzig, Pommern, to Baltimore. Here in Baltimore I got him everything. He was as awkward as a child. I knew he must have money with him, and when I asked him about it, he said he had none. A young man who was with him in the

Pilgerhaus in Bremen lodirt Halle, tell me the old man still had the money in Bremen. Finally we found the money in a corner of a fine pocket. I had the money changed and carefully put it back into his pocket. He had little luggage, because a sack he had taken from home had not arrived on the same ship. I bought him some food for the journey. Then it was time to board the ship and travel on to Hutchinson. I took the old father by the arm and led him into the middle of a carriage and told him to be very careful on the railway. Since the young man who had lodged with him at the Pilgrims' House was also going to Chicago, I asked him to take care of the old man. I also told the interpreter, Mr. Asmus Jürgensen, who accompanies the passengers all the way to Chicago, about the old, clumsy man, so that he would also take care of him. All went well until the next evening. When the train had left Wellsboro, Ind., Mr. Jürgensen went through the car in which old Father Heller had been sitting - for he had seen the old man sitting down several times - but did not find him. Immediately Herr Jürgensen asked where the old man had gone. No one could give any information. Only a Paffagier said he had seen something fly past his window. The train was stopped and men were sent back to search. Soon the old man was found lying unconscious in the ditch, having fallen from the train and injured his head. The injured man was taken to the nearest town, where he received the best care. But the next evening he died without having regained his senses. As the expense was too great to bring the body to Hutchinson, he was buried in Wellsville with the consent of the children. The children later wrote me an exceedingly sorrowful letter, still thanking me for all that had been done for their old father. He did not reach his destination on earth, may he have reached his heavenly destination!

Some passengers are also right to be cautious, as a note I found in the waiting room proved. The note read: 'In the event that something should happen to me on my journey, I request that my suitcase be sent to Mr ... (a relative of mine) in Oden, Kans.', with his name signed.

I was also able to provide work for several immigrants.

If we look at the business side of our emigrant mission, we have come back quite significantly in the last year. We sold very few cards and the collections for emigrant missions were also low.

In 1898, 12,858 passengers landed at Baltimore, as against 8538 in 1897. 4483 of these were Russians, 2600 Austrians, 2240 Germans, 2236 Hungarians, etc. To me were referred 200 passengers. My money turnover was \$1562.00. To the poor \$25.00 was spent. Among those who landed here, I distributed 1000 calendars, 1200 tracts, a number of "Lutherans", "Missionary Doves", "City Missionaries", etc. I also sent out a number of "Missionaries".

Also in the last year, thanks to the goodness of God, my work does not seem to have been in vain. This is proven by the letters of thanks that I have received.

Other church fellowships seem to be just now beginning to tackle the emigrant mission. We must not let go of the reins we have been using for this work for so long. Therefore, at the end of this report, we must also ask our fellow believers to support us in this work by collecting for the emigrant mission and also by sending us orders for ships.

We ask our dear Lord to bless our work. May our emigrant mission continue to be commanded to Him. H. Stürken,

19278t , Laltiworo, Nä.

Annual Report on the Institution for the Deaf and Dumb in North Detroit, Michigan.

I must begin our annual report today with an event of great importance for our association. In the past year we have come to the decision, and have also been encouraged from outside, to call into being, where possible, an association that should consist of communities, instead of our association, which consists of individual persons. This association would then take over the institution and ensure its continued existence. We thought that an association of congregations would provide a much better basis for the institution than an association of individuals. In an association of persons, members come and go, some die, others move away, but the congregations remain and are thus much better caretakers of the institution; also, a whole congregation can do much more than a single person. In addition, if a number of congregations take over the institution, many other congregations will certainly be much more interested in it. Such an association has now come into being. With praiseworthy zeal, 19 communities have signed up for it, have then met, and have already adopted a constitution and elected their officials. Admittedly, an obstacle has now arisen, which, however, can perhaps soon be removed. It concerns the state incorporation of the new association. There is at present no law here in Michigan according to which such an association can be incorporated by municipalities, and we must therefore wait with the incorporation until the Legislature meets again, where we shall then, God willing, obtain such a law from the Legislature. A committee has therefore been appointed in the new association to draw up a more precise constitution and to prepare the incorporation. The delegates of the individual communities have also been asked to join the old association for the time being, since they can already consult and decide on the institution.

This does not mean, of course, that we, the old association, want to forget this institution of ours later on and no longer care about it at all. We never want to forget this adopted daughter of ours, whom we have raised so well and for whom we have worked and labored until now, but will continue to carry her with a praying heart in the future and be concerned for her well-being in earthly matters as much as we can. Nor does this mean that we are despondent about God's gracious help and support. God, according to his great goodness, has still provided us with what we need, and we have no doubt that he will



will continue to provide for the institution and will continue to make many hearts willing to help. Finally, this change does not mean that the institution no longer needs the support of other congregations in the Synodal Conference. Oh no, the institution must continue to be strongly supported by the dear Christians, otherwise it cannot exist; for the expenses that we have are and remain not small. A number of children are also quite poor and can contribute little or nothing to their upkeep. We would therefore ask the dear Christians of our congregations to continue to remember our institution with love and to support it with their prayers and also with earthly means.

There are now 43 deaf-mute children in the institution. Of these, two have already been confirmed. One, a girl, has become an orphan through the death of her mother. She went out to look for work not long ago -she lived in Hancock, Michigan-, got caught in a snowstorm, lost her way and perished miserably in the storm. Her daughter, Bessie Stevens, who is deaf and dumb-her parents were English-is now still at the asylum and has a home there for the time being, and she is to remain there until she finds a puffing place elsewhere. She is about 17 years old and could take a job in the housekeeping of a Christian family.

At the beginning of last year a fire strangely broke out on the roof of the institution. It was soon discovered, however, and happily extinguished. - Another accident occurred to a boy who was about to cross the railroad track at North Detroit. Carelessly and almost incomprehensibly, he stepped on the track to cross it just as a train was roaring up. He was thrown about 25 feet into a ditch. Here he was picked up and carried into the station house; he had sustained some serious injuries. He was then taken to a hospital in the city. Praise God! he is quite well again, and continues to learn at the asylum.

Influenza has also made its appearance in our institution, as it has almost everywhere in the surrounding area, and there have been some quite alarming cases; but, thank God, everything is now back to normal. Otherwise, the good Lord has protected and preserved us from all evil and given us plenty of daily bread.

All enrollments of new pupils are still made with Director H. Uhlig, North Detroit, Mich. Such children who are able to do so will pay \$10 per month for tuition, board, lodging, etc. The poor pay according to their means, and the very poor are admitted free of charge.

God continue to bless our institution!

On behalf of the Deaf and Dumb Benefit Society of
Detroit, Mich,
Detroit, March 9, 1899. J. A. Hügli.

Postscript. At the annual meeting on March 9, the old association still passed the following resolutions:

Resolved, That we express our regret to the congregations who have joined the new association that they cannot yet be incorporated as an association.

Resolved, That it is our heartfelt desire that as many individual members as possible from these congregations join the old association.

To the ecclesiastical chronicle.

America.

A letter of thanks from the realm of the Inner Mission. "To the Honorable Mission Commission of the Minnesota and Dakota Districts of the Evangelical Lutheran Synod of Missouri, Ohio and Other States.

"Dear fathers and brothers in the Lord!

"With a brief review of our church history we begin our letter. You will be aware that here with us in 1889 the beginning of the establishment of a church was suggested by the Mission Commission. But as it is generally difficult here in the West, so also our beginning was connected with many hardships. It seemed as if the little spark was to be extinguished again and again until we finally received further support in 1890 through Father Eggers. Nevertheless, our times were not pleasant then; we held our meetings in the 'court-house' for the longest time. O, how many sighs we sent up to the throne of the Almighty at that time! And God heard us. He fanned the weak little spark into a stronger flame, so that in 1892 we were able to move forward to the founding of our present Trinity congregation. Two years later we made it so far that we built ourselves a little church, which we completed in 1897 with an apartment for our present beloved Father Zimmermann. Our present congregation now numbers only 20 members; but we trust in the Lord. He is our strength, and He will continue to help us. Since we have come so far through God's help, our congregation has decided to stand on its own feet and no longer rely on the support of the Mission Commission. But that we have come so far that we no longer have to claim support, we owe this, apart from God, solely to a noble mission and all other benevolent Christians. Remembering all this, we will always include you in our prayers; and for these efforts and supports, which we have enjoyed throughout these years, we, the undersigned community leaders, express our heartfelt thanks in the name of our community. May the Giver of all good bless you for this! We would also like to ask you to include us in your prayers, so that we may succeed, as only a young rice today, in developing into a strong tree, so that we may soon be able to join the Missouri Synod. May the Lord God help us to do so!

Resolved at Great Falls, Montana, the 28th day of December, 1898.

The municipal board: Fr. Leistiko.
Johann Henschel. Geo.
Schmidt."

In sending the above letter for publication by decision of the Commission, the undersigned takes the liberty of adding a few remarks, namely: 1. The congregations belonging to the Missouri Synod are not all strong trees, but for the most part young saplings; and the Synod rejoices not only in the rapid, but also and even more in the healthy development of the saplings. May the dear congregation therefore confidently come forward to receive them, as soon as they can do so with true unanimity and joy. 2) The expressed thanks are due to all those who take pleasure and joy in the work of the mission, that is, in the spreading of the word and kingdom of God, and who therefore also sacrifice the gifts of their love for it with a willing heart, according to the ability that God offers. Their addresses are the right ones, and therefore thanks are hereby given to them. The commission celebrates a feast of joy when it learns that a congregation stands on its own feet and no longer needs support.

may. Our joy about this, however, does not come from the fact that it would be so annoying for us to have to help poor, small congregations, but rather from the fact that we do this so gladly, and because, if we have to do it for so long in some places, we are thereby prevented, due to a lack of funds, from providing the often much-needed help to other Lutheran Christian clusters or congregations in ever wider circles. In the past year, we had no less than 65 missionary preachers in this synodal district alone, partly to support, partly to maintain entirely, namely from the missionary treasury. How immense is our territory, and how much remains to be done before the night comes, when no one can work! Therefore, if here and there a congregation or even a group of congregations (a mission parish) can decide to provide for the preservation of the sacred preaching ministry itself, not only in this, but also in other districts of our synod, the money thus saved shall certainly not be left in the missionary coffers, but shall be used so that more and more stray and scattered sheep, who are our fellow redeemed, even in the remotest regions, can be made happy with the sincere preaching of the beatifying Gospel and be gathered to the flock of Christ. May the great Shepherd bless and strengthen us, who laid down his life for the sheep and who promised to turn his hand to the little ones. Zech. 13, 7.

Fr. Sievers.

A few incidents from the circle of the Lutheran calling General Synod show what is possible there and may go unpunished. In Washington the other day, on a Sunday evening, the Salvation Army held one of its noisy meetings in the church of the well-known Dr. Butler. The church, as Butler himself reports in the "Lutheran Observer," was packed. Hundreds could not even find a place to stand. The meeting lasted two hours, during which the commander of the Salvation Army, Booth, and his wife made speeches, speeches in which, of course, the unscriptural, un-Lutheran doctrine of the Salvation Army was proclaimed, according to which man comes to repentance and faith by his own work and deeds, not by God's power and action in the means of grace, and wants to be saved in self-chosen holiness. - In Sedalia, Mo., the "Trinity Church," belonging to the General Synod, gave a regular theatrical performance in an opera house on "The Life and Times of Martin Luther." Luther was portrayed by Usv. M. Putman, pastor of the Unitarian "Christian Church," another actor being the Baptist preacher Buchanan. In the report before us it is emphasized that the representation of the Diet of Worms was especially successful and one of the most beautiful scenes that had been performed on the stage of the opera house for a long time. The military required for this scene was provided by - lodges, namely the uniformed Knights of Pythias, the Knights of the Maccabees, and the I. O. O. F. (Independent Order of Foresters). During the performance a choir, the male members of which were supposed by their dress to represent the German Empire, and the female members the United States, sang a "Glory be to God," and the whole performance was closed by the whole motley company singing "Ein feste Burg ist unser Gott." Lutherans, false believers, unbelievers, lodge brothers, acting together in a theatrical performance, - that is truly a desecration of the Lutheran, the Christian name. - But the most horrible thing is how for some months now the Lutheran doctrine of infant faith has been denied and blasphemed in the General Synod. In the "Lutheran Quarterly," intended for theologians, Dr. Valentine, of the General Synod's theological seminary, combats this doctrine, founded in Scripture, on every conceivable ground; and in the "Lutheran Evangelist," which goes among the people, the doctrine that even the little children already believe

The Church has been quick to dismiss as "myth" and "nonsense" all those who can use the word "myth". However, men in the General Synod have raised their voices against these unbelieving attacks. But whether it will come to the point that doctrinal discipline will one day be properly practiced or a separation from those who have only the name of Lutheranism will be carried out, seems doubtful after earlier experiences. L. F.

Old Catholic Archbishop Vilatte of Wisconsin has had a **checkered career**. Originally he was a member of the Roman Catholic Church. Then he joined the Episcopalians. Hereupon he called himself an Old Catholic, became the head of the American Old Catholics in Wisconsin, and received episcopal ordination from the Jacobites in Ceylon. The European Old Catholics soon did not want to know anything more about him, and he also had a dull experience with the local Polish Catholics who had fallen away from Rome the previous year. A few months ago he was in England and in Wales he gave the required ordination to an abbot of a monastery belonging to the English state church. In February, finally, he visited Rome and there again completely - submitted to the pope and recognized and confessed his entire ecclesiastical activity as sacrilege. Presumably, then, the little party of Old Catholics will also disappear from the great ranks of American church parties. L. F.

There is hardly a church community that is more eager to bring its writings to the people than the Adventist sect, which is divided into different parties. Everywhere their messengers go through the country, selling and giving away books, tracts, magazines, etc., often also to members of our congregations. Only the other day we again found the ravings of the Seventh-Day Adventist prophetess, Ellen White, in Lutheran hands. At the same time we read that the Adventists at Oakland, Cal. are about to print and distribute among dissenters a million copies of their 16-page weekly. A twofold remark should not be superfluous: first, a warning against such books and periodicals as are often distributed by the mail, in which the poison of false doctrine is often very finely sugared, and by which some Christians may be easily seduced; and, secondly, an encouragement that we, who are entrusted with the truth, may be ever more zealous for the propagation of it by the circulation of our books, periodicals, and tracts. L. F.

"Christian Science." With the present ever-widening spread of the hopeless delusion of so-called "Christian Science," some ecclesiastical papers weekly list the cases in which this "Christian Science" proves to be a clumsy swindle even before the dumbest eyes. Thus the "Independent" of last week again names two victims of this delusion that there is no disease and that physicians and remedies are unnecessary. In Colorado Springs, Colo. Mrs. F. C. Ellis was thrown to the ground and severely wounded by running horses. Two physicians attended to her, but before they had completed their examination they were dismissed by the woman's husband, who is a respected adherent of Christian Science. The husband, as a faithful disciple of this rapture, declared that his wife had not suffered the slightest harm. A few hours afterward she was dead. At Chelsea, Mass. a physician had a Mrs. C. C. Rivers, touched by the blow, under treatment, and had expressed the most determined hope of her recovery. He, too, was discharged, and so-called "healers" of the said sect were employed in his stead. After a few days the woman died. And yet even Lutherans from our circles are inclined to this infatuation, in which - and this is the worst - God's name and word are most shamefully abused. L. F.

From the God's Acre.

My readers, too, I hope, go at times, especially during Easter, as gladly as I do to the cemetery and hold a quiet conversation with those who have already gone to their rest. There they all lie, their faces turned toward the east, toward the "exit from on high," and wait for the day when they, who otherwise hear no voice in their dark chamber, will hear the voice of the risen Prince of Life, who once called: "Lazare, come out!" This voice, which, of course, when it is heard, will resound through the whole world, I think I can already hear most loudly and clearly at this time in the place where the last enemy, death, seems to have knocked out the seat of his glory. Then I rejoice in the souls of those who sleep here that this enemy has been deprived of his power.

So I sometimes went out to the graveyard in front of my home and looked at the graves. There are not many of them with large gravestones; in addition to the citizens of the suburbs, the residents of the three hospitals and infirmaries rest there, poor, lowly people who were of no importance in life and who were soon forgotten in death. How much bodily misery, how much earthly suffering and earthly misery lies buried under these hills! But those who rest here may perhaps, in the resurrection, stand up to you, who today think yourself so great, so wise, so wise and learned, and say: "I have been nothing, not great, not learned, not wise; the world has known nothing of me, yea, not even the city where I was born and died; I have been sick and wretched, incapable of labor, and humanly a burden to myself and others; I have loved only the Lord Jesus, have longed to be at home with him, and have died trusting in his merit." Then I wish to be small, lowly, and nameless like them, to have an unknown grave like them, and to have loved the Lord Jesus unto death like them. But if a stone were to be set for me, I would have nothing written on it but what a faithful, devout Christian once wished to have set on his tombstone, namely, the words, "I have believed a forgiveness of sins, a resurrection of the flesh, and an everlasting life. Amen."

The man who wrote this was a well-known, learned theologian and professor. When he died and was buried, his friends set him a simple funeral stone; on it is his name, and as an inscription: "I have believed a forgiveness of sins, a resurrection of the flesh, and an everlasting life." Yes, these are the proper Christian epitaphs, which contain a confession of Christ, the Savior of the world, and bear witness to the world-conquering power of the Christian faith.

Death notice.

On March 20, died in joyful faith in his Saviour, Bro. erner. R. F. Kun schick at the age of 40 years, 11 months and 13 days, and was buried March 22 in the church cemetery at Brownstown, Ind. F. Meyr.

Amtsernfüftvrrrrgerr.

On behalf of the Venerable Praeses G. Wegener, Fr. Lätare P. Joh. Bünger in his parish at Swiss Alp, Tex. introduced by R. Oertel. Address: Rev. ^od. Lusen^kr, Palette Oo., lex.

On Sunday. Lätare Fr. Theo. S. Keyl, by order of Hon. Praeses Brand, was introduced in the midst of Trinity parish at Erie, Pa. by F. Dubpernell. Address: Rsv. Tdeo. 8, 326 lltü 8t., Lrle, ka.

Church consecration.

On Sunday. Lätare the first German Lutheran congregation of Dawson Co, Nebr. consecrated their little church (18X24 feet) to the service of the Lord. Preaching were PP. Wilh. Wambsganß and K. Iahn. Arno Thieme.

Conferenz - Ads.

The Baltimore Districtconference gathers April 11-13 in the community of I. T. Stiemkes.

W. Schaller, Secr.

The mixed pastoral conference of Sheboygan and Manitowoc Co, Wis. will meet, D. v., April 11-13, at the home of Bro. Pröhl, Plymouth, Wis. Labors: Doctrine of the person of Christ (Fellen). Epistle of St. James (Sprengling). The confessional address will be delivered by Fr. Sieker or Fr. Müller. The sermon Fr. Kaiser or Fr. Schütz. - Registration requested.

L. G. Dorpat, Secr.

Park Region Specialconference meets April 11-13 at the congregation of Fr. Agathers in Sauk Rapids, Minn. Papers on unnecessary change of preachers (Mueller) and on unevangelical practice (Groh). Preacher: Bartz - Ahrens; confessional speaker: Reuter-Neeb. - Timely registration with the local pastor desired. Those who arrive in St. Cloud and wish to be received at the depot are asked to inform him of this.

Karl Reuter.

The Special Conference of Southeast Nebraska meets, s. G. w., April 11-13, at the church of Bro. Luebker, Millerton, Nebr. Preacher: Bro. Baumgärtner (k. Kollmann, Prof. Lohr). Confessor: Fr. Grupe (kD. Hartmann, Huber). W. Mahler.

The mixed Chippewa Valley Conference will meet, s. G. w., April 17-18, at the church of ? M. Eickmann at Menomonie, Wis. Works: P. F. Bürger on the Ten Commandments; Substitute: I'. J. F. Gerike on baptism. Sermon study: P. P. Kleinhans; substitute: k. M. Eickmann. Catechesis: P. H. Schwarz; substitute: k. A. Habermann. Sermon reading: Fr. K. C. Bubeck; substitute: Fr. Theo. Lätsch. Preacher: Fr. K. C. Bubeck; substitute: Fr. O. Bräm. Confessor: I'.J. Heyner; substitute: P. F. Bürger. - Registration desired.

K. C. Bubeck, Secr.

The mixed pastoral conference of Milwaukee and vicinity will hold, s. G. w., its meetings this year on Tuesday and Wednesday after Misericordias Domini, at the parish of Father Matthes, 818 21st St., Milwaukee. The opening will not be in the afternoon, as usual, but in the forenoon at nine o'clock. Immediate registration is urgently requested. One should not forget to indicate whether only lunch or also night quarters are desired. Work: 1. The Work of the Holy Spirit. Ref: Father Seuel. 2nd substitute: The Doctrine of the Church. Ref: U. Bergmann. Preacher: Fr. Schlerf; substitute: Fr. Schilling. Confessional speaker: U. G. Schmidt; substitute: P. M. Sauer.

W. Henkel, Secr.

The Winnebago mixed conference will meet, w. G., from April 18 to 20, at Neenah, Wis. Papers: Exegesis on Gen. 2 - Hoyer (Thiele). Doctrine of Sin - Theobald. Why cannot we Lutherans join in the so-called Christian efforts of the sectarian churches of this country? - Rowold. Preacher: Bretscher (Theobald). Confessor: Schlei (Helmes).

I. Zuberbier.

The Uellow Bank Specialconference will meet, s. G. w., April 18-20, at P. H. Nitzschke's, Albee, S. Dak. Confession: Oetjen-Vetter. Sermon: Wolf-Albrecht. Catechesis: Albrecht-Beck. Continuation of the work: "Apparent Contradictions of the Holy Scriptures" by Fr. Bartling. Note: By special request this conference will be held a week earlier than decided. Early registration is desired. Aug. Fr. Hillger, Secr.

Synodal Ad.

The General Synod of Missouri, Ohio, and other States will meet in St. Louis, Mo. on Wednesday, April 26, this year, for its 24th Convention (re8p. S. Delegate Synod).

Aug. Rohrlack, secretary.

Cf. the detailed advertisement in the previous numbers.

All those who intend to attend the meetings of the Synod of Delegates are requested to report to the undersigned, whether they have full quarters or not.



only request lunch, whether they are delegates or guests. Those who have standing quarters are requested to indicate this as well. All registrations must be in my hands by 10 April at the latest in order to be considered.

H. F. Hölter,
3533 T'cxas Ave., 8t. Boui8, Llo.

Concerning the General Synod.

Since it seems very desirable under the present circumstances that those submissions to the General Synod which request money grants be examined as thoroughly as possible, weighed against each other in terms of their importance, and then measured according to the state of our finances, and since the honorable district presidents have already agreed to meet in St. Louis one day before the beginning of the Synod, I would hereby request them to make this effort with Mr. General Treasurer and with some businessmen chosen by the congregations (whom I will especially invite to do so). Louis, I would like to ask them to make this effort, together with the General Treasurer and some businessmen chosen by the congregations (whom I will specially invite), and therefore to come to the "Concorckia Publ8bmA Solls" on the day before the opening of the Synod, in the morning at 8 o'clock, where a meeting room and the relevant printed documents will be ready for them. This General Pre-Committee could then, after having agreed in general on all essentials, divide itself into Sub-Committees, which would give their opinion to the Synod on the individual proposals, so that, if at all possible, a part of these proposals could already be discussed in the afternoon of the second day of the meeting.

Delegate Synod.

The following railroad connections: Fathers, ventral, T'runk lüns, 8outb Lasiern ?a88en^er ^88ociaiiov8 and 8ouitr Yesterday Ua^enAer Bureau (^ex "8) have granted a discount of 1^ to all who travel to the Synod; but it is absolutely necessary to observe the following rules:

1. ask for a "certiücate" when you buy your ticket. If no "t'rough ticket" is available, have a "certiücate" given to you as often as you have to buy a ticket. 1'ick6t8 for outward travel must be purchased in the period from April 22 to 28, otherwise no discount.
2. on the very first day of the meeting, hand the undersigned his "certiücate" with IO Cts. to pay the two "3olut ^Zeuts".
3. Saturday, April 29, the "3oiut ^Zeut8" will be present to distribute the "certiücates", it is therefore necessary that everyone be present on that day to receive their "certiücate" in person.
4. if there are then 100 or more "certiücate8", then the return journey costs H of the full price; but "certlücate8" are not valid after 10 May.

For further information, contact (not forgetting staiup)F
C. Leeb,
5045 8. marsbüdck vkicago, III.

Synod of Delegates, St. Louis, Mo.,vi" Lix K'our L. L.

From Cleveland to St. Louis and back the fare is -15.00, or lime kare. The tickets are valid from April 24 to May 8, iocl. But in order that our parish deputies, rv8p. the parishes themselves may enjoy the benefit, it is absolutely necessary that our gentlemen pastors and teachers should not make use of their permit8 this time, but that all should order their "tickst" by April 15 at the latest from the undersigned, who will then send each out-of-towner his tickst by mail. I. H. Melcher,

383 ?ro8p6Ct 8t., Vlevdavck, Obio.
Railroad Agent of the Middle District.

Indication.

The Distribution Commission meets on the occasion of the Synod of Delegates.
Cleveland, O., March 16, 1899. J. H. Niemann.

Notice.

Series IV of interest-free shares of the Lutheran Church of the Holy Trinity at Atchison, Kans. has become payable by lot. Holders of shares of this series wish to send them to Julius Kaaz,
1024 Baramis 8t., ^tcbison, Lan8.

To the dear congregations of the Minnesota and Dakota Districts. *)

Dear brothers and sisters in the Lord!

On Sunday last our Concordia College at St. Paul was struck by a great misfortune, the main building of the institution being destroyed by fire. The fire most likely started because sparks from one of the chimneys were blown against the tower by the strong northwest wind. In spite of all efforts on the part of the fire brigade and the college residents, the building could not be saved, but nothing more was done than to confine the conflagration to its hearth.

The main building contained the steam heating system, the laundry and bathrooms, the basement rooms, the kitchen, the dining room, the assembly hall with the organ, the living rooms of most of the students, a large dormitory and the infirmaries. The entire building is burned out except for the basement rooms and the first floor. The students were only able to save a little of their property.

Yesterday, the supervisory authority met immediately and consulted with the teachers' college and expert men. After careful examination, it was first determined that the walls of the burned-out building remained intact and that it would be cheaper and more beneficial to rebuild it than to construct another building that is still available to us.

The following reasons speak for this: In the damaged building, as has already been stated, are the extremely expensive central steam heating system, the water supply, the cellar rooms and the large assembly hall with the necessary room for our organ. If these facilities, which are necessary for an institution, were to be installed in another building, it would be far more expensive than the cost of repairing the damaged building. In addition, it was believed that it would not be justifiable to leave the main building, as far as it is still preserved, to decay. The best thing would be if the building could be put under a roof again before the rainy season set in, and then, as soon as the necessary means were available, it could be extended again.

Since the General Synod, of which the institution is the property, will not meet for another two months, but something must be done immediately for the preservation of the building, we have taken the liberty of appealing to you, beloved brothers and sisters, in whose midst this institution is, for immediate help. We are confident that when you are informed of the affliction that has affected us all, you will be willing to help immediately for the sake of Christ. The time for supplication is indeed exceedingly favorable for us. We Christians are contemplating the bitter suffering and death of our Saviour in this holy, serious time of Passion. Our hearts are filled with the great love he has shown us, and we rejoice at every opportunity to show our gratitude to our dear Savior for his sour labor of love. Now that you have always been ready to contribute when you have heard of a fire loss, how much more will your hands be stretched out, since it is one of our prophetic schools, in which young boys are trained for the service of the gospel!

You will therefore not be angry with us if we ask you all, for the sake of Christ's mercy, to discuss our plight on the very next Sunday, if possible, and to lend a helping hand. Our district is large and rich. At present it counts about 10,000 voting members and about 34,000 communicating members. If the pastor, or a few suitable members of the congregation, were to take up a collection in the next few weeks from all the congregations in our district, and if each of us were to contribute a little, we would not only be able to build the roof from the donations received, but also to repair the entire building. Not only our dear Saviour, but also all the children of God in our entire, large Synod, would be pleased about such an active labour of love on the part of our District.

Well then, let us bow down to God's will in the knowledge of our sins in this difficult visitation, and then let us also look up as dear children to our dear heavenly Father. He is exceedingly rich and, having humbled us, can make us great again. The word of God, which is written in Isa. 54, applies to us now also: "I have left thee a little while; but with great mercy will I gather thee. I have set my face

*) The following appeal was already sent in for the previous issue of the "Lutheran" and was at the same time intended to supplement the report on the fire in our institution in St. Paul. The editors, however, thought they should send it to the general presidium before publication.
D. Red.

in the moment of wrath a little hid from thee; but with everlasting mercy will I have mercy upon thee, saith the LORD thy Redeemer."

With Christian brotherly greetings,

In the name and on behalf of the supervisory authority and the teaching staff,

F. Paw Paw.

Concordia College, St. Paul, Minn.

Tuesday - Morning, March 7, 1899.

Even without being asked, I take the liberty of warmly supporting the above appeal. I am sure that the dear congregations in all our districts, as well as bearing the suffering of our brethren, will compete with each other in brotherly love in their zeal to heal the damage quickly. H. C. Schwan.

Proceeds to the Treasury of the Illinois District:

Synodical Fund: Gemm. d.: Feddersen in Homewood -5.00 and Hieber at Mattison 6.31, by P. Wunder in Chicago from F. Kopljen 1.00. (S. -12.31.)
 Mission in 1>. Pound's congregation in Chicago: Dch. W. Balzer in Addison, nachtr. to Coll. d. Gem., .25.
 Polish Mission in Chicago: Fr. Pardieck, Chicago, by Louise Hedder 2.00.
 Field preacher's fund: P. Traub sen. in Aurora, Theil d. Collecte am Stiftungsfeste des Jüngl.- und Jungfrver., 2.42.
 Inner Mission: P. Hölterin Chicago from Gottlob Scholz 2.00, dch. W. Balzer in Addison from the missionary box of the congregation 5.00, P. Große in Oak Park from an old congregant 1.00, from N. N. in Addison .50, Coll. from P. Berthold's congregation in Danville 6.00, P. Traub Sr. in Aurora, part of the congregation at the foundation of the Jüngl. und Jungfrver., 5.00, P. Merkel in Dieterich from F. Mascher 1.00, P. Wunder in Chicago from F. Kopljen 1.00, ? Budach in Washington Heights by Mrs. N. N. 1.00, and by W. Kolb in Niles 10.00. (P. -32.50.)
 English Mission in Chicago: Fr. Theo. Kohn in Chicago from Wm. Behnke .75, P. Engelbrecht the. from Jüngl.Ver. 5.00 and from Jungfrver. 5.00, P. Große in Oak Park from an old Gemgl. 1.00. (S. -11.75.)
 Poor Negroes: P. Pardieck in Chicago from Paul Hedder's Piggy Bank 5.00.
 Negro Mission: Fr. Theo. Kohn in Chicago by August Weidemann 1.00, P. Heyne in Decatur by Th. Beck .75, dch. H. Schweer, coll. of P. Brauer's Gem. in Crete, 17.52, ?. Great in Oak Park from an old Gemgl. 1.00, P. Wagner in Decatur from Mrs. Paul Riedel .50 & Fr. N. N. 3.00, from N. N. in Addison .50, P. Traub Sr. in Aurora, Theil d. Coll. at the foundation feast of the Jüngl.- und Jungfrver., 5.00, Drögemüller in Palatine v. d. Confirm. 1.80, P. Burgdorf, Lincoln, thank offering for recovery of Mrs. S. Filter, 1.00, P. Brauer in Eagle Lake by the little Mart. Rotermund 1.00. (S. -33.07.)
 Jewish Mission: Fr. Schwandt's Gem. in New Berlin .80.
 Emigrant Mission: Fr. Pardieck in Chicago v. Louise Hedder 2.00.
 Pilgrim House in New York: Fr. Engelbrecht in Chicago from the Jungfrver. 5.00.
 Mission in Cuba and Portorico: Fr. Traub Sr. in Aurora, part of the Coll. at the foundation feast of the Young People's and Young Friars' Association, 3.00, of Mrs. W. Kolb in Niles 5.00. (S. -8.00.)
 Heathen Mission: Fr. Große in Oak Park by N. N. 1.00, ?. Pardieck in Chicago by Mrs. Meyne 5.00, Fr. Wagner in Decatur by Miss N. N. 3.00. (S. -9.00.)
 Support fund: teacher Albers, Eagle Lake, Coll. at W. Ollendorf's Hochz., 4.26, teacher Appell v. Chicago Teachers' Conf. 22.75, P. Große in Oak Park v. Conf. in Proviso and vicinity 9.10 & v. an old Gemgl. 2.00, P. A. I. Bünger v. Chicago Pastoral Conf. 22.25, l?. Rabe in Warsaw v. Frauenver. 10.25, Fr. Wagner in Decatur by k. Erdmann .50, by Fr. Schroeder in Hinckley from the Fox River Specialconf. 6.30, Fr. Drögemueller from the Arlington Heights Pastoralconf. 7.00, by Fr. Mueller in Eherster 2.00, Fr. Merkel in Dieterich 3.00 and Fr. Burgdorf in Lincoln 5.00, Fr. Wunder in Chicago from H. Schultz 4.25, dch. P. Link in Red Bud 2.25, and P. Merbitz's Gem. in Chicago 6.63. (P. -109.64.)
 Students in St. Louis: Fr. Hieber at Mattison for Brunn v. s. Filialgem. 4.02 u. by himself 6.00, Coll. by ?. Mary's Gem. in Danville for W. Schütz 8.70, P. Wagner in Chicago from the Young Frver. f. L. Millies 25.00, P. Hohenstein in Peoria for A. Dallmann by Jungfrver. 5.00 & H. Helling 1.00. (p.-49.72.)
 Laundromat in Springfield: Mrs. Elis. Hoffmann in Jacksonville from the Women's Ass. 5.00, P. Heyne in Decatur from the Women's Ass. 12.00. (S. -17.00.)
 Students in Springfield: ? Feddersen, Homewood, Coll. at Wille-Siebrandts Hochz., for C. G. Treskow 12.00, ?. Hölter in Chicago v. Frauenver. for Blödel 5.00, P. Hohenstein in Peoria f. Chr. Bräuning of F. F. Zeitz 2.00, Frank Meyer, Trautvetters girls & Emilie Rinvt each 1.00, Gerh. Meyer, Geo. Harms Jr, Mrs. J. Bruninger, F. M. Zeitz, I. Markgraf & F. G. Reinhardt each .50, Martha Richter, H. Kühn, Auguste Kröpel & J. F. Pröhmer each .25, N. N. 1.00 (10.00), ?. Werfelmann in Chicago from the Jüngl.- und Jungfrver. for Treskow 15.00, Prof. J. S. Simon from P. Striker in Proviso for Wiegmann 5.00, Prof. Streckfuß v. P. Hertwigs Gem. for poor srudents 17.00, Prof. Wessel v. J. Waltmann, Nokomis, for Dautenhahn jun. 2.00, P. Ad. Bartling in Austin v. Frauenver. for Aug. Bergmann 5.00, P. Wunder in Chicago from Jungfrver. for H. Gerike 5.00, P. Kühn's Gem. in Staunton, Coll. for Heinr. Kolb, 9.75, Prof. Streckfuß a. d. Missionskasse of P. Wittes Gem. in Pekin for poor students 5.00, Bünger in Hamel from Heinr. Sievers sen. for G. Lange 5.00. (S. -95.75.)
 Student choice in Fort Wayne: P. Wunder, Chicago, v. Women's Ass. 5.00.

College students in Milwaukee: From Chicago: ?. Succop from the Disciples' Council for R. Meyer 18.00 u. E. Lams 18.00, k. Leeb from the Women's Council f. A. Lahl 15.00, P. Wunder from the Women's Association for Ad. Häntzschel 7.00, Fr. K. Schmidt from the Women's Association f. Gehrs, Kaub and Metzger 35.00. (S. -93.00.)
 Seminary household in Addison: P. Brauer in Niles from N. N. 1.25.
 Seminarians in Addison: From Chicago: k.A.Reinke v. Frauenver. for Fried. Meyer 15.00 and P. Leeb v. Frauenver. for W. Bachert 15.00. (S. -30.00.)
 Deaf and Dumb Institute in North Detroit, Mich.:
 Traub sen. in Aurora, part of the Coll. at the foundation feast of the Jüngl.- und Jungfrver., 5.00.
 Deaf and Dumb Mission: From Chicago, Rev. A. Reinke by C. Döpke at Gaylord, Minn. 1.00, Rev. Hölter by Gottlob Scholz 2.00, Rev. Enaelbrecht by Jungfrver. 5.00 and Jünglver. 5.00; P. Heyne in Decatur, Coll. at the foundation feast of the Youth Ver., 6.51, Great in Oak Park from an old Gemgl. 1.00, P. Mueller's Gem. in Lhester 8.00. (S. -28.51.)
 Danish Free Church: Dch. W. Balzerin Addison, nachträgl. zur Coll. d. Gem., .25.
 Burned in Wisconsin: P. Hiebers Gem. at Mattison 7.55.
 ?. Müller's burned church in Chicago: k. Schwandt's Gem. in New Berlin 5.94.
 Arlington Heights nursing home: From Chicago: ?. Theo. Kohn v. d. St. Marcus-Gem. 4.05, P. Leeb for reports sold 3.56, P. Füllings Gem. 1.75, P. Wagner for reports sold 1.90, P. Merbitz for reports sold 1.42, ?. W. C. Kohn's parish 7.00 and P. Dietz for reports 2.00. (p. -21.68.)
 Orphanage in Addison: 92.30 and 94.10. (p. -186.40.) NL. Treasurer G. Ritzmann acknowledges the individual items.
 Mission in London: From Fr. Hieber at Mattison 1.00 and Fr. Traub Sr. in Aurora, part of the Coll. at the foundation feast of the Young and Young Friars' Association, 3.00. (p. -4.00.)
 Illinois District Church Building Fund: Abdmcoll. of Brusts Gem. in Prairie 2.92. Total: -787.61.
 Addison, Ill, March 25, 1899, H. Bartling, Cassirer.

Proceeds to the treasury of the Nebraska District:

Synodal treasury: P. Cholchers Gem. -6.94.
 Inner Mission: Gemm. d. k?: Harms, Feb. coll., 3.20, Becker, Seward, 7.70, F. H. Iahn 5.55, Matuschka 15.00, Hilgendorf, Evensong coll. 7.00, P. F. Mießler, Evensong coll. 1.60, Klingelbcoll. 1.00, P. Rademacher by Conr. Meyer 10.00, P. Mahler, Epiphany coll. 5.29, U. Hoffmann by H. Stolle .25, l'. Gutknecht, Hochzcoll., 11.75, Fr. Harms v. B. 2.00, Fr. Ruhl by C. Elmshauer 5.00, Fr. Küster v. s. Preaching places 81.00, Fr. Ulbricht, Weihncoll., 3.21, Fr. Winter, Missionscoll., 52.00, Fr. Wunderlich by Fr. Mayland 5.00, By Hüseman, Papillion, 1.00. (P. -217.55.)
 Heathen Mission: Fr. Schabackers Gem. 4.25, Fr. Rademacher v. Conr. Meyer 10.00. (S. -14.25.)
 English Mission: Fr. Kühnerts Gem. 3.05.
 Negro Mission: Teacher M. Miller v. s. Jugendver. 7.76. ?. Thieme's Gem. in Custer Co. 1.35, P. Rademacher v. Conr. Meyer 10.00, P. E. Eckhardt's Gem. 6.00, A. Marquard v. N. N. 5.00, P. Hoffmann v. W. Gardels 1.00, F. Wendt .15, M. Eyl .25, P. Winter v. N. N. 2.25, P. Wallner v. Mrs. Klein Jr. 2.00, Alb. Schmidt v. Lehrer Hartmanns Schulk. 8.00. (p. -43.76.)
 Emigrant Mission: k. Rademacher by Conr. Meyer 10.00.
 Widows and Orphans Fund:?. W. Flachs Imm.-Gem. 9.30, P. F. Mießler a. d. Gotteskasten 1.00, from N. N. 1.20, l'. Meeske, silb. Hochz. F. and Fr. Rabbaß, 3.65, Fr. Rademacher by Conr. Meyer 10.00, Fr. Mahler, Chrismcoll. 4.41, Fr. Hoffmann by Fr. C. Predöhl 5.00, Hochz. Biermann-Pränner 6.20, by P. Wallner, a. G. Langes Hochz. ges., 4.00, l'. A. Firnhaber, thank offering, 5.00, P. W. Bäder 1.50, P. Hofius, Hochz. Lichtenberg Klug, 6.50, P. Ulbricht, thankfcoll. of the congreg. at Ashton, 3.21, Alb. Schmidt of J. D. Schröder's parish, 10.50. (p. -71.47.)
 Orphanage in Fremont: P. Brakhage, Siebrandt-Beckmann wedding, 9.50, P. F. Mießler v. Mrs. W. 1.00, a. d. school.20, Kass. Th. H. Menk 35.43, Fr. Harms by Joseph Canarsky 1.00, v. B. 3.00, Fr. v. Gemmingen by H. Brockmann Sr. 1.70, Fr. Hofius by H. Magdanz 1.00, Fr. Klawitter, thank offering by Mrs. Mathilde Langert, 5.00. (S. -57.83.)
 Seminar in Seward: P. W. Flachs Imm.-Gem. 7.00, Alb. Schmidt v. P. J. D. Schröders Gem. 10.50. (S. -17.50.)
 Pupils in Seward: Through P. Becker to Prof. Weller by P. F. Mießler, Hochz. Scheumann-Wied, 15.25, By F. Suhr to Prof. Weller, Hochz. Schultz-Fritz, 4.00, P. Grupe, Hochz. Grupe-Bartels, 10.00. (S. -29.25.)
 Seward Payroll: P. Longitud. Gem. 10.40. ?. Harms, March coll. sr. Gem., 5.00, P. v. Gemmingen of C. Daberkow 2.00. (S. -17.40.)
 Poor students from southern Nebraska: P. Grupe, Hochz. Grupe-Bartels, 7.75.
 Student Heinrich Schulz: P. Lang 16.39.
 Student Treskow: Fr. Ulbricht, Christabendcoll. sr. Gem. at Ashton, 1.91.
 German Free Church: P. Ulbricht, Weihncoll. fr. Gem. at Kelso, .73.
 DanishFreeChurch:l'. Ulbricht, Reformationcoll. sr. Gem. at Kelso, .60. Total: -516.38.
 Bancroft, Nebr. 20 March 1899.

F. H. Harms, Cassirer.

For the Institution for the Deaf and Dumb at North Detroit, Mich. received from March 2, 1898, to March 5, 1899: a. In money to undersigned: by P. Lohrmann, Eden Valley, N. A., Coll. sr. Comm. for Dzimbitzki, cost money, -8.82. By P. Köpchen, Meriden, Conn. cost money for Wenk Bros, 10.00, 20.00 & 20.00. By P. Grimm, Antigo, Wis. for miller of P. H. Daib.

1.00 u. By P. Gläser, High.; Gernetzki-Butt, 8.00. From Mrs. Romeck, Detroit, 1.00. From P. Arndt, Teachers Gräbner and Winterstein spec. for a poor pupil 2.00. By Kaff. Reising, New Orleans, La. 26.60. By Geo. Wilsch, Cannonsburg, O., 1.00. By Aug. Möllering, Fort Wayne, for two poor pupils 3.00. By C. Naumann, St. Louis, Mo., 1.00. d. In effects, etc., by the superintendent, J. Mönch: P. Hahn, Sturgis, Mich. from the Women's Ass. sr. Gem. 2 quilts. Mrs. Priester separate dresses, Mrs. Späth desgl. Walter, Krausmann L Kühn 2 Fascinators, 1 neckerchief, 4 handkerchiefs, 1 collar, 3 Pr. led. Gloves, 2 caps, 1 empty box. C. A. Arnhold, Cleveland, 1 box remedy. Mrs. Koch 2 kn. skirts, 6 jackets. By Mrs. P. Smukal 2 packages of tr. dresses. Mrs. Rhode 6Z Dd. Clothes, 1 dress, 1 M. skirt, 3 shirtwaists, 1 hat. H. Knorr 1 dd. Bottles Hiensong. Mrs. Schroeder 1 coat, 1 shirtwaist. Mrs. Ziessau 4dutz. Butter plate. Mrs. Reinicke 80 dd. Calico, 4 Kn. undershirts & underpants, 7 Pr. stockings. By Mrs. Kraft 6 shirtwaists. Mrs. Jsler 46 Dd. Calico. C. Daske 1 hanging lamp. I. Mast 6 doz. Celery. C. Manzelmann 1^ doz. Scrubbing brushes, 1 doz. Brooms. C. Andres L Sons 6 lbs. woolen yarn. Women's Ass. of the Gethsemane Congregation, Detroit, 1 dozen. Foot rugs. Mrs. P. Hügli several separate dresses. Aau Fr. Radke several new and old kleivers, 1 m. hat. G. L. Weber 2 doz. Cups. Mrs. Lehrer Riedel, Frankenmuth, 10 pr. new stockings. Mrs. H. Götzinger the. 1 Pr. overpants. H. Freise, Schaumburg, Ill, about 30 lbs. of sausage. Mrs. Flemer 2 Pr. woolen socks, 1 tr. vest. Women's Association for the Deaf and Dumb, Detroit, Christmas presents. - Many thanks to all dear donors!

North Detroit, Mich. in March, 1899. h. Uhlig.

To cover fire damage, Concordia College, St. Paul, Minn.

From N. N. 3 suits, 2 skirts. From P. v. Schenks Gem. by Schmidt 1 blanket, 1 bedspread, 2 sheets, from Mrs. Brandthorst 2 suits, 2 trousers. From Courtland from Mrs. Aug. Bode 3 quilts, bedding, 3 towels, undergarments. Ausk. v. Niebelschütz' Gem. from Mrs. Ormsby 1 pillow & covers, Gutz 1 skirt, from N. N. Ueberrock, 2 skirts, 2 vests, 1 pair of trousers, A. F. Gauger 1 pair of trousers, Fr. Henke 1 skirt & waistcoat, 2 stvesters. Geo. Diehl, Dalton, Ill, 1 box General Lierckmäise. Wilh. Fellwock, Oak Gross, Wis. 2 pillows and covers. From P. Sievers' Gem. (the last was from Kersten & Kixmöller) 2 undergarments, 2 skirts and waistcoats, 1 pair of trousers. - Dr. C. Wirth -10.00 for undergarments. Mrs. Emma Juergensen, Fort Wayne, .10. Prof. H. Juergensen (2nd Zahlg.) 16.00. From P. v. Niebelschütz' Gem. (2nd Zahlg.), H. Kosanke 1.00, Aug. Kirchhoff .50, Alb. Kirchhofs .26, O. Ramlow .60, Lotti Becker .60, Bertha Buchelt.26, Wwe. Wittwer.26, A. F. Gauger 6.00, L. Adler .26, C. Bütow .26, Mrs. Leweck .76, Anna Leweck .26, Louise Utech 1.00, Emma Frank 1.00, Aug. Muhel .50, Fr. Aselin (?) 1.00, Fr. Boldt 1.00, M. Schultz 1.00, Joh. Ernst.50, W. Grützmann .26, Aug. Schultz .60, Bertha Raasch .25, Auguste Krutsch .26, Otto Gehrt .50, H. Pliefke 2.50, Confirmanden 1.06, Fr. Hillard.36, M. Schilling.50, Louise v. Niebelschütz .09, A. Richter .50, W. Holmann .50. From P. Sievers' Gem., v. Frauener. 10.00, Lydia and Alfred Scherer .26, klour Ornaments! Works 12.50. Fr. Hugo Grimm 3.00. By Henr. Buschmann a. d. Zions-Gem.: J. Pipkorn 1.00, F. Henke 6.00, Ed. Smith.50, Mrs. Röttgeringo, J. Moritz 1.00, G. Mann 1.00, G. Gersmeyer 1.00, Mrs. Schiemann.50, F. Brammscher 1.00, H. Voß 1.00, Theo. Berg 1.00, C. Kuhlmann 1.00, A. Kuhlmann 1.00, H. Brandhorst 1.00, Mrs. Möller 1.00, G. C. Brandhorst 1.00, Ch. F. Menk 5.00, C. Menk 1.00, J. B. Herrmann 6.00, Theo. H. Menk 6.00, L. Menk 1.00, G. H. Tönsing 1.00, I. Henke 1.00, H. E. Löwe 1.00, Mrs. Jösting .50, G. Hasenzahl 1.00, H. Hinz .50, Ch. Hinz .50, H. Weigel .50, O. Dickmann 1.00, W. Taack 1.00, P. Pfalz .50, H. Schultz 1.00, M. I. Stoll 2.00, H. Fark 1.00, H. Stinzky .50, G. Erdmann .50, F. H. Odendahl 10.00, Mrs. Schröder 1.00, H. Brammscher 1.00, F. Tönsing 1.00, A. A. Rolf .50, H. Böhne .50. (S. -148.00 together with clothes and bedding.) - Best thanks! St. Paul, March 27, 1899, Theo. Bünger, Dir.

Received for the orphanage at Addison, Ill:

From churches, etc., in Illinois for current expenses: By Kafi. G. Wendt, Detroit, Mich. -6.00. By P. Merbitz's congregation, Chicago, 9.16. Dch. P. Engelbrecht, Chicago, by Wwe. Bridegroom, 2.00. By P. Feddersen's congregation, Homewood, f. "debt retirement," 31.00. Desgl. by P. H. Brauer, Niles, by Mau Sr. .50. By P. Hieber's congregation, Mattison, 6.30. Dch. P. W. C. Kohn, Chicago, 50.00, s. by W. Kluck v. members & communion guests. From P. Lochner's congregation, Chicago, by some members, of the Women's Association for furnishing Confirmation boys, 4.26. From P. Schmidt's congregation, Chicago, Coll. found, 15.80 and 1.00 in the bell book, together 16.80. (p. -126.01.)
Of children, etc., in Illinois: 66.39. (Quoted in the "Children's and Youth Gazette.")
K O stgeld: From J. P. Hansen, Lake Linden, Mich. 4.00 f. his daughter.
Addison, Ill, March 26, 1899, G. Ritzmann, Cassirer.

Received into the Baltimore Emigrant Mission Fundin 1898.

Kassirer Kuechle-1.....	.00
Cassirer C. Spilman	39.33
Prof. F. Pieper	2.00
Cassirer H. H. Meyer	13.25
Mrs. L. Lange seu	3.00
Kassirer E. F. W. Meier	11.32
k. G. Press v. s. Gem. in Hartland, Wis. 6.00	
Whose Gem. in Angelica, Wis	2.00

Total: -76.90

I. H. Schäfer, Kafi.

YearSkaffenbericht des ev.-luth. TaubstummenUnterstützungSvereins.

March 9, 1898 to March 8, 1899.

Intake.	
Contributions in Baar-2333.....	.76
Cost money	1146.76
Bequest	5.00
Sold products from the farm	31.77
Income of the Schaumlöffel Foundation ...	8.00
Monthly contributions	56.20
Divers"	303.24
	----- -3884.73
Coffee stock on March 8, 1898	387.36
Total amount available	-4272.09
Issue.	
For salaries and current expenditure-2599.....	.98
For provisions	748.89
For wardrobes	28.00
For labour, cattle, fodder and seed	188.97
For interest on borrowed money.....	24.00
For repaid bond	400.00
Income from skimmers foundation given to Royan	8.00
For fire loss and vratts expenses.....	48.00
Bond paid	1.00
	----- -4055.84
Remains coffee stock on March 8, 1899	-216.26
Contributions to Werthsachen-261.....	.18
Products of the farm consumed in the institution	281.26
	----- -542.44

Debtor's balance as of March 9, 1898-1956 .73
Debt balance on March 8, 1899

1411.73

Debt repaid-

546.00

Detroit, Mich. 8 March 1899.

Frank J. Olms, Secr.

Received for the Altenhelm to Monroe" Mich:

Greenmg Brothers 2 Bu. Wheat a. 3 Bu. Kart, Andreas Matthes 1H Bu. Korn, Michael Gottfried 1S. Hafer und 1 S. Korn, Johann Bernet 1 S. Hafer, Wilhelm Sachs 1 S. Hafer, Jacob Uckle 1 S. Weizen, Philipp Vickehle 1 S. Weizen, Joh. Rieger 2 S. Korn, Peter Stadelmann 2 S. Hafer, Heinrich Bernet 1 S. Hafer, Fred. Rieger 2 p. corn, Georg Kronbach 1 p. oats, Karl Knab 1 p. wheat, Mrs. Götz 1 p. cart, Otto Bottmeier 1 p. oats and 1 p. corn, Fritz Kaiser 2 p. corn, Georg Knab 2 p. corn, Simon Knab 1 p. corn, k. Andres' Gem. on Sandy Creek: 4 p. wheat, 2 p. hulled corn, 7H p. corn in Aehren, 7 p. oats, 3 p. cart. From miller Amendt 1 p. flour. From B. Freidenberg for -5.00 flour. From the women's association of the Bethel congregation in Detroit: 1 doz. Sheets, 7 headboard covers. From the Women's Association of the Old People's Home Society: 1 Beethoven Zrmmmer organ worth 50.00. - Many thanks! Johann Stutzki.

Received for the orphanage in Wittenberg, Wis:

By Miss M. Dierking of Secor, Ill, from the Women's and Young Frver. there 8 Comforts, 9 Quilts, 7 Sheets, 6Pr. Pillow Slips, 14Towls, 5Pr. Stockings, 17Caps, 8Pr. Braces, 3 Pr. Shoes, 2 Hoods, 1 Blankst, 2 Vests (Undershirts), 1 Cape, 1 Cloak, 1 Zacket, 1 Coat, 1 Best.
Wittenberg, Wis. March 16, 1899, F. L. Karth.

With heartfelt thanks I hereby certify to have received for the good of the Danish Free Church: Through Fr. Theo. Nickel, Shawano, Wis. -17.00 or 72 marks. By Rev. W. Hudtloff, Belle Plaine, Wis. 8.10 or 30 crowns. - God bless three dear givers with abundant recompense!
Elsinore, Denmark, February 1899. F. Up legger.

With heartfelt thanks the undersigned received from P. E. Kühn -26.00, Legacy of the blessed P. H. Kühn to my now blessed husband.
Brownstown, Ind, March 23, 1899.

Emilie Kunschick.

Received from Wittwe Ellerbrecht for the Luther-Walther-Monument-1.60.
Theo. Günther.

Correction.

In my report, "Lutheraner" No. 8, under Synodalkasse and v. Allgemeine Innere Mission read: Vermächtniß von Ferd. Schulz statt Ferd. Schwartz.

E. F. W. Meier,
Allgemeiner Kassirer.

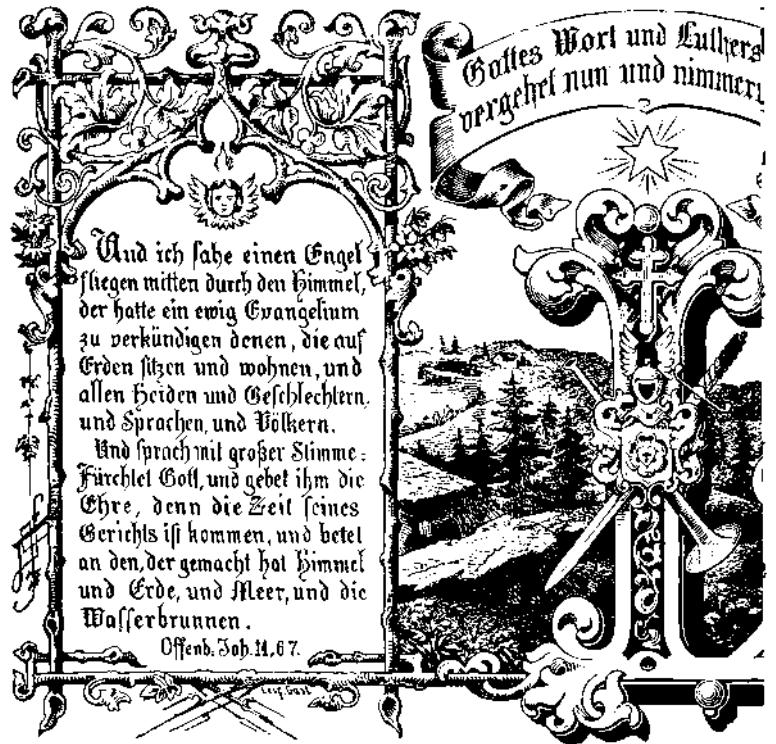
New printed matter.

Fourteenth Synodal Report of the Canada District of the German Lutheran Synod of Missouri, Ohio, &c. St. 1898. St. Louis, Mo. Concordia Publishing House. Price: 18 Cts.

In its doctrinal discussions, the District dealt with the extremely important, indeed the central doctrine of all Christianity, the doctrine of reconciliation in Christ. Four theses were presented by the speaker, Professor Bente,

of which only the first two could be discussed by the Synod. In a captivating and gripping manner, the speaker shows in the first thesis that reconciliation presupposes discord, but also original harmony and fellowship. He begins by describing the blessed relationship of fellowship and love for God into which God had created man, and in which the first man stood as the most glorious creature of his Creator. But this communion of love between God and man turned into the most bitter hatred and enmity of man against God, and therefore also of God against man, through the sad fall of man into unspeakable misery. If this terrible discord, which entails death and damnation for men, is to be abolished, there must be a reconciliation of God with men and of men with God. In the second thesis it is proved in detail from Scripture and experience that man can neither reconcile God with himself, nor himself with God. Man has nothing by which he could change God's mind, so that he would abandon his enmity and become gracious to man again; nor can he change his own mind, so that he would turn God's enemy into his friend. Thus man's fall is quite desperate; he finds help and salvation neither in himself nor in any other creature. Only God could accomplish this work, and he has accomplished it according to the eternal counsel of his love in Christ his Son. "God hath reconciled himself, and it is he also that turneth man from his enmity against God." This reconciliation, however, is an impenetrable mystery to our reason. "So strange, so utterly foreign, is this doctrine to reason, that man does not believe it, nor can he believe it, until God himself holds it up to him in his word, and works faith in him." The whole account is very instructive and well suited to let man see into the depths of his misery, so that he may realize how much he needs a Savior to save him. The report also contains the usual Synodal address by the President and the report of the Committee for Inner Mission. We warmly recommend this report to all our readers.

G. M.



Herausgegeben von der Deutschen Evangelist
Redigirt von dem Lehrer: Co

Baieri Compendium Theologiae Positivae ed.
Walther. Indices fecit Th. Buenger. 1899. 132 pages
8°. Price: 75 Cts.

Here Mr. Director Theodor Büniger of our Concordia College at St. Paul offers to all owners of Walther's Baier edition what they have no doubt long desired, namely a detailed and accurate table of contents. It is a very industrious and skilful work. The main work, of course, caused the Index rerum, nominum, autorum, pp. 1-105. The items are here, as it should be in a detailed index, as a rule, executed twice, once under the name of the author and then under the factual keyword. E. G.: Under the title "Chemnitzius," reference is made to all the doctrines and points of doctrine on which Chemnitz expounds himself in the citations incorporated in Baier, e. g., theologiae naturalis fine I, 9. - de lege naturali 16. - de notitia naturali 18. etc. But the same things are also listed under the title "theologia naturalis". The expressions used in the register follow as closely as possible the expressions of the authors concerned. Thus, the focus is less on Latinity than on the faithful reproduction of what is given in the Baier. A complete Index locorum scripturae explicatorum is found on pp. 106-112, followed by pp. 112-129 Axiomata et dicta praestantissima nonnulla, quae in compendio sive afferuntur sive explicantur, arranged according to the individual loci, thus: de theologia, de scriptura, etc. The theological terms of art (termini) are - what we consider practically the only correct thing to do - included in the subject index. Under "Nonnulla Baieriana," pp. 130-132, such expressions and views of Baier are listed which Dr. Walther did not approve. Of course, this list does not claim to be complete. It is, however, very grateful, because it emphatically indicates that Dr. Walther has always been critical of Baier's Compendium. We are convinced that all theologians who own and use Walther's Baier will be very grateful to Director Büniger for his careful index. F. P.

86th year.

Sermon

delivered at the opening service of the Synod of the
Western District, and sent by resolution of the same, by C.
C. S.

Text: Matth. 18, 1-4.

At that hour the disciples came to Jesus, saying, Who is the greatest in the kingdom of heaven? And JESUS called unto him a heifer, and set it in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as oxen, ye shall not enter into the kingdom of heaven. He therefore that bringeth himself low, as this heifer, is the greatest in the kingdom of heaven.

Beloved brethren in the Lord!

"Who is the greatest in the kingdom of heaven?" This is the question with which, according to our text, the disciples of the Lord JESU once came before their Master. How did they arrive at this question? By the kingdom of heaven the disciples meant the kingdom which, they thought, the Lord would soon establish on earth, and they imagined that it would be in this kingdom as in other kingdoms of this world, in which there are ministers and high government officials. One or some of them, they believed, the Lord would set over the others, who would then reign under him and lead the great word. Which of them this would be, they had always wondered. And as we see on various occasions, it was not that each was eager to overburden this place to the other, but each was hopeful that he would be the chosen one. So once again they had quarreled with each other on the way about this matter. The Lord was not unaware of this, and when they returned home, he asked them what they had been arguing about on the way. Then they felt that they had reason to be ashamed before him, and they kept silent. But then he urged them to come out with the matter, and so one of them put the question before him in the presence of all, saying, "Master, who is the greatest in the kingdom of heaven? Jesus gave them a clear and definite answer without hesitation. This answer, however, is for all of us, for our personal

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The "Lutheri"" is published every fourteen days for the annual subscription price of one dollar for you out-of-town subscribers, who have to pay the same in advance. Where the same is brought in by carriers, subscribers will have to pay 25 dollars extra.
To Germany, the "Lutheran" is sent by post, postage paid, for 5t.25 letters, which contain "Business"" orders, cancellations, monies, etc., find under the adrefts: Vouvoräla kublisiünx Sons", ^olvrso" ^vo. L billuii 8t. 1-oui8, blo." anherenden.
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In order to be included in the next issue of the "Blatte", all shorter advertisements must be in the hands of the editors "at the latest" on the Thursday morning before the Tuesday whose date the issue will bear.

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gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
 Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., April 18, 1899.

No. 8.

Christianity, as well as for our congregation and synodal system, of the greatest importance, and it can therefore only bring benefit and blessing for time and eternity if we now hear them with devotion and take them to heart. May he grant us the assistance and grace of his Spirit in this. We therefore consider:

Christ's answer to the disciples' question, "Who is the greatest in the kingdom of heaven?"

She shows us,

1. That this was a dangerous question;
2. that it is much more necessary and important to ask how to get into the kingdom of heaven;
3. Who really is the greatest in the kingdom of heaven in the right sense.

1.

The disciples of Christ, as we have heard, were of the opinion that His kingdom would be an earthly kingdom, like the kingdom of King David. With such a conception, however, it was quite natural for them to think that there would also be first or high governing officials. For if things are to be done properly in a kingdom, and if the regiment is to exist, they think, there must be some one who keeps order and governs. There must be masters and servants, superiors and subordinates. All the kingdoms of the world are arranged in this way. This is how the church of the pope, among others, has been set up. And when this arrangement is censured and it is condemned as utterly wrong that the pope should be called the head of the church and should want to rule the church, one hears again and again this justification, that there must be some one who rules in the great kingdom of the church; some one who has the last decision in the various questions about faith and life, and to whose decision the others submit, otherwise the church could not exist. And how many so-called Protestants admire this strong rule in the pontifical church, and that there the people so unconditionally submit to the will of the church, that is, to the pope and his bishops, and that even the bishops finally submit to the one supreme bishop. The

is something good, one thinks, something great and worthy of admiration. But this is thought to be so only because the papacy is a worldly kingdom, and because it is also thought that the church is a kingdom of this world. It is no different in the various state and national churches. There are also great, greater, and greatest ones. And even here in our free country there are people - and their number is not small - who behave as if they meant it very well with the Protestant Church, and yet would like to govern it with laws which the State should administer. - But how does it work in the state or in civil life, where such an order is right? There one always seeks to get above the other, to rise higher, to gain more power and honor, in order to be able to rule more and to have to obey less. If one thinks that the church is also an earthly kingdom, or forgets that Christ says, "My kingdom is not of this world," such thoughts arise and arrogance is stirred up in the heart, that one wants to be more important, to have more reputation, honor, and power than the other. It was in this way that the papacy came into being. The bishops, when they were honored and held high because of their office, became ambitious and presumptuous and wanted to rule over the people. Already the apostle John writes of the bishop Diotrephes that he wanted to be held in high esteem and assumed power and authority that did not belong to him, 3 John 9. And later there were many such ambitious bishops in the church. One became jealous of the other; one wanted to be higher than the other, and to have more to say. None wanted to give way to the other, until at last the one at Rome asserted that he was regarded as the greatest, as the highest bishop in Christendom. And behold, it was this spirit that stirred in the hearts of the disciples at that time, when they quarreled about the first place, and asked the Lord, "Who is the greatest in the kingdom of heaven?"

And what did the Lord answer them? We read, "Jesus called a child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

With this the Lord first says this: Dear disciples, these are dangerous thoughts that are stirring in your hearts, and a dangerous question is this, about which you have quarreled. This can lead to you not only not becoming the greatest in the kingdom of heaven, but also not entering it at all, so that you become completely useless for my kingdom, for my church. Behold, this child has no such thoughts, whether he will stand high and be counted worthy. It has a simple, humble mind. His happiness lies in the fact that he is the child of his parents. If you do not also take on such a mind, you cannot be members of my kingdom. - In Christ's kingdom there is a different order than in the kingdoms of this world. "My kingdom is not of this world," saith the Lord. In the Church of Christ only One is Lord and Master. And this One is He, Christ, Himself. His Word alone rules and decides all things there. "One is your Master, Christ, but you are all brethren," is the order which the Lord Himself has laid down for His kingdom. Whoever, therefore, wants to be the greatest in the church, whoever wants to be master and rule, rebels against Christ and is a true antichrist, who destroys the church in his own part, who annoys the weak, simple-minded Christians, despises and oppresses them, whom Christ wants to hold high as his members. How should such a one be able to remain in Christ's kingdom? It would be better for him, says the Lord, "that a millstone were hanged about his neck, and that he were drowned in the deepest part of the sea. - Such arrogant thoughts and endeavors have made many sects, by which the church has been vexed and torn asunder. How often have ambitious people in the church, in order to have the satisfaction that they count for more than others, sought to enforce their opinion and made themselves a following; thus the division into parties and sects was there. The apostle thinks of such when he writes Rom. 16:17: "But I exhort you, brethren, that ye take heed of them which divide and cause offence, beside the doctrine which ye have learned, and depart from the same." In the time of the apostle Paul, such a nature sought to break down in the church at Corinth. There were people who boasted that they were better, more perfect Christians than the others, because they were Petrine. But the others boasted against them, that they were not Petrine, but Pauline. Then the apostle reproved them all, saying that they walked carnally, and separated Christ. And 1 Cor. 11:19 he speaks of it thus: "There must be divisions among you, that they which are righteous may be manifest among you." Then we hear, that they which cause divisions and factions in the church are not righteous Christians, but unrighteous men and hypocrites. They may be called members of the church for a time, but in truth they are not in the kingdom of heaven. Therefore the Lord warns his disciples that they should no longer give place to these thoughts in their hearts. He reproaches them for the trouble they are causing to their own destruction, and admonishes them to deal with these thoughts in the same way as one deals with a burned member of the body that threatens his life. They cut it off and throw it away.

Let us remember this, my dear listeners. For let no one think that nothing of this kind is found in his heart.

It is in all of us. We know well that the church of Christ is not a worldly kingdom, and that in it no other authority is valid than the word of the Lord. And yet we easily fall into the same danger in which the disciples then found themselves. If a man has an office in the church, as pastor, teacher, professor, leader, president, etc., the thought may arise in his mind, and the devil helps it to arise, that he wants to be esteemed more than others. His opinion is to be respected by others, and as he thinks good, so it should go. Or a member of the church may think that he has better gifts, a sharper mind, more money and goods than others, that he can speak better than they, or that he has done more for the kingdom of God. So he wants to have the satisfaction of having these advantages acknowledged; he wants to be honored and heard. Or if pastors and rulers wait for their office, speak where and what they ought to speak, and earnestly look to God's word to rule, in a pure spirit, it may well happen that others suspect them of this, as if they wanted to be more and have everything to say. They may stir up other members against them, and thus cause factions in the church. Those who do this give themselves the appearance of being very anxious to oppose the desire to be more in the church, and behold, it is they themselves who harbor such arrogant sentiments in their hearts. - Oh, let us not have heard Christ's warning in vain, when such thoughts stir in us, that we may be alarmed, and suppress and crucify them; that we may also be chastised and warned by others for them. For if a man first gives himself up to them, and will not be punished, Satan at last so blinds him that he thinks his cause is right, and that he must insist on it; so he drives him on and on, until he is revealed to be an enemy of Christ, and there is no room left for him in the church.

2.

But with the answer which the Lord Jesus gives to His disciples to their question, He obviously also wants to say this: Why do you ask and worry whether you will one day be great people in My church and count for much? As if it were a matter of course and out of the question that you will enter the kingdom of heaven. Oh, rather ask and worry how you will get in. The question is much more necessary and important. You will then have enough to answer and worry about all your lives. This is the meaning of Christ's words. And this is indeed the case. What could it profit a man if he were held up ten times in the church, and yet was not even a true member of the church? Then he might be held in high esteem by the Christians until his death, and be buried with all ecclesiastical honors, but on the last day the angels would bind him as a weed in the bundles that are thrown into the infernal fire. This may indeed happen to one. Some true children of God in the Roman church really consider the pope to be Christ's governor and the head of the church on earth, and as such he is highly honored. The simple-minded Christians know no better. But when the Lord comes, the Pope will have to stand on the left side with the wicked and hear the terrible word: "Go."



from me, ye cursed, into everlasting fire." A man is not blessed because he holds a high office in the church, but only because he is in the church and truly belongs to it. - Oh, then, let this be our great concern all our lives, that we may enter the kingdom of heaven and remain therein! And then let us remember Christ's answer, "Except ye repent and become as little children, ye shall not enter into the kingdom of heaven." He that would enter heaven must leave off such thoughts as the disciples then had. He must become like a child who makes nothing of himself, who is humble and unselfish, and has no high opinion of his worthiness and excellence. We must recognize that we are nothing before God. He has no need of us, and there is nothing in us to please him. When he looks at us, he sees our sin, and how we have defiled and corrupted his work in us with our sins, and have squandered our wealth on sin, so that we alone might honor him. Oh, must we not be glad and thank God on our knees when he does not ask how much we are worth and does not give us according to our merit, but lets us stand before him out of pure grace and mercy and call us his children? Yes, only with such a humble, penitent attitude, counting on God's grace in Christ Jesus, does one enter Christ's kingdom of heaven. And thus one becomes and remains a Christian. Thus the publican came to this, because, grieved over his sins, he took refuge in the grace of God with a broken heart. Thus both the murderer at the right hand of the crucified Saviour and the jailer at Philippi entered the kingdom of heaven. Thus was Paul the apostle still minded, long after he had been converted to Christ. "I am the least of the apostles," he wrote of himself, "as one who is not worthy to be called an apostle, because I have persecuted the church of God. But by the grace of God I am what I am, and his grace toward me has not been in vain." On the other hand, we read of the Pharisees, that with all their civil righteousness, and their displayed zeal in pious works, the Lord saith unto them, "If ye believe not that I am he, ye shall die in your sins." And at the last day there will be many who will boast and say, "Lord, have we not prophesied in your name and done great deeds? And the Lord will answer them, "I have never known you; depart from me, all ye workers of iniquity." Therefore let us always, by the grace of God, keep a childlike and humble heart, and let us take care that we abide in Christ's kingdom, so that such vain thoughts of honor among men and of high position will not be able to arise in our hearts.

And indeed, if one is a Christian, why should he worry about becoming the greatest in the kingdom of heaven? Is not this, that one may enter into the kingdom of heaven, a far greater thing than to be exalted in the kingdom of heaven? Yes, it is the greatest thing a man can be made a part of on earth. He who enters the kingdom of God, or becomes a Christian, passes from sin to grace, from Satan's kingdom into God's kingdom. He was lost and is found again and saved. He is God's child, and a brother and joint-heir with JEsu Christ, the Son of God. Can there be anything greater for a sinner on earth? No one will think that he is in the

Kingdom of Heaven, though he should bring it high, would come higher than an angel. Even the apostles did not dare to set their sights so high. And yet an angel cannot boast of such a height, which is given to us through Christ. Therefore let us not ask and seek how we may attain to honor and renown in the church, but let this be our daily concern, that we may remain Christians and one day enter the kingdom of heaven above. And that through Christ we may have the divine hope of eternal life, which is our highest happiness and blessedness on earth.

3.

But in the answer of the Lord to the question of the disciples there are also these words: "He therefore that bringeth himself low, as this child, is the greatest in the kingdom of heaven. With this the Lord finally also says who really is the greatest in the kingdom of heaven in the right sense. The disciples naturally thought of the high offices they would have to administer in Christ's kingdom. These were to help them to the longed-for honor and power. So then the Lord will say, as it were, "It is true that in my kingdom there will be many offices for you, but not offices to honor and reward you for your sacrifices and excellence, not offices to rule and shine, but offices to serve. Service and work for the good of others and for the advancement of my kingdom will abound for you in the same. And this then shall be called great in my kingdom, if ye do such service aright. "If any man will be first, he shall be last before all, and servant of all." That is, then, in the right sense, to be first or greatest in Christ's kingdom, to serve diligently, to serve the Lord Christ in his members and in those who are to become so. Therefore the apostle 1 Cor. 3 writes of his and Apollo's significance in Christ's kingdom thus: "Who then is Paul? who is Apollo? Servants they are, by whom ye believed; and the same as the Lord hath given to every one. I planted, Apollo watered: but God hath prospered. So then neither he that planted, nor he that watered, is anything, but God that giveth the prospering." - Not everyone, however, is fit for such greatness in the kingdom of Christ. Only a humble Christian is fit for it. The Lord says, "He therefore that bringeth himself low, as this child, is the greatest in the kingdom of heaven." He does not think, because he has an office in the church, that he is therefore more than another Christian. He knows that he is only a servant in Christ's service, and that all his work is nothing if God does not give it prosperity. He thinks of the word 1 Cor. 4:7: "Who hath preferred thee? but what hast thou that thou hast not received?" Why should he arrogate to himself a privilege for the sake of his service? That he may serve is not of his own ability, but is given him of God by grace. As it is also said in Romans 12:6, "We have many gifts according to the grace that is given us." Those who are not penitent and humble are not capable of such greatness in the kingdom of God. They seek their own glory and cause division, and God must withdraw his hand from them and let them fall. Neither are they able, who for the comfort of their flesh would rather not serve, but leave the work to others. They also lack the humble, childlike spirit.

It is the faithful mind that gratefully acknowledges the grace of God that has been granted to it. To be great in the kingdom of heaven in such a right mind, it is necessary for a man to remember his sins daily, but also to recognize the grace of God over sinners daily and to hold on to it in faith. In those who have this attitude living and reigning in their hearts, they make nothing of themselves, but all their glory is in grace. "If any good thing in life is mine," they say, "it is truly thine." Nor do they esteem themselves worthy of any service in the church of Christ. Nor do they seek it, as if they thought they were the right people for it. But when they are called and sought by others, they think of the rich grace that has been given them in the church of Christ. In this knowledge their hearts burn with desire that Christ's kingdom may be built. So they gladly want to serve him in his honor according to the grace that has been given them, wherever and as long as it pleases him. Even though they may not receive the honor and thanks that unfaithful hearts seek, they will not grow weary and discontented in their service. As children rejoice when they can serve their parents and seek nothing more, so it is joy and honor enough for such Christians that their Lord and Savior can and will use them in his service.

Well then, let us all strive that we may become more and more great in the kingdom of heaven in this true sense. And since we are gathered here in the ministry and service of the church, may God grant us all humble and faithful hearts, so that our little work may become great to the praise and glory of his name. Amen.

† Pastor Wilhelm Bartling. †

Maybe some people think when they see this heading: Again a description of the life of a pastor. That is too much! But those who think so are probably a little mistaken. First of all, these biographies are not printed for the glory of men, but to show how God's grace has been glorified in them for the building of His church. Secondly, almost every pastor has had different experiences, so their biographies can certainly be read with benefit.

Blessed Fr. Bartling was born on 16 December 1838 in Lütter near Mandelsloh in the then Kingdom of Hanover, and received at his baptism on 23 December of the same year the name Heinrich Friedrich Wilhelm. His parents were Joh. Heinr. Friedrich Bartling and Sophia Dorothea, née Kruse. They were simple and God-fearing farmers. - Although at that time rationalism still ruled in almost all pulpits and schools, the people still believed that the Bible was God's word and that God spoke to us in it. In the schools the Bible had to be read daily. And this continual reading of the Bible in the schools was the means of keeping the Bible in the homes and an acquaintance with the Bible among the people. - When young Bartling was born, there was a school teacher in Lütter who did not believe what was written in the Bible, but he had to have the Bible read daily. If he had not done that, the people would have been

stood up to him. As far as is known, he only once announced his unbelief in front of the children at school. He gave so-called religious lessons according to the "Hanoverian" catechism. When he came to the question: "What will happen at the end of this world?" he explained the answer: "This world will pass away in the fire, and a new one will be created" in the following way: "Close all your eyes for once and act as if you wanted to fall asleep. When you are thus asleep, it will be to you as if everything disappeared into mist. So shall it be when you die. But the world will not pass away in fire, that's just figuratively speaking," etc. Of course the children told this story of the evening at home. Many were horrified by it. A movement arose in the village, and the result was that the school teacher was sued at the Superintendent. He was not dismissed, but he no longer felt at home there and soon went to America. - The pastor in Mandelsloh belonged to the so-called "pious" rationalists. He was a strict preacher of morals; but he knew the Lord Jesus only as a pious hero of virtue. By God's grace, however, Gesenius' catechism had been learned in Bartling's home by parents and grandparents in school, in addition to the Bible. When the children learned from the Hanoverian Catechism, the Gesenius Catechism was also brought out, and especially the grandfather explained to the children that his Catechism was better. Also the grace and Luther's morning and evening blessings remained in use with Bartling's parents. The following godly children's prayers were impressed upon the children: "Help God always; make us ready for eternal joy and blessedness through JESUM Christum. Amen." - My dear God, I beseech thee, etc.-Christ's blood and righteousness, etc.-The grandfather also told the children stories, which they loved to hear. Only later did they learn that they were Hübner's Biblical Histories. These were, of course, only fragments of the bread of life, but by God's grace the children were saved from crass rationalism.

When little Wilhelm Bartling was ready for school, there was a faithful teacher in the village, and a pastor came to Mandelsloh who preached God's word. He held fellowship with Dr. Petri in Hanover. But only a short time did Wilhelm attend the school at Lütter; he then came to his elder brother Heinrich, later teacher and Synodal Assessor at Addison, III, and also remained with him when the latter emigrated to America in 1849, was also taught by him until he entered the college at St. Louis in September, 1851. There he was also confirmed by the same P. F. Wyneken.

As a boy, Wilhelm was quiet and modest. His classmates and others who became acquainted with him liked him because he had a very soft disposition. He liked to read in his spare time. When he had finished his schoolwork in the evening and his younger brothers and sisters were put to bed, he often asked to be allowed to stay out another hour. He then liked to read the Bible, or Christian stories, also the Hermannsburg Missionary Gazette and the "Lutheran". His relatives did not think that he should study. But Father Brauer, who often stayed at Bartling's home and attended the school in Addison, had chosen him, but had not yet said anything about it. When Bartling was about twelve years old,

A heartfelt and urgent call to parents to let their sons study and caring and sought to educate them to be God-fearing children. As kind and indulgent as he was, this did not prevent him from punishing them when necessary. But one could often feel how close it was to him when he had to use the ruthlessness. It was all the more painful for the children and aroused an all the more serious resolve to improve. His wife faithfully assisted him in the upbringing of the children; indeed, she probably had to bear the main burden, since the father was too busy with his official duties. (To be continued.)

appeared in the "Lutheraner". Little Wilhelm also read this call. After a few days he expressed his wish to go to St. Louis and become a pastor, if the Lord Jesus could use him. When Father Brauer heard this, he was very happy and tried to strengthen him more and more in his intention. There was no lack of misgivings on the part of the parents. Even at that time money was needed to study, and there was a great lack of it. But Wilhelm was not deterred by this thought. He said, "The Lord Jesus will take care of that." Father Brauer had to endure very difficult struggles in Addison at that time. Wilhelm's mother once said to him: "Oh, Wilhelm, I am very afraid when I think that one day you will become a preacher and get such hard opponents as they are here. Yes, if you could still defend yourself as well as our dear pastor. But they will come down on you then, and beat you to death." Wilhelm looked at his mother, but after a while he said, "Mother, if they beat me to death, I shall go to heaven sooner." The mother began to weep bitterly, but they were tears of joy. In this spirit Bartling went to St. Louis in the coming autumn, and his hope in Jesus' help did not fall into disgrace. The Lord did not let him lack what he needed, even if it was sometimes scarce. In St. Louis was he was a house guest of the same Fr. Both he and his godly wife faithfully took care of the poor boy. At that time the pupils could not travel home once or several times every year; the congregation were too poor for that. It was not until his fourth year that it was possible for our Bartling to spend the long vacations at home. When he became a student, he had to endure a severe challenge. The devil made him believe that he was quite unskilled as a preacher of the gospel, and that should he should only leave the institution. In this distress he turned, as usual, to his elder brother Heinrich with his requests. He comforted him as best he could, but also advised him that he should openly complain of his distress to Prof. Walther, which he did, and the Lord was victorious. When his brother asked Prof. Walther at the next synod how Wilhelm was doing, he said: "He is doing well. He has had to go through a hard school. Don't worry, the Lord wants to make a theologian out of him."

In 1860 Bartling graduated and first became a vicar in task of the pastor doubly difficult and his office quite a heavy, Pittsburg, Pa. with Father Brauer, who was then making a trip burdensome one. If ever, then the pastor needs his to Germany. When Brauer returned, Bartling received a call to Elk Grove, Ill. There his mother kept house with his youngest sister Louise until he married the virgin Minna Brackmann. She was his true helpmate until her death. God gave the couple nine children, three of whom died young, but six are still alive. Of these six, the eldest son has the commission business, Albert Bartling is pastor in Racine Co., Wis. Two daughters are pastors' wives, namely Tillie and company, all his soldiers stand by him faithfully. No one also proved himself to be a righteous bishop, as he was well first; if nothing happens to him, I'll go forward too? No, no disposed towards his household. He was affectionate good soldier leaves his captain in the lurch. ... As faithful as those soldiers were to their captain, so faithful should Christians be to their spiritual leader, always standing by him, never abandoning him, always going forward, as it were, shoulder to shoulder with their pastor.

Do you faithfully stand with your pastor in the battle against the enemies of the church?

Readers of this newspaper will remember that in an earlier issue it was reported that in some of our congregations, after a long, heated lodge struggle, a clarification had occurred, in that those who preferred the lodge to the church, who did not want to bow under God's Word, were expelled after vain admonition. As a consolation to such congregations, it was remarked: "Certainly such pupils struggles are pure victories and will only serve to make the congregation inwardly strong. Often, however, these battles are too much for the pastor alone to lead, because even the long members of the congregation, who see that the lodge system is wrong and contrary to God's will, neglect to do their duty. As laborers in the vineyard of the Lord, they should stand quiet ones in the country who, for lack of a proper understanding of this duty, often want to withdraw at such a matter of the inner development of the vineyard or of mending the fences or defending against invading enemies, which as in the case of such lodge struggles. But it is precisely the quiet ones in the country who, for lack of a proper understanding of this duty, often want to withdraw at such a time, to remain in the background, not to say much about what they ought to be saying, and thus to overburden the pastor alone with the struggle. This, however, makes the

pastor alone with the struggle. This, however, makes the

"Let no congregation think that it is relieved of all spiritual labor because it has delegated to its pastor the powers and duties of the ministry. The preacher is leader, but his Christians have

to work with him. The very brethren whom the! The apostle asked them to recognize those who work on them, to love them and to be at peace with them. The apostle admonishes these same Christians to admonish the unruly, to comfort the fainthearted and to restore the fallen, 1 Thess. 5, 12-14.

2 Thess. 3,14.15. How the spiritual life would grow and increase, the church would flourish, if many members would make themselves co-workers of the preacher!

"When the days are evil, let the congregation stand most firmly by their preacher. How is it not sometimes blasphemed, scolded, even in the public newspapers, about a faithful pastor who testifies against the lodges, refuses the Christian burial to the unrepentantly dead, preaches against invading worldly beings? Let no member of the church be ashamed of his pastor before the world, but let every Christian gladly bear the reproach with the pastor for the word's sake, 2 Tim. 1:8. Such disgrace, such sufferings of their preacher find Christians an honor, a high glory before God and the whole church, as Paul's sufferings, which he endured at Rome for the gospel's sake, were an honor to the Christians at Ephesus and everywhere, and ought to be regarded for it, Eph. 3, 13." (p. 42 f.) Happy a church which in its struggles is guided by these words, and thus crowned with victory! C. Dreyer.

To the ecclesiastical chronicle.

America.

As this issue of The Lutheran reaches the hands of our readers, many brethren in all parts of our great and wide Synodal territory are preparing to travel to attend the Synodal Session beginning here in St. Louis on April 26. Already nearly 500 delegates and guests are registered as we write this. May God guide the dear travelers here happily and home again after the work is done. In particular, may he bless the deliberations that will be held at the Synod and help that the decisions that will be made will be for his glory and for the salvation and expansion of his church. Let us, who take part in the Synodal meetings, pray diligently and daily to him. But also the many thousands of our dear Christians who remain at home, let us not fail to diligently lift up our hearts and hands to the throne of mercy in fervent intercession for the synodals. For the matters and affairs which are discussed, deliberated upon, and determined in the Synod are among the most important things there can be for Christians. They are matters of the kingdom of God, matters which concern all our Christians very closely, indeed, they are their own matters, their missions, their teaching institutions, etc., for our synod is nothing else than a synod. For our synod is nothing else than a great confederation of congregations, and the individual congregation is nothing else than a confederation of individual Christians. May all our Christians, therefore, show a lively interest, a right zeal, a warm heart for all synodal affairs, and may they increasingly do so, and in the coming weeks and days may they also remember their synod when they pray to God:

Speak thy blessing on all our ways. - Say yea to our deeds, Help even the best counsel, The beginning, middle, and end, O Lord, turn to the best. - Let our work be well directed, What each one shall accomplish, That our labor, toil, and diligence May be rich to your praise, honor, and glory. L. F.

Communion with false believers. The "Lutheran World" recently issued a rebuke of us so-called "Missourians" that somewhat alienated us. We were surprised by the rebuke because the "Lutheran World" represents the direction in the General Synod that wants to bring true Lutheranism to bear in this church fellowship. Now, however, the "Lutheran World" censures Mr. Kügele for instructing the confirmands in his writing "Your Confirmation Vow" to receive Holy Communion only in orthodox churches and to abstain from the sacrament rather than to seek it in a church that professes a false faith. The writer in the "Lutheran World" is stiff with horror at this. He writes, "We are dumfounded," adding, "Such teaching on the part of a Lutheran pastor is beneath contempt." Really? How if now this teaching of the "Missourians" were the teaching of Scripture! Surely communion of the sacraments is communion of the church; that is, where I receive the sacrament, I certainly take part in the divine service. Now we challenge the "Lutheran World" to cite even one passage of Scripture in which Christians are permitted to hold ecclesiastical allegiance to those who profess false doctrines ("a false faith"). There is no such scripture. Rather, what the apostle Paul says in Rom. 16:17 is inculcated throughout Scripture: "I urge you, brethren, to look out for those who cause division and dissension apart from the doctrine which you have learned, and to depart from them." Would to God that Christians had always obeyed this clear instruction of the Holy Spirit! Then we would not now have the unspeakable lamentation that Christendom is divided into so many sects. The people who teach differently from what the Word of God teaches would soon have kept their mouths shut if they had found no listeners, but if everyone in Christendom had withdrawn from them, as the Scriptures so clearly command. Disobedience to the divine prohibition of church fellowship with false teachers has created the sects and produced the dissension in the Christian church. The censure which the "Lutheran World" pronounces against us "Missourians" is therefore very ill-appointed, and strikes directly at the Scriptures. What this paper calls "beneath criticism" is the teaching and instruction of the Holy Spirit in the Holy Scriptures. Even the faithful teachers of the church, Luther foremost, have always taught and acted "missourically" in regard to church fellowship. Luther famously said in reference to communion, "Whoever knows his pastor publicly to teach Zwinglish, let him avoid him, and rather deprive himself of the sacrament all his life long before he should receive it from him, yes, also rather die over it and suffer everything." (Walch XVII, 2440.) Such things must be judged not by feeling, but by the word of God. If God's Word were not our guiding star, we would probably also hold church fellowship and communion with all sects. F. P.

"Missionary Zeal" of the Unitarians. In "Public Opinion" is the following advertisement, "Unitarian Writings Sent Free. Apply to the Missions Committee, No. 3 Berkeley Place, Cambridge, Mass." The Unitarians, as is well known, deny the triune God, the deity of Christ, Christ's substitutionary merit, in short, all that belongs to the essence of the Christian religion. They stand outside the Christian church. He who accepts Unitarian doctrines rejects Christ the Savior and loses his blessedness. And yet the Unitarians are so zealous in the "mission" that they thereby often overshadow the Christians. This can only be explained by the Savior's words: "The children of this world are wiser than the children of light in their generation," Luc. 16:8 .

Concerts for the benefit of hospitals. The newspapers reported not long ago that the St. Thomas Orchestra in Chicago had given a concert for the benefit of Passavant Lutheran Hospital. This is not to be imitated. If a Lutheran hospital needs support, imagine Lutheran Christians serving Christ by caring for the abandoned sick, Matt. 25:34-36. This word of Christ is enough to cause Christians to give to hospitals. The orchestra of St. Thomas, and other orchestras, are not necessary for this purpose, and, little said, give the appearance that Christians, in regard to their giving, are equal to the world, which will not give without taking.

F. P.

63,000 new followers have been gained by the gruesome Mormon sect in the past year. This growth is due to the already repeatedly mentioned extraordinarily zealous "missionary activity" of their messengers, who travel through all the states of our country, especially in the east and south. These go out two by two (Luc. 10, 1.) without provision, and seek and find their living wherever they come. In the coming summer, it is reported, the number of these "missionaries" is to be doubled. Since they pretend to be quite innocent, speak pious words, and at first keep silent about their pernicious heresies, including polygamy, a warning is certainly in order, so that simple-minded Christians may beware of such wolves in sheep's clothing. But at the same time such zeal of blinded people should constantly admonish us to be quite faithful in the missionary work we have been commanded to do, in the cheerful and diligent spreading of the pure, beatific truth. L. F.

A number of spiritualists in our nation's capital, Washington, have recently been **thoroughly shamed**. As is well known, one day last month the news was spread throughout the country that the former Secretary of State John Sherman, who was seriously ill, had died. The very next day, however, this news was revoked, and Sherman is still alive today. On the evening of the first day, a meeting of spiritualists took place in Washington, who claim to have contact with the spirit world, with the souls of deceased people. Immediately "the spirit of the great statesman, escaped from the earthly shell in West Indian waters," was summoned by sea and land. And really - the spirit (?) answered at once, entered into conversation with the assembly, already knew exactly what was going on in the hardly entered spirit realm, wrote his name on a tablet, dictated greetings and messages to several friends, and what such spiritualistic frauds and swindles are more. For understandable reasons, the greetings and messages have not yet been delivered to their addresses. Thus the devil deceives these people, who then again deceive many simple-minded people. One would think, of course, that through such incidents the eyes of even the most blind followers would be opened. But it is a sad fact that more and more people are listening to this horrible and nonsensical error, that even some who have grown up in our Lutheran congregations fall prey to it in their shattered senses and believe this powerful lie. This is the just punishment for not having accepted the love of the truth, so that they might be saved. 2 Thess. 2, 10. 11. When people no longer ask for the law and testimony, for the word of God in the holy scriptures, then they run to the soothsayers and interpreters of signs and want to ask the dead for the living. Isa. 8, 19. 20.

L. F.

Abroad.

To what abominable idolatry the papal doctrine of the Sacrifice of the Mass and the special sublimity of the "priestly" state leads, is shown by the following omissions, reported in the "Reichsbote", of the "priest", who was elected by 35,000 Polish and German citizens.

4000 German subscribers read the "Catholic Guide" for the Archdiocese of Posen-Gnesen: "Visible and invisible guardian angels. That the clergyman occupies a very special, extremely important and significant position is something that everyone who knows how to appreciate the great importance of the Catholic priesthood should admit. The clergyman is, after all, the visible guardian angel, the mediator between God and man; it is he, above all, who alone has the duty and the right to offer that high sacrifice, sublime beyond all conception, which is able to reconcile the whole miserable, sinful human race to the heavenly Father. The priest accompanies the earthly pilgrims, as the guardian angel does invisibly, from the cradle to the grave, and administers to all who desire and require it the treasures of grace of the holy Church, which are at the same time the treasures of grace of heaven and the pledges of eternal life. For these very reasons, however, the position of the priest among the rest of mankind is also a very specially privileged and excellent one; his holy state elevates him far, far above all his fellow men, and God Himself will honor and glorify him in eternity before the rest of mankind. The high dignity of the Catholic priest cannot, in fact, be fully comprehended by any mortal. The dignity of the one who, in the celebration of Holy Mass, has daily the inexpressible happiness of holding God Himself in his consecrated hands, that dignity is fully grasped - only and exclusively by the dear God. For this reason, however, it is also the most sacred duty of every layman to meet the priest, whatever his rank, with the greatest respect and reverence, for the honor we do the priest we do to God himself, who has appointed and chosen the same to be our teacher, guide, and counselor on our earthly pilgrimage." - In the same number, shortly before, in an article under the heading "The Greatest Remedy of Our Time" (which is supposed to be the confessional! Editor's note), it says: "Priests, like all other people, are also exposed to madness, which conceals all thoughts and secrets, as well as to insanity, which likewise conceals nothing. But has a priest, in a fever or in madness, let fall a single word that would have had reference to the secrets of confession? - This circumstance also testifies to a special assistance of the Lord!" What is lacking here to the claim of the heathen Brahmins, who call themselves gods and allow themselves to be worshipped? So also the Roman priests in India do the same and let their confessors worship them with bending of the knees and inclination of the head down to the earth. (Evangelical Lutheran Free Church.)

Rome remains Rome also in the mission field in heathen countries. Just as the Roman Church in Europe and America covers up and glosses over crimes and atrocities, and even approves of them, when they are done in honor of the Antichrist and serve the expansion of his kingdom, so it also protects public criminals in pagan countries when they profess to be followers of the pope, and thus makes the cultivation of justice impossible. This is sometimes followed by persecutions which, in the daily press, which is often under Roman influence, are portrayed as Christian murders and heathen persecution, but which are by no means really directed against Christianity, but are only acts of revenge against the outrageous injustice practiced by the representatives of Rome. Such a case has recently occurred again in the Chinese province of Canton, about which the German Protestant missionary Maus reports the following: "In the district town of Poklo a Roman priest was beaten to death by an armed crowd in the chapel together with the Catholic Christians present, thirteen in number, during the service. As terrible as this deed is, as sad is what it brought about. The priest had, as unfortunately happens so much, without

The priest registered everyone on his list, and thus placed under his and France's protection, who only came forward, among them also very well-known robbers. If one of such 'Catholics' was drafted because he was guilty of something, the priest interceded for him and secured his release. In one such case, the priest had again not only secured the release of one of his 'parishioners,' but had also successfully supported his demand for an award of pain and suffering to be paid by his accusers in the sum of \$100. Not yet satisfied with this, the priest further demanded that some should be imprisoned by the enemies of the Catholics. This was done, but the prisoners had again been freed by their comrades. They now swore revenge on the priest, and so this terrible bloody deed took place." This, of course, was no persecution for the sake of Christianity, no true martyrdom. L. F.

From World and Time.

Can a Catholic become President of the United States? To this question a local political paper answers: "Confessors of the Catholic religion may as well be elected Presidents of the United States as Protestants, but it is difficult to suppose that, so long as Catholics form only one-eighth of the population, the election of a Catholic would be possible." This does not exactly state the reason. Presbyterians and others have been elected Presidents of the United States, however their ecclesiastical communities do not yet constitute one-eighth of the population. The real reason is as follows: A large part of the Protestant as well as of the completely unchurched population of the United States fears that a Catholic president will mix church and state, that is, that he will abuse his high office for the promotion of the Pabst religion. This fear is certainly not unfounded. The Pope himself, in his Encyclical of 1885, again impressed upon American Catholics that the equality of the various ecclesiastical communities in the State could only be a temporary institution. F. P.

Suicide - epidemic. Copenhagen, the capital of Denmark, shows how outrages can have a contagious effect and cause a madness that spreads. In this country, the gloomy climate and the gloomy disposition of its inhabitants, combined with the widespread consumption of brandy, have for some time favored the increase of suicides, but in recent times, self-abductions have increased at an alarming rate. It is no longer depraved people, weighed down by guilt and misfortune, who take their own lives, but frequently persons in favorable positions in life, where every reason for explanation is lacking. The 16-year-old high school student simply writes to his parents, "I don't like to go along any longer," and hangs himself from the first best tree. And every such case draws three or four others after it, for the example tempts one to follow. Some years ago, after Count Sparre had shot himself with the beautiful circus-player Elvira Madigan, numerous unhappy lovers made a pilgrimage to peaceful Svendborg to follow the example of the two on the spot. For some time no cabman in the capital dared to carry young ladies in his carriage, after eight or ten young girls had committed suicide in cabs in the course of a few days. Recently a young engaged couple living in good circumstances, in good health, shot themselves for no conceivable reason. The girl left a letter to her distraught parents: she died innocently and voluntarily, life was worth nothing to her, she feared it would bring her misfortune, so she preferred to go first. - One will not go wrong if one follows the

The first is that he attributes to the new school of thought in art and literature a chief share in the outbreak of such suicidal rage in educated circles. When a generation is deprived of all higher goals in life, so that only the naked earthly enjoyment of life remains, then a deep weariness of life must set in as soon as the realization dawns that the sensual pleasures of life do not grant satisfaction. It is precisely in the youthful period, in which man is by no means so firmly attached to life as in later years, that disgust with life can arise, if the true freshness of youth, which is rooted only in godliness, is lacking. (Freimund.)

A memorable foundation.

In one of the churches of London, St. Katharine, there has existed for three hundred years an endowment from which the respective parish priest receives a certain sum of money and at the same time assumes the obligation to preach a sermon every year on a certain Sunday about the answer to prayer. The origin of this custom is as follows: Three hundred years ago, an alderman of London was sent to one of the English colonies, where he had to undertake long journeys in inhospitable regions teeming with wild animals. On one of these professional journeys he lost his way and got away from his entourage. Without weapons, he found himself alone on the seashore, where nothing offered him protection, when he suddenly saw a lion at some distance, coming straight towards him. Neither escape nor help was to be thought of; death seemed certain to him. In this distress he knew no other thing than to kneel down on the spot where he stood and cry out to the Lord in his distress that he would save him from the lion, as he had done to David and Daniel. And, behold, the lion turned to another side, and in a few moments was no more to be seen. As a lasting remembrance and constant thanksgiving for this miraculous answer to prayer, the Alderman, on his return to England, endowed the church to whose congregation he belonged with a capital, the interest on which is paid annually to the preacher, who then has to preach a sermon on the answer to prayer.

"Call upon me in trouble; and I will deliver thee, and thou shalt praise me." Ps. 50:15.

Death notice.

On 31 December 1898 he passed away gently and peacefully in faith in his Saviour, whom he had served faithfully for 36 years. Heinrich C. F. Evers at the age of 70 years, 1 month and 2 days.

Inaugurations.

On Sunday. Quasimodogeniti, Father M. W. Pott was introduced to his congregation near Vallonia, Ind. by F. Meyr, by order of Venerable Praeses Niemann. Address: Rev. Li. kott, Valloula, Ind.

On Sunday. Quasimodogeniti, Rev. H. G. Schmidt, hitherto of Freeport, Ill, was instituted amidst the Holy Ghost congregation at Milwaukee, assisted by ki?. Sprengeler, Schlerf, and Rudolph, and Prof. Huth, by J. Strafen. Address: Rev. ü. O. 8eüim<tt, 1414 6tk 8t., ^\Vis.

Organ dedication.

On March 26, St. Paul's Lutheran Church in Paducah, Ky. dedicated its new two-manual pipe organ to the service of God. The sermon was in German and English

I. H. Hartenberger.

Conferenz displays.

The St. Louis One Day Conference is cancelled in May due to the Synod of Delegates. The next meeting will be held on June 7.

A. F. Hoppe.



Delegate Shhnode.

The following railroad connections: ^Vcstcru, sOcntra, lrunK Us, 8outü La,8tsrv kiss Zcr ^associations and 8outü Yesterday kasscvAcr Rursaa (16X8,8) have granted a discount of 1j to all who travel to the Synod; but it is absolutely necessary to observe the following rules:

1. ask for a "certiücats" when buying your ticket. If no "tdron^d ticket" is available, have a "certiücate" given to you as often as you have to buy a ticket. ticket8 for outward journey must be purchased in the period from April 22 to 28, otherwise no discount.

2. on the very first day of the meeting, hand the undersigned his "certillcate" of 10 cts. to pay the two "A6vt8".

3. Saturday, April 29, the "lloitut ^Aeots" will be present to hand out the "certiücate8", it is therefore necessary for everyone to be present on that day to receive their "certiücate" in person.

4. if there are then 100 or more "certillcates", the return journey costs H of the full price; but "certiücates" are not valid after 10 May.

For further information, contact (not forgetting 8stamp)F . C. Leeb,

5045 8. Marsdüelck ^ve., OIricaAO, III.

Illinois District Ad.

I would like to inform the congregations of Mr. P. H. Schmidt's visitation district that the office of visitor, which has been vacated by the removal of Mr. K. Schmidt to Milwaukee will be administered by Mr. P. W. Lewerenz until the Synod itself makes further provisions.

Chicago, Ill, April 10, 1899.

H. Succop.

For your consideration.

In recent times, conference announcements have repeatedly arrived too late in the hands of the editorial office. Therefore, the editorial staff once again points out that, as can be read at the end of each issue, all shorter announcements must be in the hands of the editorial staff no later than the Thursday morning before the Tuesday whose date the issue will bear. The Editorial Board.

Please.

It is important to know at the General Synod how much has been received for the rebuilding of the College in St. Paul. I therefore ask all who still have money for us, or yet know that they will get some for us, to report such to me by the 27th of April, at the address: Theo. Bünger, your ot Hon. D P. Meier, 2649 Miami 8t., 8t. k-ouis, Mo.

Proceeds to the treasury of the Illinois - District:

Synod treasury: Palm Sunday coll. by 1st E. Tappenbeck of St. Paul's congreg. at Chapin -7.00 and by H. Volte of Concordia congreg. at Geneseo 14.36; Easter coll. by Gemm. d. kk.: Wockenfuß at Dwight 11.00, Rösel at Burlington 6.20, Gülker at Huntley 4.50, Jöckel at Richton 7.50, Bartling at Austin 14.58, Blanken at Buckley 21.24, Dornseis, Troy, 20.50, Kolb at Stewardson 8.50, Hornung at Sadorus 8.00, Emil Koch at Okawville 5.70, Zapf at Melrose Park 12.65 (half), Werfelmann at Strasburg 16 75; von Gemm. in Chicago by the kk.: Wunder 37.30, Hölter 38.37, Frederking 8.25, Wagner 39.13, Fvlling 14.00, Engelbrecht 36.00, Lücke 12.00, Feiertag 13.25, Lochner, Coll. on 1st Easter Day, 18.89 and from the synodical box 1.65, Uffenbeck 28.93, K. Schmidt 18.50, Pres. Succop 79.00 and Leeb 16.37; Coll. d. Gemm. d. kk.: Bertram in Crystal Lake 7.85, W. H. Meyer, Palm Sunday- u. Charfreitagscoll. at Bonfield, 8.30 (Theil), Feddersen at Homewood 10.75, Schuricht at Harvel 3.00, Feddersen at Bethalto 5.00, Bergen at Chandlerville 4.38, Strikter at Proviso 15.00, Lewerenz at Des Plaines 12.50, Gose at Grant Park 6.00, Krebs at Tinley Park 7.00, Weisbrodt at Mt. Olive 6.50, Roeder at Arlington Heights 31.39, Schwarzkopf at Willow Springs 8.00, Matthius at Evanston 11.75; by Wm. Balzer, Easter Coll. by P. Great Gem. in Addison, 68.74 & dch. H. Schweer, Easter coll. by P. F. Brauer's congregation at Crete, 32.22, P. Landeck by the congregation at St. Paul 14.00 & P. Wagner at Decatur, Easter coll. 13.42, P. G. W. Wolter at Dorans, Easter coll. 11.00. (S. -796.92.)

Mission to SÜd-Illinois: P. Holstjun. v. d. Gem. in Campbell Hill 3.25.

Polish Mission in Chicago: Fr. Engelbrecht, Chicago, v. Women's Ver. 10.00. and Fr. Gräfs Gem. in Blue Point 2.00. (S. -12.00.)

Inner Mission: From W. Fiene Sr. in Addison 1.00; from Chicago: Fr. Theo. Kohn, Palmcoll. from St. Marcus Gem., 30.00, Fr. Hölter's Gem. 52.88, Fr. Engelbrecht from Mrs. H. Wolf 1.00, Fr. Lochner, Coll, 12.30 & Coll. on Maundy Thursday 7.13, Fr. Uffenbeck of Mrs. Emma Müller 1.00, k. K. Schmidt of Mrs. Emma Kroschell 2.00; Fr. Steege, Dundee, Theil of a Coll., 10.00, Fr. Strieters Gem. in Proviso

10.00, Fr. W. H. Meyer b. Bonfield, part of Coll. at Palms, & Charfreit, 13.00, P. Hieber's coll. at Riverdale 16.70, k. Behrens, part of Easter coll. at La Rose and Varna, 10.00, Easter coll. of P. A. Heerboth's coll. at Wheaton 5.00, P. Jben's coll. at Prairietown 9.50, Easter coll. of P. Bode's coll. at Ash Grove 9.15, P. Grörich of the coll. at Lost Prairie 4.40, ?. Herrmann's Gem. at Nokomis 19.20, P. Succop in Chicago from Mrs. F. Sielaf 2.00, Mrs. Aug. Halbröder 1.00 and W. Niederhelmann 1.00, Easter coll. from P. Castens' Gem, Gilmer, 8.70, P. Lewerenz in Des Plaines by Mrs. N. N. 2.00, P. Seils' Gem. in Woodworth 10.00, Easter Coll. by P. W. Dorn's Gem. in Pleasant Ridge 7.33, P. Graf of the Gem. in Blue Point 3.00, P. Schwarzkopf of the Gem. in Willow Springs 4.00, k. Matthius of the Gem. in Evanston 9.00, 1>. Brauer's congreg. at Beecher 13.10, P. G. A. Mueller's congreg. at Schaumburg f. traveling preachers 37.00. (P. -312.39.)

Missionary congregation at Granite City: P. Steege at Dundee, part of a coll., 11.30, P. Jöckel at Richton a. the bellb. 9.11, P. Feddersen at Bethalto, part of a coll, 4.00, P. Behrens v. the comm. at La Rose and Varna 5.00, k. Jben v. the comm. at Prairietown 3.75, P. Grörich v. the comm. at Lost Prairie 3.10, P. Castens at Gilmer a. the Klingelb. 6.20, k. Holiday in Chicago by Otto Bloch 1.00, P. A. C. Mennicke of the Gem. at Geneseo 9.50, P. Seils' Gem. at Woodworth 10 00, Graf's Gem. at Blue Point 2.00, Easter Coll. of?. Weisbrodt's Gem. at Mt. Olive 18.00, P. Lochner's Gem. at Chicago 18.88, Coll. of 1>. Zahn's Gem. in Quincy 4.00, and v. P. H. P. Kühn's in Dorsey .50. (p. -106.34.)

Mission church in Murphysboro: Fr. Gräfs Gem. in Blue Point 2.10.

English Mission: Fr. Pfothenauer, Lemont, missionary hours coll., 2.50.

Students at Winfield: Dch. P. Füllung in Chicago v. Women's Ver. 5.00.

Negro Mission: P. Strieter's Gem. in Proviso 10.00, k. Leeb in Chicago v. N. N. 1.85, dch. H. Schweer in Crete v. N. N. 1.00, P. Sapper's Gem. in Bloomington 13.35, P. Oetting v. d. Gem. in Golden 8.00 and by E. J. Buess 2.00, P. Zapf in Melrose Park by Alb. Amling 2.00, ?.Heiertag in Chicago by Bro. Böttcher .50, P. Seils' Gem. in Woodworth 5.00, k. Graf in Blue Point by Mrs. Wendling .25, 1?. Weisbrodt in Mt. Olive by Henry Gehner, Sr. 5.00, Easter Coll. by P. W. H. Meyers Gem. at Bonfield 5.30, P. Brauer's Gem. in Beecher 5.94, dch. P. K. Schmidt in Chicago by Mrs. Emma Kroschell 2.00 u. Coll. by 1?. L. Zahn's Gem. in Quincy 2.30, Succop in Chicago v. Teacher Johnson .50. (p. -64.99.)

To cover the loss of the P. Koßmann: k. Succop in Chicago by teacher Johnson .50.

Pilgrim House in New York: Fr. Engelbrecht in Chicago v. Frauenver. 10.00.

Mission in Cuba and Portorico: P. Seehausen in Chebanse by A. Schmidt 1.00.

Heathen Mission: Bro. Wunder in Chicago by Mrs. N. N. 2.00, Bro. Gräf in Blue Point a. d. God's Box 1.38, Bro. Ullrich's Gem. in La Grange 4.00, by Miss N. N. 3.00. (S. -10.38.)

Support fund: From W. Fiene Sr. in Addison 1.00, v. d. ??, Sapper in Bloomington 10.00, Beck, Jacksonville, 2.00, Weisbrodt in Mt. Olive 5.00, G. Kuehn in Staunton 3.00 & Kirchner 5.00, dch. P. M. Wagner at Decatur v. d. 1'1'. G. Koch 3.00, Sieving 3.00, Schwandt 3.00, Jacobs 1.00, Huxhold 2.00 & Erdmann .62, P. Brunn v. d. Crete Pastoralconf. 16.50; v. Gemm. dch. the PP. Beck at Jacksonville 10.40, Merkel at Dieterich 6.01, Lewerenz at Des Plaines 8.98, Gose at Grant Park 6.00, Gräf at Blue Point 3.00, Weisbrodt at Mt. Olive 7.80, Rueder at Arlington Heights 10.00, Ruhland at Altamont 7.00, Lochner at Chicago, Charfzeitcoll., 19.49, Uffenbeck the. 8.88, E. A. Sieving m North Plato 6.37, G. Kuehn at Staunton, Easter coll., 13.75, H. P. Kuehn at Dorsey 6.35, Leeb, Chicago, 18.02 & Walter at Dorans, Passion coll., 4.00. (S.-191.17.)

Students in St. Louis: Fr. A. Reinke in Chicago v. Jünglver. for Franz Albrecht 18.00, v. Frauenver. f. Paul Ladwig 36.00, Fr. Kirchners Gem. in Seror for A. Dallmann 10.00, l'. Engelbrecht in Chicago v. Jungfrver. for A. Sieving 20.00. (S. -84.00.)

Students in Springfield: P. Seils' Gem. in Woodworth 7.17, C. A. Mennicke in Rock Island f. A. Starck v. Jungfrver 10.00 and women's ver. 5.00, P. Berthold in Danville, Coll. d. Gem. for A. Bergmann, 5.81 & Max Friedrich 5.81, P. Hölter in Chicago v. d. Confirm. for Stupid! 12.00, ?. Wockenfuß's Gem. in Dwight for Herrmann Reinitz 2.30, k. Schwagmeyer's Gem. in Neelyville for A. Starck 8.50, P. Jben's Gem. in Prairietown for W. Lash 4.00, Eberhardt in Arenzville, Easter Coll. for Alwin Starck, 4.25. (P. -64.84.)

Laundromat in Springfield: Dch. Prof. J. S. Simon of the Women's Assoc. in Springfield 2.00.

Arthur Brunn in Fort Wayne: P. Gräfs Gem. in Blue Point 1.78, v. s. children 2.00 and Mrs. Wendling .25. (S. -4.03.)

College students in Milwaukee: P. Leeb in Chicago f. A. Lahl v. Jünglver. 5.00 a. Jungfrver. 10.00, for Herm. Brauer by Christoph Scheibe in Eagle Lake 2.00 and Passion Service Coll. in Goodenow 5.17, Fr. Castens in Gilmer a. d. bell bag for Fr. Bertram's sons 6.20, Fr. K. Schmidt in Chicago by the Disciples' Council for Gehrs, Kaub & Metzger 18.50, ?. Matthius in Evanston from Jungfrver. for O. Frincke 10.00 and Coll. of l'. L. Zahn's Gem., Quincy, for L. Seidel 5.00. (S. -61.87.)

Seminarians in Addison: Fr. Leeb in Chicago for W. Bachert v. Jünglver. 5.00 and Jungfrver. 5.00, Fr. A. Reinke the. v. Jungfrver. for Friedr. Meyer 15.00. (S. -25.00.)

Herm. Kowert in Concordia: P. Oettings Gem. in Golden 12.00.

Studying Orphans from Addison: P. Steege, Dundee, by Miss M. Schröder 1.00.

Deaf and Dumb Institution at North Detroit: From Chicago: P. Wunders Gem. 15.65, P. Engelbrecht uon Teacher W. Treide 1.50 & P. Uffenbeck's Gem. 5.80. (P. -22.95.)

Deaf and Dumb Mission: From Chicago: P. L. Hölter v. Mrs. Osius 1.00, P. Engelbrecht v. E. G. F. Brill 5.00, P. K.

Schmidt v. Mrs. Emma Kroschell 1.00 and P. Succop, Coll., 51.60; P. Seils' Gem. in Woodworth 5.00 & P. Wagner in Decatur v. Mrs. P. W. 1.00. (S. -64.60.)

Danish Free Church: ByW. Fiene Sr, Addison, 1.00.
Furnishing of church at Poplar Bluff, Mo.: ? Churchmen in Secor of Mother Dierking, Mrs. E. Dierking, Mrs. M. Herrmann, Miss A. Dierking, Miss M. Dierking and Mrs. E. Kirchner each 1.00. (S. -6.00.)

Orphanage at Des Peres: P. Jben at Prairietown by W. Surcharge .50.

Retirement Home in Arlington Heights: From Chicago: k. Uffenbeck for reports 3.62 and P. Leeb's Gem. 7.00. (S.

Orphanage in Addison: 93.90. NL. Treasurer G. Ritzmann acknowledges the individual items.

Mission in London, England: I. Hölter, Chicago, v. Gotth. Krause 1.00.

Illinois District Church Building Fund: P. Leeb's Chicago Gem. 17.55.

Poor students in St. Paul for loss by fire: P. J. A. Bünger in Chicago v. Jungfrver. 10.00 and k. Herrmanns Gem. ber Nokomis 12.28. (S. -22.28.)

To cover fire damage^A of college in St. Paul: Easter Coll. P. Brauer's Gem. in Eagle Lake 24.22 u. P. G. Schuessler in Coal City from the Gem. in Lockport 6.09. (S.-30.31.) Total: -2043.99.

NV. In last receipt read under "Student Election in Fort Wayne": P. Wunder v. Jungfrver. (not Women's Ver.) 5.00. Addison, Ill, April 8, 1899, H. Bartling, Cassirer.

Income to the Michigan District coffers:

(March.)

Synodical treasury: Monroe-12.11.
General building fund: P. J. F. Müller v. N. N. 2.25.
Heathen mission: Frankenlust 9.26.
Negro Mission: Ludington 3.25. P. Wangerin v. Mrs. W. Stein .50. saginaw W. S. by Mrs. Mich. Blank .75. Waltz 7.50. (S.-12.00.)

Mount Zion in New Orleans: P. H. Frincke v. N. N. 2.00.
Dry's Schoolhouse, Concord, N. C.: Teacher A. H. Ahrens School 2.75.

Baltimore Emigrant Mission: Fr. H. Frincke of H. R. 1.00.
Emigrant Mission in New York: Fr. H. Frincke of H. R. 1.00.

InnerMission: Roseville 6.72. Fr. Trinklein v. N. N. 3.00. P. Tresselt's Gem. 16.14. Miller 3.96. Saginaw O.S. v. Missionver. 10.00. Wyandotte 2.17. P. H. Frincke of H. R. 5.00. Onekama 6.00. Saginaw W. S. 27.02, Women'sver. the. 2.85. Waltz 8.50. (S.-91.36.)

Support fund: Frankenlust 9.80. P. Smukals Gem. 8.70. Amelith 2.75. P. Mayer v. J. J. Roth sen. 2.00, v. Wwe. J. 2.00, from M. M. (thank offering) 5.00. Wyandotte 4.36. P. H. Frincke from Wittwe K. L. 1.00. Teacher Harbeck's school 5.75. P. H. Frincke of H. R. 5.00. Onekama 5.25. By d.: W. P. L. 5.00, A. D. 1.00, F. C. B. 2.50, H. F. 3.00, G. C. 4.00, A. C. 3.00, J. M. G. 2.00; by d. Teachers: W. H. 2.00, G. W. 1.00. (S. -75.11.)

Deaf and Dumb Institution: Benona 3.90. Sebewaing 14.23. ? H. Frincke of H. R. 5.00, v. N. N. 2.00. Gottfr. Torsch, Detroit, .15. P. Heid of F. W. Rührs 1.00. Waltz, school, 3.00. (S.-29.28.)

Retirement Home in Monroe: Monroe (March) 5.00. k. Tresselt's Gem. (January to March) 6.00. Jackson 28.20. Monroe (April) 5.00. I". Schatz' Gem. 12.00. (p.-56.20.)

English Mission to Michigan: Montague 3.06. Travel money 1>. Romosers: Wyandotte 3.65, P. Schatz' Gem. 9.00. (S. 15.71.)

Poor Michigan students: Sturgis 4.50. Wyandotte 1.40. (S.-5.90.)

St. Louis students: Fr. Schatz' Young Frver. f. F. Rutkowski 5.00. Saginaw W. S., v. Women's Ass. f. J. Salvner 5.00. (S.-10.00.)

Students in Addison: P. Mayer v. Frauenver. f. P. Mehnert 10.00. Frankenlust f. E. Wendt 10.48. Saginaw W. S. f. O. Duclos 12.50, f. R. Wißmüller 12.50, Frauenver. das. s. O. Duclos 2.50, f. R. Wißmüller 2.50. (S. -50.48.)

Students at Fort Wayne: Sherman for W. Schwartz 10.00. Monroe, v. Women's Ass. for G. Daschner 16.00. (S. -26.00.)

Orphanage at Wittenberg: Dearborn 3.80. Gottfr. Torsch, Detroit, .50. (p. -4.30.)

Orphanage in Addison: Teacher Auch's school 2.75.
West Roxbury Orphanage: Fr. Dreyer's Confirm. 2.70.
St. Clair Parish: Pontiac 2.50. Total: -414.66.
Detroit, April 1, 1899. G. Wendt, Cassirer, 572^A .ve.

Revenue to the Minnesota and Dakota DistrictS treasury:

Inner Mission: Gemm. d. !??: Bartling, three, -38.37, Robert at Arlington 4.50, Niebelschütz, St. Paul, 9.75, Neeb, Detroit, 2.00, Schoknecht, Valley Creek, 3.72, Rosenwinkel, Woodbury, 3.30. Teacher H. Ehlen, contribution, 3.00. Dch. Gruziker, Briahton, 3.00. (P. -63.67.)

Support fund: Gemm. d.: Hertwig, Gaylord, 8.00, Baumhöfener, Aoung America, 14.00, Neeb to Detroit 2.00, Schedler b. Fisher 4.85, F. Otte, Zion, St. Paul, 8.00, Ude, Willow Creek, 19.00, Kaiser, Benton, 24.50. Grabarkewitz, Ueberschuß of a night school, 1.00. P. Meichsner of Nashua 3.40. Teacher H. Ehlen, contribution, 4.00. (P. -88.75.)

Negro Mission: P. Schmieges Gem., Hilbert, 3.80. k. Büscher by Mother Skibbe .75. teacher H. Ehlen, contribution, 2.00. teacher Stahlke desgl. 1.00. pres. Pfothenauer by A. I Lustmann 1.50. P. Bartlings Gem. 5.00. P. Kaiser by Mrs.

Brüsehoff 5.00. P. Bartling by F. Rakow 2.00. P. Kuntz, Hochz. Werner-Rather, 4.45. (-25.50.)

Synodal treasury: k. Hannemanns Gem., Galen" Tp., 9.56.
Orphanage at Addison: P. Zitzmann, Hochz. DodesRoß, Webster, Minn. at 5.25.

Orphanage in Wittenberg: P. P. Scherss Gem. in Fräser 7.30. P. Ude, Hochz. Mees-Urban, 12.00. P. Meichsner of Monson and Schulk. 6.25. (S. -25.55.)

Students in St. Louis: Praeses Pfothenauer's congregation, Hamburg, for A. Hübener 20.00. P. Köhler's congregation, Mountville, 2.00. (S. -22.00.)

Poor Students: Fr. Kaiser by Mrs. M. Vinkemeier 5.00.
Students at St. Paul: P. Koehler's Gem., Mountville, 2.85.

Heathen Mission: Pres. Pfothenauer of N. N. 5.00.
Deaf and Dumb Mission: Praeses Pfothenauer of N. N. 5.00.

Fr. T. Stephan of F. Kuhlish 1.00. Fr. v. Niebelschütz, Coll. in Deaf Service, 12.35. (S. -18.35.)

Children's Friend Society: P. Bartling's Gem. near Odessa 5.00.

St. Paul, Minn, March 1, 1899. Theo. H. Menk, Cassirer.

Income to the coffers of the "Mittlere" District:

Synodal treasury: Gemm. of I!': Link, Laporte, by L. Schumm -17.50, Seuel, Indianapolis, by C. F. Schwier 16.26, Querl, Toledo, 12.05, Tirmenstein, Logansport, by H.W.Hoppe 8.00, Preuß, Friedheim, 16.00, Pohlmann, Sauers, Palmsonntcoll., 20.27, Sauer, Cleveland, 21.25, Matthias, Preble, 9.75. (S. -121.08.)

Inner Mission: Gemm. der ???: Heinze, Decatur, 6.00; Ludwig, Tocsin, 3.00; Diederich, Hoagland, 4.30. Ders. of W. 5.00. (pp.-18.30.)

Negro Mission: P. Lange, Fort Wayne, from N. N. for Negro widow, N. O., Lankenau Miss., 1.00, Christen Lehrcoll. 3.00, Mrs. P. Th. v. Schenk for? Bakkes Distr. 10.00. ? Schmidt's Gem., Seymour, 40.00, v. Mrs. Schuber 5.00. N. N. in Vincennes 2.00. P. Tirmenstein', Logansport, v. d. Confirm. 2.75. P. Steinmann's Gem. of Liverpool, 4.75. teacher Decker's school k., Akron, dch. Lothmann 4.70. P. Niemann, Cleveland, of R. & F. 2.00. (S. -75.20.)

Heathen Mission: P. Walker, Cleveland, v. N. N. 2.00. k. Zorn the. of Mrs. M. S. 5.00. P. Niemann the. of Wwe. K. 1.00. (S. -8.00.)

Mission in Alexandria and Elwood: Fr. Huges Gem., Bingen, 8.81.

Mission in London: P. Niemann, Cleveland, v. L. Z. 1.00.
Deaf and Dumb Mission: Gemm. d.?k.: Link, Laporte, by L. Schumm 14.65, Zollmann, Bear Creek, 5.69, Huge, Bingen, 5.50. (S. -25.84.)

Students in Springfield: P. Niemanns Frauenver. in Cleveland dch. H. Hesse for Oetjen 15.00, gold. Hochz. Henke for H. Hemann 20.00. P. Weseloh's Women's Ass., Cleveland, by C. Stumme for F. Oetjen 10.00. P. Zollmann, Bear Creek, Hochz. Steuter-Nrerhuser for Z., 3.54. (S. -48.54.)

Students in Fort Wayne: P. Walker's Young Men's Association in Cleveland for T. George 18.00. P. Link's Women's Association, Laporte, through L. Schumm for C. Fickweiler 5.00.

P. Lothmann's Association, Akron, for F. Nitz 10.00, for H. Schlichte 10.00, from Teacher Spuhler's School Committee for dens. 5.75, desgl. for F. Nitz 5.75. P. Schmidts Gem., Seymour, for E. S. 11.25, Hochz. Albering f. dens. 4.00. P. Kaiser, Huntington, reverence. H. K. C. P. s. G. K., 7.11. P. Lothmann's Youth Ass., Akron, for F. N. 10.00, f. H. S. 10.00. P. Pohlmann, Sauers, for G. Stiegemeyer 5.00. P. Sauers Gem., Cleveland, 8.70. ? Rösener's congregation, North Judson, for H. Jungkuntz 20.50, from the Women's Club that. f. dens. 10.00. (S. -141.06.)

Seminarians in Addison: Fr. Zorn, Cleveland, v. Wohlthäter in the Gem. for E. Pohl 25.00. Fr. Eirich's Gem., Aurora, by F. W. Jsselhart for W. Ebel 10.03. Fr. Mohr, Staser, f. J. Koch 1.00, v. s. Gem. f. dens. 4.00. (S. -40.03.)

College household in Fort Wayne: P. Diederich, Hoagland, High, Knipstein-Grotian, 5.65.

Orphanage at Indianapolis: P. Meyr's congregation at Brownstown 5.13. P. Spannuth, Defiance, by Mrs. Henriette Schmidt 2.00. P. Querl, Toledo, by the congregation for Sidewalk, etc. 7.72. (P. -14.85.)

Deaf and Dumb Institution: Fr. Jauss at Fort Wayne of N. N. 5.00. Fr. Huge's Gem, Bingen, 5.50. (S. -10.50.)

Orphanage in Wittenberg: Fr. Querl's Women's and Young Friars, Toledo, for the confirm. Orphans 10.00.

Support fund: Gemm. of?..: Walker, Cleveland, 2.67, Diederich, Hoagland, 4.75, Hafsold, Fairfield Centre, 3.35, Querl, Toledo, 21.79. P. Zorn, Cleveland, of Mrs. M. S. 5.00, Ferd. Schoen, Thank Offering, 5.00. Northern Indiana Teachers' Conf., posttr., 2.25. N. N., Vincennes, 3.00. Northeast Ohio Pastoral Conf. 28.00. (S. -75.81.) Total: -604.67.

Fort Wayne, March 31, 1899, C. A. Kämpe, Cassirer.

Income to the coffers of the "Eastern" District:

Synodal treasury: Emm.-Gemm., Buffalo, -6.36. Gemm. d. ???: Michel, 4.06., Gräßer, 8.00. (S. -18.42.)

Pilgrim House: Fr. Biewend v. Carol. Hoffmann 2.00, S. Schulkl. 1.00, Women's Rev. 12.00. Women's Ass. at Peetsburg 3.00. D. M., Baltimore, 3.00. (S. -21.00.)

Progymnasium: St. Matth. Parish, Albany, 17.25.

Progymnasium building fund: members of the community P. Biewends 111.37. P. Ottmann jun. by O. Behrend 1.00. P. A. E. Frey by Mrs. Dor. Räder 100.00. Gem. P. Lohrmanns 8.45. Pres. Brand v. A. Laberenz 10.00. P. Gräßer v. etl. Gemgl. 54.50. P. Schulze v. J. Schaiver 1.00. P. Bröcker v. F. Kühne 5.00. Gem. P. Walz' 71.25. By I". J. H. Sieker 81.25. Gem. P. Heins 25.00 and 3 shares. Acts: St. Paul's congregation, Baltimore, 10.00. Imm. congregation 40.00. Trinity congregation, Boston, 460.00. St. Matt. congregation, New York, 50.00. St. Sanders congregation 25.00. Worcester congregation 10.00. St. Marcus congregation, Brooklyn, 100.00. St. Bröckers congregation 15.00. (S. -1178.82.)'

Emigrant Mission in New York: Fr. Senne of N. N. 2.00, Carol. Petsch 1.00. (S. -3.00.)

Inner Mission in the East: Gemm. of the ??.: Henkel, Ridgeway, N. C., 3.00, Bartling 4.30, Kretzmann 7.35, Keyl, New Fane, 4.00, Prof. Heintze, White Plain, 5.25, Schaller 4.40, Schulze 25.00, Engelder, St. Lucas, 19.00 (for travel pr.), Ebendick Sr. 16.75, Hein 24.50, Praeses Brand 20.00. P. W. König 1.00. St. Andr.-Gemm., Buffalo, 19.72, Emm.-Gemm. 5.55. Fr. Schöner of F. Ahl 1.00. Fr. Lühr of H. Fick 5.00. ?. Ottmann jun. by etl. Gemgl. 4.25. P. Kühn, ges. by Fr. E. N., 3.40, P. Kühn .50, Miss. Deckmann .25. P. Vermiede by N. N. .50. N. N., Great Bend, 3.00. Pres. Brand by A. Laberenz 15.00. P. Biewend by M. Zepp 1.00, K. Dümling 1.00. P. Schönfeld by H. Heuchen 60.00. Dch. P. Schumm 2.60. P. Bröcker v. etl. Gemgl. 24.50. P. Mönkemöller by G. Giehring 1.00, Pauline Kubier .75. P. Stechholz by K. 5.58, J. A. .25. St. Pauls-Gemm., Baltimore, 39.02. Women's Ass. of the Gem. P. Wurts 4.00, Miss C. Schmehring 1.00. ?. Spannuth 1.00, v. s. Gem. 19.00. Women's Ass. of the congregation P. W. A. Freys 10.00. P. Thomas v. Mrs. Jung 2.00. By ? I. H. Sieker 34.00. P. Senne by G. Walter 1.00. (S. -400.42.)

Heathen Mission: P. Vermiede v. N. N. 2.50. P. Schulze v. C. Kleine .50. P. Stechholz v. J. A. .25. Mrs. K. Dederer, Baltimore, 2.00. By P. J. H. Sieker .30. (S. -5.55.)

Mission to the Jews: P. Stechholz v. J. A. .25. by ? I. H. Sieker.50. (p. - .75.)

Negermission: E. Grothe, Baltimore, 2.00. P. Totzke of Mrs. Schäfer 1.00. Jünger- und Jungfrver. d. Gem. k. Stechholz 5.00. Fr. Engelder Sr. by N. N. 1.00. Fr. W. A. Frey by Mrs. N. N. 2.00, N. N. 2.00. Fr. Hein by Mrs. Maria Pieper 5.50. P. Senne by Henr. Satison 1.00. Negro school in Salisbury, N. C.: pupil d. Gem. Praeses Brands 11.05. (p. -30.55.)

English Mission in New York: P. Schoenfeld of W. S. 5.00. Dch. P. J. H. Sieker 4.50. (S.-9.50.)

English Mission in Harrisburg: P. König 2.00. ?. Schoenfeld by F. Kracke. 2.00. (S. -4.00.)

English Mission to Jersey City: P. Schoenfeld v. W. S. 5.00. Dch. P. J. H. Sieker 1.00. (S.-6.00.)

Pittsburg Mission: Cong. Fr. Heins 8:00 p.m. Cong. Pres. Brands 12:00 p.m. (S. -32.00.)

Lettenmission: Käst. Bartling 10.00. Fr. Schoenfeld v. Mrs. Wiesendanger .25. by Fr. J. H. Sieker .60. (p. -10.75.)

Mission in New York: Fr. Schönfeld von etl. Gemgl. 60.00. Dch. P. J. H. Sieker 14.00. (S. -74.00.)

Congregation in Providence, R.I.: Women's Association of the Congregation ?. Biewends 15.00.

Students in St. Louis: Conn. River Pastoralconf. 6.00 for F. Brunn, Fr. Senne of etl. Gemgl. 32.00 for W. Juhnke. (S. -38.00.)

Students in Springfield: Gem. P. Millers 14.55. ?. Mönkemöller of etl. Gemgl. 3.05, Missionsk. 2.60, Conn. River Pastoralconf. 6.00 for J. Dürr. (S. -26.20.)

Pupils at Neperan: P. Lühr v. H. Fick 5.00. Dch. k. I. H. Sieker 18.00 for A. Witt. (S. -23.00.)

Poor students: Walther-Ver. der Gem.?. H. Schröders 5.00. Poor Pupils: Emm. comm., Buffalo, 14.00. P. Michel of N. N. 5.21, comm. in Batavia 1.79 for E. Rudnick. (S. -21.00.)

Deaf and Dumb Mission: Fr. Bröcker v. Mrs. R. Kemper 5.00. Miss Sanders School Cl. 1.16. (S. -6.16.)

Deaf and Dumb Institution: P. Engelder Sr. by Mrs. N. N. 1.00. Poor Comm. of the Comm. P. Fleckensteins 3.00. (S. -4.00.)

Hospital in East New York: from Gemm. in New York: Imm., 88th St., 60.00 and 10.00, Trinity! 5.00 and 2.00. Brooklyn: St. Paul 18.50, St. John 5.00, Trinity.60 u. 50.00, Imm. 10.00, St. Marcus 5.00. Martin Luther Choral Society 107.28. Mrs. M. C. Schott 5.00. comm. Fr. Ebendicks, Sr. 6.25. dch. P. J. H. Sieker 130.73. (P. -415.26.)

Orphanage in West Roxbury: P. Mönkemöller by G. Giehring.50.

Orphanage at College Point: Women's S. D. ?. Thomas'6.81. Dch. ?-I. H. Sieker '16.04. (p.-22.85.)

Orphanage in Baltimore: Armenk. der Gem. ?. Fleckensteins 2.39.

Support fund: P. König 2.00. Community P. Beyers 11.78. P. Schumm 1.00. Women's association of the community P. W. A. Freys 10.00 (f. P. Lauterbach). P. Thomas 2.00. P. Ebendick Sr. 4.00, v. s. Gem. 6.25. By P. J. H. Sieker 25.00. Gem. Pres. Brands 17.26. (S. -79.29.) Total: -2470.66.

NL. In the receipt of February 28, under "heathen mission" instead of Gem: Gem. P. Engelberts.

Baltimore, March 30, 1899, C. Spilman, Cassirer.

Income to the Western District coffers:

Synodical treasury: Gemm. d. ??.: Obermeyer, St. Louis, -15.00, Brink, Sweet Springs, 6.64, Heckel, Kirkwood, 6.00, Fritz, Pilot Knob, 7.95, Gänßle, Corning, 8.63, Grefe, New Melle, 6.40, Lobeck, Cape Girardeau, 10.00, Norden, Jarvis, 3.71, Pflantz, Gordonville, 7.00, Zschoche, Frohna, 23.63, Muller, Lockwood, 8.36, Harre, Meinert, 3.96, Rösener, Altenburg, 16.35. Imm.Gemm., St. Louis, 16.00. (p. -139.62.)

Progymnasium in Concordia: Gemm. d. ??.: Rohlfing, Farmington, 6.70; Ehlers, Norborne, 10.00; Höneß, Lincoln, 14.30; Rösener, Altenburg, 28.30. (P. -59.30.)

Inner Mission of the District: Gemm. d. ??.: Will, Stuttgart, 2.50, Demetrio, Emma, 7.78, Muller, Beaufort, 2.30, Lehr, New Wells, 18.50, Horst, Ft. Smith, 22.00, Möller, Mora, 6.50, Gaßner, Friedheim, 7.14, Kellermann, Little Rock, 6.50, Nething, Lyons, 5.00, Winkler, Stratman, 13.80, Biltz, Concordia, 10.00, Schmidt, Ulm, 5.95, Bösche b. Jefferson City 4.00. P. Schmidt, St. Louis, by Miss Hoge 1.50 & by Miss Rolling 1.00. P. Matuschka, Lake Creek, by Heinr. H. Heimsoth for Indianermis. 2.00. Trinity Parish, St. Louis, 30.00. from N. N. in Lincoln 200.00. ?. Norden, Jarvis, by N. N. 2.00. P. Höneß, Lincoln, by Herm.

Eickhoff 1.00. P. Kretzschmar, St. Louis, v. Miss N. N. 1.35. (P. -350.82.)

Field Preacher's Fund: P. Ehlers, Norborne, v. Mother N. N. 5.00.

City Mission in St. Louis: Fr. Schmidt, St. Louis, v. Fr. N. N. 3.00. Fr. Obermeyers Gem. das. 39.95. (S. -42.95.)

Mission School in Rock Spring: Imm.-Gemm. in St. Louis 10.00. Negro Mission: Fr. Schmidt, St. Louis, from Miss Roos 1.00 and from Jungfrver. 10.00. P. Matuschka, Lake Creek, by Heinr. H. Heimsoth 2.00. Triune congregation, St. Louis, 13.49. ?. Norden, Jarvis, by N. N. .50. P. Höneß, Lincoln, by Joh. Kreißler 2.00. Gemm. d. ??.: Dautenhahn at Antonia 3.40, Schröder, Manning, 5.55, Biltz, Concordia, 5.00, Lehr, New Wells, 5.50. (P. -48.44.)

English Mission: Triune Congregational, St. Louis, 13.49. ?. Heckel, Kirkwood, by Mrs. N. N. .50. By P. C. L. Janzow, f. d. Missionary School at Madison & Venice, Ill, by nephew Henry 1.00. (S. -14.99.)

Heathen mission: Gemm. der??: MüllerinMora2.50, Fritz in Bismarck 4.46. (p. -6.96.)

Deaf Mute Mission: P. Richter's Gem. in Washington 5.00.

Emigrant Mission: Fr. Matuschka's comm. in Lake Creek 6.00.

Support fund: Gemm. of the??: Möller, Mora, 4.05, Mießler, Prairie City, 3.10, Nething, Lyons, 4.50, Rösener, Altenburg, 15.00. P. Rohlfing, Farmington, of Mrs. O. 1.00. Teacher Küffer in New Wells 1.65. (S. -29.30.)

Orphanage at St. Louis: Father Mueller, Beaufort, thank offering from Mrs. Osiek, 1.00. Teacher Mueller's pupil at Altenburg, 1.65. Gemm. d. ??.: Mießler, Prairie City, 2.40; Biltz, Concordia, 5.39; Ehlers, Norborne, 10.00; Fackler, Harvester, 4.30. (S.-24.74.)

Hospital in St. Louis: Fr. Schwan's parish at Millbrook 3.75. Fr. Biltz's parish at Concordia 5.00. (S. -8.75.)

Deaf and Dumb Institution: Gemm. of the??: Demetrio in Emma 3.81, Swan at Millbrook 3.75, Mießler in Prairie City 1.55. (S. -9.11.)

Students in St. Louis: Fr. Horst's English Sunday Mass at Ft. Smith f. Wm. Janzow 10.00. By Fr. Buchheimer, Memphis, f. W. Wishart 16.50. Fr. Biltz's Gem. at Concordia for C. Wiebusch 5.00. Fr. Mießler, Prairie City, Coll. at High. Bräuner-Seim, 1.20. (p. -32.70.)

Students in Springfield: Triune congregation, in St. Louis, for Fr. and M. Dautenhahn 20.00. Fr. Rohlfing's congregation in Alma st Fritz Wiegmann 6.05 and for Herm. Reinhitz 15.40. P. Ehlers, Norborne, v. s. Confirm. for H. Hellmann 3.00. (S.-44.45.)

Pupil in Addison: P. Mießler's Gem. in Des Peres f. H. Bundenthal 5.00.

Pupils in Milwaukee: Triune congregation in St. Louis for A. MeH 25.00. A. MeH 25.00. Fr. Rohlfing's congregation in Alma f. Jac. Müller 6.05. Fr. Biltz's congregation in Concordia f. Theo. Hömann 5.00 a. f. Jac. Müller 5.00. (S. -41.05.)

Church building fund: Dietr. Harms, Mora, Sedalia Gem. Actie, 5.00. P. Zschoches Gem. in Frohna 18.03. By Gotth. Weinhold, Frohna, ges. at the celebration of s. 50th birthday, 9.10. (S. -32.13.)

For the Wisconsin brethren affected by forest fires: Klügel & Poppitz, St. Louis, 3.15.

Mission to Columbia, Mo.: J. C. Kühnert, in Altenburg by N. N. 2.00 and by Wwe. Nennert .50. (S., -2.50.)

For poor pupils in St. Paul damaged by fire: teacher Peters in Concordia from s. Schulk. 2.00.

Retirement Home in Arlington Heights: P. Richters Gem. in Washington 9.60. Total: -926.60.

St. Louis, April 8, 1899. H. W. C. Waltke, Cassirer.

1525 x 8t.

To cover fire damage, Concordia College, St. Paul, Minn.

(Abbreviations: Ou. - quilt, Ki. - pillow, Bez. - pillowcase, Be. - sheet, He. Shirt, Bl. - Blanket.)

By P. v. Niebelschütz from Bro. Taylor 1 qu., 1 ki.; from O. Müller 2 ki. and bez., from himself 2 pr. stockings; from various 6 suits. - From Bro. Krengel 2 he., 3 pads, undergarments, 6 collars, 1 bez., 2 taschtü. - From the sewing society of the comm. in Crete, Ill, 2 qu., 4 bez., 14 bez., 1 pr. strü. - Women of the comm. in Good Thunder: Wiedenheft, 1 qu., 1 bez.; Darge, 1 qu., A. T. Graf, 3 bez., 1 ki., F. Darge, 2 qu., 1 bez., W. Dettlaff, 1 qu., 2 bez., F. Sohre, 1 qu, M. Benzal, 2 ref., 1 be., C. Bruscke 1 qu., 1 ki., Bro. Stanz 2 be., F. Pantsch 1 qu., 1 ki., 1 be., 1 be., Wandersee 1 be., 2 ref., A. Zander 1 be., 1 bl., W. Rademske 2ki., 2 ref., Steinberg 2 ki., 2 ref., 1 be., J. Sombcke 1 ki, 1 b., 1 b., Jul. Richter 2 ki., 2b., H. Raasch 2 ki., 2b., Aug. Richter 1 qu., 1 b., C. Matzke, 1 qu., H. Darge, 1 b., C. Sperlich 2 b., F. Reinke 1 ki., 1 b., Henslin 1 b., 1 b., F. Lange 2 ki., 2 b., 1 b., Wruke 2 b., 1 Be., Aug. Sohre 1 Qu., H. Borchards 1 Bl., G. Döring -1.00, F. Bonneß 1.00, F. Morlock 1.00, G. Bonneß.25, G. Bartsch fen. 1.00, A. Pasche 1.00, J. Grabarkewitz 1.00. By P. W. Friedrich, Wacom": 2 Ki., 1 Qu., 2 Bez., 3 Bl., 2 Be. By P. Fark, Bunker Hill, Ill, of the Woman's Club 6 qu., A. Huber 4 be., J. Hayenga 2 be., E. Schreier 4 be. By P. L. Achenbach, women's club 2 qu. ? Michlau v. Frau Wellau 5 He., 8 Kragen. F. H. Kühnert Groton, S. D., 12 pr. new shoes. Concordia Sewing Club, Geneseo, Ill, 2 qu., 4 be., 4 bez. P. W. v. Schenks Gem. 50.00. P. E. Mueller's Gem, Wood Lake, 20.00. By ? v. Niebelschütz (3rd fig.) by L. Böttcher 2.00, decorating surplus 1.45, A. Dettmann .50, A. Bauer 1.00, H. Reichow .50, J. Dönjes 1.00, Bro. Moncrief .50, A. Ziebell .25, S. Schmecke .50, E. Gottschalk .50, L. Dobbermann .25, N. N. 1.00, A. Wachholz .25, J. Löffler.25, A. Bahr .25, Bro. Baumann .25, B. Belde .25, F. Karger .50, F. Bahr .50, E. Aerger .25, H. Gutz .50, Wwe. Köll 1.00, M. Frck .50, Bro. Mikow .50, H. Rademann 1.00, G. Greich 1.00, Fr. Kurdell 1.00, F. Lohrmann .50, E. Bökel .50, E. Rasch .25. P. Schedler's comm. in Fisher 9.20. By W. Sahnnow of the comm. in Valley

Creek 30.75. By Kaff. J. H. Abel 26.26. I". Kohlmeier's Gem. in Jasper 5.00. I". Bügel's Gem. 20.00. p. Klewen's Gem. at Edgeley 10.00. p. Nuoffer's Gem. at Meriden, Ja. 16.50. p. Stark's Gem. at Acton 6.75. dch. Bro. Sievers (2nd inst.) by A. Hillmann 10.00, Miller 10.00, Hubrig 5.00, Reichmuth 5.00, Jäch 3.00, Kasten 3.00, Klausung 2.00, Joh. Sievers 2.00, Mrs. Kimmerle 1.00, Nehring 1.00, Schwarz 1.00. P. Malkow, ges. on Giese-Reimer's Hochz, 6.55; by H. Albers and Chr. Ahrns 1.50 each, by F. Schuldt, T. Lübben, F. Ruthenbeck, H. Ahrns, J. Munbt, F. Atz, H. Schröder, Ph. Kraft, G. Kraft and H. Pinz 1.00 each; by F. Ahrns and F. Mund 1.75 each.; by F. Sievert, J. Voß & Bliefeknik .50 each; by Mrs. Tobolt.25. by H. Buschman a. d. Zions-Gem., St. Paul, by A. Föse 1.00, Frz. Jösting 2.00, H. Fortmeiner 1.00, P. Otte 5.00. (S. -296.21.)

By seminarian F. Bode on the rebuilding of the organ 2.00. To be acknowledged from earlier: from P. Krumsieg's Gem. 12 pp. Cart., from P. W. Becker's Gem. 15 p. Cart., from Mrs. I". H. Vetter 5 turkeys.

NL. In lieu of Bro. Emma Juergensen, Ft. Wayne, .10 reads 10.00 in last receipt, clothing received through P. F. Sievers was from Miller, Reichmuth, Scherer.

God bless all dear givers!
St. Paul, April 7, 1899, Theo. Bünger, Dir.

Pilgrim House and Emigrant Mission.

Revenue from January 1 to March 31, 1899.

1st Pilgrim House: Kaff. C. Spilman -26.50, Kaff. E. F. W. Meier 1.00. (Total: -27.50.) By J. A. Ziebell of 10 gall. Floor oil; by P. W. Busse of 8t. l'ueas Vouuz l'ctik8' 86rviuA Olrois 18 bedsheets & 18 weed covers.

2nd Emigrant Mission: By P. P. Seuel of C. Bernitt .50, Wm. Andres.50, N. N. 2.00, G. Morgenberger 1.00, k. H. Schröder.50, M. A. Carpell .25, H. and Emilre Netzel 5.00, J. F. Bock 1.00, Karl Seidel .25, C. Ettlinger 1.00, tz. Brenner 2.00, Adam Westeraiter 3.50, W. H. Pero 1.00, Joh. Jeffen 1.00, B. R. Rauh .50, by J. P. Beyer of N. N. 5.00, Wm. Misselbeck 2.00, Kaff. C. Spilman 36.41, Kaff. E. A. Kämpe 30.00, Kaff. G. E. G. Kühle 9.75, Kaff. Th. H. Menk 15.70, Kaff. E. F. W. Meier 114.19. (Total: -233.05.)

Interest-free loans of -200.00 were received and -100.00 were reclaimed.

For the German Free Church and various purposes of the same I received -388.25 and for the Danish -94.74. S. Keyl.

On behalf of the congregation, the undersigned takes the liberty of giving notice of the receipt of -33.00 for the church building at Langston from the Treasurer of the Nebraska District, H. Harms. To all kind givers hearty thanks and God's rich blessing.

Langston, Okla, 1 April 1899. C. F. Eisele.

Received in support of Aug. Bergmann student in Springfield -7.00 collected on Hochz. Heidorn-Puscheck. - Many thanks! I. Strieter.

Received from the congregations of P. A. Ollenburg at Bloomfield, Nebr. Palm Sunday Coll, -12.50 and Branch 4.15 (S. -16.65) with heartfelt thanks for my poor mission congregation at Randolph, Nebr. C. Pöckler.

SW" The receipts of the cashiers G. E. G. Kühle and F. A. Jäckel, as well as of Mr. Wilh. Lück had to be postponed due to lack of space.

New printed matter.

Songs for male choirs. 6th ed. Concordia Publishing House, St. Louis, Mo. 12 pp. 8X11. Price: 20 cents, by the dozen -1.50.

We have already repeatedly recommended this carefully selected collection of male choruses to our choral societies when new editions appear, so that it will suffice to announce the publication of the 6th volume here. The content of this volume consists of the seven songs: Im Frieden. Auf Wiedersehn. Sängerkunst. Sailor's Song. Evening Song of the Hunters. Evening Calm. Evening peace. L. F.

MevLrrdevte addresses:

- Rov. n. Seutrup, OowliivA, ^Vadask 6o., III.
- kav. 8. 8. vaül, vouxMs, Otok 6o., Aekr.
- Rov. chews Oraupner, Llmira, Out., Oktuadu.
- Rev. HallerderA juu., 837 8. lllll 8t., Huiuc: ^, III.
- Rsv. 6th l^undeek, 36 Union 8t., 8reeport, III.
- kev. 8. 8iskslit2,
- 1681 N. Olalkorne 8t., New Orleans, 8a.
- Rsv. 8. 6. lZedwauirovsk^,
- 2813 Nissouri ^ve., 8t. 8onis, No.
- O. 8riueke, Nartinsville, Matura Oo., N. 1s.
- d. H. 8. 8oelter, 909 lVasüinAton 8t., Huiuc: ^, III.
- 8. 8. 8elle, 1131 Olno 8t., Huiuc: ?, m.
- 3. 8. 8trleter, 365 Norwood ^ve , Olevslanck, O.
- LnZ. 8th Vix, 526 N. Alexander 8t., New Orleans, 8a.
- 3. 8. VolZt. 613 daeüison 8t.. 8louX Olit^ Iowa.

The "Lutheran" is published every fourteen days for an annual subscription fee of one dollar for out-of-town subscribers, who must pay the same in advance. Where the same is brought "in" by carriers, the subscribers have to pay an extra "SS cent" carrier's fee.

Räch Germany, the "Lutheran" is sent by mail, postage paid, for St.LS.

Letters containing "business", orders, cancellations, funds, etc., can be found at the address: OouvrLiu kudliskinx Laus", deSvrso"

L bitami 8t., 8t. Icarus, mere, to be sent to. Those "letters" which contain "notices" for "the" paper (articles, saturations, receipts, changes of address, etc.) are to be sent to the editors under the address: "l-utkvravr", Ocmvordiu 8sllnuarv. In order to be included in the following issue of the "S Blatte", all "shorter" submissions must be in the hands of the editors at the latest on the Thursday morning before the Tuesday whose date the issue will bear.

Lutereck "t tke 8ost Owes "t 8t. 8ouis, No.,LS seeoud-eillss mother.



Herausgegeben von der Deutschen Evangelis
Redigirt von dem Lehrer: Co'

Vol. 55

(Sent in by Prof. F. Lindemann.)

School dedication sermon.

"Praise, O Jerusalem, the LORD; praise, O Zion, thy God, for he maketh strong the bars of thy gates, and blesseth thy children within!"

These words, with which the holy singer invites the Old Testament church to loud festive rejoicing, apply to this St. Paul's parish today. A joyous day of celebration has dawned for all who belong here to the people of the Lord, for young and old, for parents and children, for shepherds and flock. A new, beautiful school building stands completed as the work of all of you together, a house that was not built by legal requirements and taxes, but out of voluntary love.

This alone would be reason enough to rejoice that God has allowed the building to succeed and has given blessing and prosperity to the work of the workers.

But as much as we rejoice over the stately school building, it is not all this that moves us to joyful praise, but rather it is the purpose and destiny of this building that moves us to loud rejoicing. It is the work to which these rooms are to be dedicated and consecrated that we delight in. For it is a school that is to find a home in this house, and a school in which God is to have and do his work.

But while today this congregation rejoices so much that, like the woman in the Gospel, she also called out to her neighbors and friends: "Rejoice with me!" we all certainly want and desire that not only people may have joy in this school, but that it may also bring joy to God and His holy angels. We would all like the joy of this school not to vanish like a fleeting smoke with this day, but rather to remain, yes, to grow and increase, as long as this school stands.

But if this is to be fulfilled with and in this school, God himself must do a work in it; God must work and bestow such great things as no man can do or work. Which



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
 Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., May 2, 1899. **No. 9.**

Now this work of God, to which we consecrate this school today, and which are the great things that are to be our joy not only today but also in the future, this is shown to us by the heavenly Teacher Jesus Christ in the words of our text, Matth. 6, 9, 10...:

"Wherefore therefore ye shall pray: Our Father which art in heaven. Thy name be hallowed. Thy kingdom come. Thy will be done on earth as it is in heaven."

These first three petitions, then, let us now also ascend as joyful and God-pleasing incense to the throne of our heavenly Father, contemplating with one another:

The threefold prayer of consecration with which a Christian congregation surrenders its school to the service of God.

It consists of this:

1. That in this school God's name may be sanctified among them;
2. That through this school God's kingdom may come to her;
3. That God's will be done with this school.

1.

In the eyes of many people, the dedication of a Christian parochial school is not a happy event, but rather a foolish and deplorable one. Many among our American fellow citizens, many otherwise well-meaning friends and neighbors cannot understand why we Lutherans are not satisfied with the existing state schools, but build and maintain our own parochial schools. Yes, many of our countrymen resent and are resentful of us for this. And more. Even many so-called Lutherans do not recognize and do not understand the high value, the great advantage, the splendid adornment that a Christian parochial school has and should have over all state schools. It would not be impossible that even here among us today there are those who do not rejoice with all their hearts over this consecration of the school and cannot join in our rejoicing.

Now it is also true that whoever looks at this school only with his natural eyes, whoever looks at it with his

If a person's eyes are fixed on the building, if he has only the outward work in mind and thinks only of what people are to do and work in this house, he will see nothing of the glory of the work over which Christians rejoice and which makes their very school a source of constant joy to them. For there are more splendid school buildings, there are even higher schools, than this one. This is to be a children's school, where great art and high wisdom are not taught. The ABC is to be taught here and the first rudiments of human knowledge and skill are to be driven here.

What is the distinctive feature of this school? Why are you making such a spectacle of your school's dedication today? Why are you so cheerful today? Some might ask us today. And indeed, if this school had no higher purpose, no better fame; if the only difference between it and the public state schools were that this is a German and at the same time a municipal school, this would have to diminish our joy considerably.

But this school has first and foremost the purpose that in it God's name may be sanctified among us.

God's honor, God's glory, that is the first, the highest purpose this school is to have. This building is erected in honor of God, not for its own glory. To God's glory shall be all that is taught and done in this school. The highest knowledge, the most blessed and most necessary knowledge for every man shall be taught in it: God's holy name.

What does it help a man if he possesses all earthly knowledge, but he knows nothing of the true, living God, who has revealed Himself to the world in Christ? What then does a man know who knows nothing of his heavenly Father? It is true that God has revealed himself in the works of creation and has written his great name everywhere in the heavens. Mountain and valley, air and sea, every blade of grass and every flower, every creature, preach, "There is one God. But who he is, what is his name, how to come to him?"

No human wisdom and science can teach us how to serve, honor and praise him; we cannot learn this from world history; no geography, arithmetic or mathematics can teach us this - only God's Word can teach us this. Therefore, where God's Word is taught purely and unadulteratedly, God's name will be known, and He will be honored and sanctified. God's word is the highest and most glorious revelation of God. Where God's word is not taught at all, pagan night and blindness reign, despite all human wisdom and art. Where God's word is not taught pure and clear, there is error and falsehood, idolatry of men, and other grosser or finer idolatry, in spite of all apparent piety. A school without the word of God is poor and empty, even with all the outward adornment and all the perfect equipment of teachers and teaching aids.

Only from God's word does a man learn to know God rightly. He who has not learned God's Word has missed and forgotten the most necessary and highest part of his education. This is therefore the first thing that the Lord Jesus asks of us, for it is the most necessary thing for us.

But here in this school God's word is not only to be taught, but it is to be taught pure and clear. It is not to be taught in passing, but in this school it is to reign and sit on the throne. Here God Himself in His Word is to be the teacher. In the catechism and Bible history lessons, God's holy name is to be painted and impressed upon the children, as God has revealed it in the gospel of Christ, full of grace and truth. Here they are to learn from an early age and all the days that in no other salvation, also no other name is given to men, in which they are to be saved, than the holy name of Jesus, in whom God has opened and revealed to us his innermost being, his heart. But here the children are also to learn to have respect for God's word and also to live holy as the children of God according to it, so that they take God's word as the rule and guide of their whole life. Here they are to learn not to live for themselves, but to honor God and to arrange all their doings according to God's will. This is the highest wisdom and greatest art. This is the one necessary thing. The fear of the Lord is the beginning of wisdom; it is a fine prudence. He that doeth these things, his praise endureth for ever.

This is man's true destiny here on earth: To live in honor of God. For this purpose God created all creatures, but especially man. Whoever has not learned to live in honor of God has missed his life, has lived in vain, yes, has lived condemned.

But the school where God himself teaches and instructs in his word, where he himself is the schoolmaster. There his word is right teaching, there is truth, there such a school is a holy place and nothing else but God's house. Blessed teachers who teach God's word, blessed children who may learn God's word. Blessed is the church that has such a school, in which God's Word is taught purely and unadulterated, and in which the children learn it and live holy lives as God's children. Let us therefore pray again and again, above all things, for our school: "Keep us safe, O Lord, from strange teaching." Sanctify us, O Lord, in thy truth; thy word is truth.

2.

The second thing that Christ teaches us to ask, and that we ask with glad hearts at his bidding, is this: that through this school God's kingdom may come to us.

The necessity of schools was recognized even by the heathen. The State, too, establishes schools because it knows that they are absolutely necessary for the existence of the community and the welfare of its citizens. In order to build the world empire, in order to educate the children to become useful citizens of the world and of the state, who are useful to human society and promote the worldly regime - for this purpose the State maintains many schools and seeks to raise them in every way.

This in itself is a laudable purpose and an important task. We Lutherans also recognize this and consider it our duty, as citizens of the state, to help here. In this school, too, this purpose should not be overlooked, but rather pursued.

But acquiring worldly education and civic skills is not our main concern. That is always only a secondary purpose that we have in mind with our church schools. What we rejoice in above all is that through these schools God's kingdom comes to us. That is the real and main purpose of this new school.

We Christians are not only citizens of the world and the state, but above all citizens of the kingdom of heaven. We know and believe in a glorious, spiritual kingdom here on earth, which comes from heaven and brings into heaven. Into this kingdom no man is born, in it no one is by nature; no one can enter even by his own reason nor strength, and no human knowledge and skill, no schoolmaster, however clever, can bring anyone in - but the kingdom must come to us. It comes on and on, at all times, until the last day. God has his kingdom on earth and is building it. It comes soon here, soon there, where and when he wills, and no one can hinder its coming. But if it is to come to us, God must give it and bestow it freely. For it comes to us in such a way "that the heavenly Father gives us his Holy Spirit," or bestows it. This kingdom comes "not with outward gifts," but in such a way that the Holy Spirit enters into the heart and works in it, "that we may believe his holy word by his grace." What more glorious gift could we ask for this school? What more could and should we rejoice in than the work which the Holy Spirit is doing here? We implore, therefore, "Come, Holy Spirit, HOLY GOD, into our school, entering into the hearts of the children. Let this school be thy workshop, in which thou hast thy glorious, blessed work. Help that the work of the teachers may not be in vain. In the hearts of those who here teach and hear thy word, kindle that faith by which alone we can come to Christ and be and remain citizens of the kingdom of heaven. Work thou in all children's hearts what no man can work, the divine life, the life that is of God, so that our dear children may stand as thy living plants and little flowers here in thy garden and 'live divinely, here temporally and there eternally.'"

Surely this is the very highest work, surely this is a heavenly work, done by God Himself in such a church school! And can it



What better joy can there be for us than that of being allowed to help in this work?

Tell me, my dears, what, after all, is the purpose of all teaching, what is achieved by all the schoolwork, if, although the head is filled with many trifling, worldly

What sad schools are these, where only man's work is done on the children, where at best the children are given external polish, but they are not raised to be God's children? What sad schools are these, where only the work of man is done on the children, where at best the children are given an outward polish, but are not brought up to be God's children!

But what a joyful gift of God is such a school in which God gives His Holy Spirit, in which God's Spirit works and creates in and on the hearts? Such a school is a fountain of water that flows into eternal life, a source of life for the children, for the church, for the city and the country. It is a true missionary school through which God's kingdom is promoted and built, and it becomes a gateway to heaven for many who are at first still distant.

That is why this school dedication is such a special event today. That is why we are so joyful today and why we all thank God with heart, mouth and hands.

But while we are opening the gates of this school with joyful lips, we are also looking at the end and have a third petition to bring before God's throne concerning this school, namely, that with this school God's will may finally be done with us.

3.

When we pray this prayer, we are asking for God's help and blessing for the great school work which we have begun here in His name and for His glory, as well as for the salvation of our children. We say nothing else than this:

"Let our work be well done, What every man shall do, That our labour, toil, and diligence, May be to your praise, honour, and glory."

Help this school to go out happily.

God has a good and gracious will also with this school. He is well pleased with this work. He also wants it to go forth glorious and blessed. He wants to fulfill what he promised: "In the place where I will make a memorial of my name, I will come to you and bless you. "I will bless thee, and thou shalt be a blessing." God wants schools. He wants the children to learn God's Word, that the little children should come to Him. God wants us to bring up our children in discipline and admonition to the Lord.

But this divine and blessed work of Christian school education has many and strong enemies. The devil is our church schools and the world no less. God wants to extend and build his kingdom, but the devil wants to hinder and disturb it, and he knows well that if he destroys the children's schools, he has done the greatest harm to the kingdom of God. And both the world that is hostile to God and the pious world do not want confessional schools. All sects and enthusiasts mix together in

In the matter of the school, spiritual and secular government, church and state, are brought into conflict with each other, thereby endangering both.

In addition to this, our own sluggish flesh so easily and so often hinders us in this work. There are many Christians who tire so easily and quickly in this very area. The unbelieving HeH says: Oh, our church schools have no future after all. The flesh is blinded by the outward appearance of the state schools. For many Christians, the work of man is more important than the work of God, because they lack faith. The preservation of the church school seems to them to be in vain and in vain, and therefore the gifts for it are so hard to come by.

How needful therefore is it, that we pray this day: Thy will be done with this school, O Lord of hosts. We rely on you and on your gracious help. Break thou, O strong God, all evil counsel and will, and hinder all that will not hallow thy name, that will not let thy kingdom come.

Christ, thou help of thy cross, haste, with help and salvation appear to us;
Steer the enemies, their blood-courts make nought.

Fight for us poor children yourself, Stop the devil from his power;
All that fights against thy limbs, fall down.

But we ask even more with this petition. At the same time we also say for us: Help us, dear God, strengthen us in our work, in our struggle with the devil, the world and the flesh. Give us courage and strength, and always new joy in our school work, teachers and students, as well as the whole community. Keep us, also in this matter, by your word and faith to our end, so that we may always gladly and willingly take from ourselves, for your sake, the ridicule and disgrace that this school brings us among men. Help that we may gladly suffer and fight, pray and labor, ask and give, for our school cause. Grant, O rich, kind, heavenly Father, that all who have helped to build this school here, all who go out and come in, who teach and who are taught, - all of us who rejoice here today, may also bring about the end of our faith, the blessedness of our souls. May the blessed outcome of this work begun here and of today's joy be the entrance to eternal joy and glory.

Bless our going out, bless our coming in; Bless our daily bread, bless our doings; Bless us with our dying and make us heirs of heaven.

Amen.

† Pastor Wilhelm Bartling. †

(Continued.)

On the 21st of November, 1860, Bartling was introduced by k. Francke at Elk Grove, Ill. Here he conducted his ministry with all fidelity. He had a gentle, friendly nature in his dealings with others; his sermons were also winsome. Of course, he also preached the law in its sharpness; but above all, he preached the gospel in all its sweetness. When he was here

had ministered for some time, he received a call to California; but the congregation would not let him go, although Praeses Wyneken and others endeavored to induce the congregation to do so. In 1863 he received a call to Springfield, Ill, and also accepted it with the consent of his congregation. On Reminiscere Sunday he was introduced there. Here hard work and bitter struggles awaited him. The congregation came out of General Synod and commissioned him to submit to them a draft of a new church order. In the process the question came up for discussion, "Shall lodge brethren be admitted to the congregation furthermore?" A great movement arose about this, and it became apparent that there were many lodge friends in the congregation. The congregation desired instruction. The excitement over this matter became so strong that the lodges of the city sent a deputation to the congregation meeting to dispute with Father Bartling. He was not allowed to evade for the sake of the congregation, but had to confess. In the disputation that followed, Bartling's main argument was, among other reasons, the saying Jer. 17:5: "Cursed is the man that trusteth in man," etc. The opponents thought they had overcome the congregation. That the opponents declared themselves conquered was not to be expected; but they nevertheless said, Bartling was well right from his point of view; but they were also right from their point of view. - That this struggle has been of great blessing to the community is obvious. Father Bartling worked in Springfield for seven years.

In 1870, the northern part of St. Paul's parish in Chicago, Ill. organized itself into an independent Jacobi parish and appointed Father Bartling from Springfield as its pastor, and he followed this call with the approval of his parish. He was inaugurated on the Sunday of Misericordias Domini by?.. Wunder. He was the sixth pastor of our synod in Chicago, and the nineteenth in Cook county. Here he had an extensive field of labor. And 27 years he labored here, until at last his strength failed and he had to lay down his pastoral staff. Here his field of labor was so large that he could hardly manage it. When one considers the amount of official duties he had, one can only wonder. In 1883 he had 586 baptisms, 171 confirmations, 151 copulations, 213 funerals and 2854 communicants. What sum this makes in 27 years, everyone can imagine, as well as what sum of work in each year. In addition, there were the many visits to the sick and other pastoral activities. So that not so much time would be lost on the long journeys, he acquired a horse and cart. - In his ministry he tried to prove all faithfulness. He prepared himself conscientiously for his sermons. He prepared his main sermons on Sunday as much as possible in writing and memorized them. When he was on official business during the week, he often thought about his sermon for the next Sunday and worked out what he wanted to say. The other official speeches he usually delivered after some meditation, since he lacked the time to write them down; but he also excelled at quite a number of them. He had a happy gift for free speech; when he spoke, thoughts flowed to him abundantly, so that even the free speeches were instructive, edifying, and comforting. He had a beautiful gift of speech, a good organ, a fine touch, and a

stood, a humble demeanor. His sermons were instructive, convincing, popular and yet held in noble, dignified language. He was often quite happy in his choice of text for occasional speeches, so that when one had heard the text, one felt as if one had already received a whole sermon for this occasion.

In addition to his work, the dear bearded man did not lack for fights. Where God builds his church, the devil and his helpers try to tear it all down. Where God sows his noble seed, the enemy comes and sows weeds. A faithful preacher must not remain silent and watch quietly, but must punish and defend. Bartling had to do the same. Only two examples from his ministry in Chicago may be recalled here. He had to fight a difficult battle with the Socialists, whose spirit was spreading especially through the workers' associations. But this was a spirit that was absolutely hostile to God, which also revealed its hostility at every opportunity against the Bible, the church, the parochial school, pastors and everything by which the church is built. It was a very agitated time at that time. Many members in our churches had imbibed from this poison. During this time, Dr. Walther's book on Communism and Socialism was printed. Father Bartling thought that he could do his congregation no better service than to not only distribute this book in his congregation, but also to orally discuss and refute these errors of the times with his congregation on the basis of these wonderful lectures. By decision of the congregation, special meetings were held for this purpose in the schoolroom under the church. Bartling now read a passage from the book mentioned, then linked his remarks to what he had read and called upon the audience to speak out as well. The Socialists, however, had heard of this meeting and turned out in large numbers. Among them was the Socialist agitator Paul Grottkau, who died some time ago in Milwaukee. He asked to speak for the purpose of proving from the New Testament that Christ had been a representative of Socialist ideas and teachings. The assembly dispensed with his evidence, but could not prevent Grottkau and his followers from disturbing the proceedings with shouting and rumbling. When Bartling opened his mouth to say something, the Socialists, under Grottkau's direction, shouted at him in such a way that no one could understand a word. The meeting therefore had to be closed early. In order to prevent a repetition of such crude outrages, the municipality ordered a number of policemen for the next meeting, who maintained order. But after several more meetings mati thought it best to stop these gatherings for the time being. For Bartling this meant that he also had to publicly bear the shame of Christ. In socialist papers and on the open street he was called names of derision.

The following example testifies to Bartling's struggles within the congregation: Since the workload wanted to become too heavy, the congregation appointed an assistant pastor. This pastor, together with Bartling, made it his concern to raise up the young people's association in the congregation and to use it as a means to keep the confirmed youth in the church.

And this association also flourished, so that it was able to build itself a beautiful hall. But no sooner did the devil see this than he sowed his weeds again and sought to bring the association into line with the world. There were difficult struggles until the resulting unpleasantness was dealt with.

As for the success of Bartling's labors and struggles, it cannot be determined by men. We only know that God's promise that his word would not come to him again in vain, but that he would do what pleased him, was also fulfilled in Bartling's case. Many an example has certainly already been revealed here. Most of them will be revealed in eternity. But a strange example of a blessed sermon may be shared here. When Bartling was already suffering and had a weak memory, he once lost the thread of his sermon in the pulpit. He had to stand and think for some time. At last he found his way again. Ashamed and depressed, he descended from the pulpit. But what happened? While he was still ashamed of how "badly" he had preached, a woman came up to him and confessed: This sermon had convinced her that she could not be saved in her church, that she had to come here if she wanted to be saved. For she was a Catholic. She came to him for instruction and finally converted to our church.

(Conclusion follows.)

From the Experiences of a Traveling Preacher in our Southern District.

The "Lutheran" has already repeatedly brought descriptions of the hardships and dangers to which our traveling preachers in the far north are exposed on their missionary journeys. Certainly, its readers will also read with interest and sympathy what a traveling preacher in the South communicates under the heading "A Journey to My Mission Places, and What Happened There". We take this article, with some abridgements, from the "Ev.-luth. Blättern" published by our Pastoral Conference in New Orleans, La. The missionary tells:

The rain is literally connected with my trips to my mission places. Rarely have I come home with completely dry skin. In dry times I am therefore a welcome guest with my people at my various places. For even if I arrive wrapped in a cloud of dust, the people are almost convinced that they will get rain before I return home. On the other hand, people have also wanted to "chase me away" when I made my appearance in protracted wetness. I was once asked by a godly old man why God showered me with rain almost every time I went somewhere. I told him I didn't know; perhaps he wanted to test us to see if we liked to gather around his holy word even in cloudy weather and on bad roads.

Once upon a time, I was supposed to bring my wife back, too.

She had ridden with me before and made some very good acquaintances. It was a good fit now, too. Cow and calf, chickens, dog and cat were in good hands. Of course it was a bit hot in the dog days and dusty too. I hoped

That's why I was hoping for rain this time, too, which would lay the dust and cool the weather. I hoped, however, that the rain would come at night time, when we were somewhere under safe cover with our people. By the way, I had made it so far that I could have my vehicle fitted with a canopy.

Well, it was bearable, although we soon looked like miller's men and one of my horses ("ponies") had to suffer a little from the heat. The second night we also got the longed-for rain. We made diligent visits, and, combining the useful with the pleasant, I always diligently invited people to church services. Then I preached in the various places, distributed Holy Communion, taught the children, held discussions with the people about our church and worship matters, exhorted and encouraged, etc. I had joy everywhere I went. Everywhere I had the joy of seeing a beautiful congregation in my little church or school house in front of me or in a private house around me. In the end, however, it rained more. In the last service I had only three listeners. The rain had prevented the others from coming.

So we started our journey home after eleven days of driving back and forth. The last night it had poured again. But I wanted to be back in my community by next Sunday. We had to pass a few rivers that had been bridged, but which in all likelihood would soon burst their banks. One day later, and we would have to wait several days, perhaps a whole week, before we could reach our home. I hoped that we would still be able to cross the smaller creeks and flats, albeit with some difficulty.

could intersect.

We drove. After we had driven three miles, it started to rain again. We drove on, thinking it would probably stop soon, but it poured more and more the further we went. At last the rain itself came through the top, and poured down the sides. My wife's hat had already suffered before. Now it hung limp from her ears. When I looked at her, I had to laugh. She took our situation more seriously. So did I, more than I wanted her to notice. Now and then the water rose so high into our vehicle that we only kept our feet dry if we held them up high enough.

Thus we came to the first river; and already it was trodden out. But the high bridge was still clearly visible. I asked the people who lived there beforehand whether there was any danger associated with the crossing. They told me that with due caution it was possible to pass.

I had long since given up the idea of driving all the way home today. We wanted to stay with people on my last place, looking home, about 40 miles from my home, until the rain had stopped and the waters had receded. Until then we still had about three miles to go, and besides the aforementioned river in front of us, we had to cross a creek and pass a "Flat". The latter was, where I usually passed it, partly provided with a transom bridge. I was convinced that it would be washed away. So I inquired at the same time about another way by which I could avoid that place. I was instructed that after I had passed the river, I had to turn left.

The "Creek" was deep, but the water would not go over our seat; the "Flat" extended a great deal, but was not deeper than the "Creek," and was not nearly so dangerous as it looked.

We drove on. We got across the river without an accident, although the current on the other side was strong and the dam on which we had to drive was narrow. I was well known here. After some time we reached the "Creek". During the crossing we lost some things from our wagon and hit a log that had been washed up, so that our vehicle almost fell over. Then we came to the Flat.

My wife had now become somewhat despondent. The widening waters also looked dangerous. Fortunately, our little child had fallen asleep. We're going in. It's getting deeper and deeper. Now the water reaches up to the seat. Reassuringly I say to my wife: "It shouldn't get any deeper, as people have told us. No sooner had I said it than our "ponies" disappear. Only the ears and the nose, and what is in between, are still visible. The next moment we are sitting in water that reaches up under our arms. My wife holds our child aloft. I hold our handcases with my hands and feet. "Ponies" and wagon are swimming. The current is pushing us more and more to the side. We are drifting straight toward a tree. The next moment my ponies are in front of it - and fast. What would have happened then? - Now, after almost two years, I hardly dare to imagine the consequences. There - just as they are at the tree, one of my "ponies" makes a strong movement to the side. We slip past the doomed tree and soon reach the far bank. A "Thank God" escapes from my chest.

But how could the swimming horse, driven by the current, make that powerful lateral movement against the current? Well, whether it stepped on a tree stump or on a trunk that lay firmly on the ground, weighed down by the water it had absorbed, or what else may have been the direct cause, I do not know. But this much I do know: God saved us from the floods and saved us from a watery grave.

We still had about a mile to go. My wife recovered from the fright sooner than I had dared to hope. As an old smoker, I had stored a pipe, tobacco and matches for convenient use in the pocket of my dustcoat. The tobacco was damp and most of the matches worthless. After many efforts I succeeded after all in setting fire to my pipe and thus calming my stormy nerves. We soon reached our people. They threw their hands up in horror when they saw us. We had to change our clothes. Now that was a picture! Although I am not quite short, our host was longer than me by one head. Nor is he stingy in girth. I could have rented half his trousers, and I had to roll them up at the bottom. My wife was no better off. We could not help but laugh at each other.

What we had saved of our belongings in our suitcases was soaked: all our laundry, all my books. Almost everything else had been washed away by the flood; among them our provisions, some beautiful watermelons, which had given us a

family, and the fodder for my horses. The watermelons were found again after a few days by 'our host below the scene of the accident, and they still tasted good to us. He could not find the other stuff. It was still raining hard, and we had to stay several more days before we could think of going home. But of the homeward journey, beloved of God, another time.

To the ecclesiastical

America.

On Sunday Misericordias Domini, April 16, the local Lutheran congregation of the Holy Cross celebrated the **fiftieth anniversary of its parish school**. Soon after Easter of the year 1849 the blessed teacher H. Erck had opened this school with three pupils. In the course of the first week nine more children were added. And how, under the blessing of the Lord, this little plant has grown in the course of the years! The twelve pupils have now, as we write this, become 397 pupils, who are taught daily by six Christian teachers in God's Word and Luther's teachings and in all kinds of useful worldly knowledge in a beautiful, large school building. Who can fail to notice the blessing that has come from this school to thousands in the past half century! This was also emphasized in the sermon preached by the pastor of the congregation, C. C. Schmidt, on Ps. 8:3: "Out of the mouths of babes and sucklings hast thou wrought power for thine enemies' sakes, to destroy the enemy and the avenger." In the afternoon there was still a special children's service, in which the history of the school was read, and a moving address was made to the present pupils. - God bless our parochial schools here and elsewhere, and let them grow into many thousands of thousands for his glory and the salvation of his church!

L. F.

Another **blessing of the parochial schools** is that in them the children are educated according to God's Word to cherish and show the right respect for their superiors. The "Ev.-luth. Gemeindeblatt" reports the following true statement from an English newspaper: "One of the dangers that threaten to ruin our country is the lack of respect for authority in school, in the family, in the state, in the church. The attitude of the pupils against the teachers is the great obstacle in the way of the school regiment. Children consider disobedience to their parents as something trivial. Citizens of the state heap invective on the officials in authority, and on the slightest occasion are ready to take over the handling of the law themselves, that is, what they then call justice." To this the "Gemeindeblatt" remarks: "Whence comes this? In many cases the teachers in the state schools are to blame for it; they either do not know how to procure authority for themselves, so that it happens that pupils say to the teacher: *Hush up*, or they, by cultivating all kinds of love affairs in the schools, bring about disobedience, disregard and rebellion against all God-ordained higher power and authority." This, too, should be rightly considered by Christian parents, who should therefore only send their children to a school where they will be instructed from God's Word to be subject and obedient to the authorities and their laws. L. F.

The papists are obviously trying to gain more and more political influence in our country, and they are achieving their goals. In the "Lutheran" of February 21, it was reported how they are directing their attention especially to the federal capital of Washington, and how they want to establish the fourth higher educational institution there, no doubt in order to make an impression on the representatives of our people, and to

to be able to exert far-reaching influence at any time through the teachers at such institutions. For some time now the formation of a special Catholic political party has been discussed, which is to resemble the German Centre Party. What dangers this would create for our country is known to everyone who knows the power and cunning of the Catholic Church, and who pays attention to the extent to which our public affairs are already influenced by papist cardinals, archbishops, and other dignitaries. In an extract from a Catholic paper before us, "Ave Maria," there is a bitter complaint that the Catholic Indian schools no longer receive any State support, and that even the petition presented by Cardinal Gibbons at the last session of the Congress has found no consideration in this matter. In this connection it is expressly said: "A Centrist party with a Windthorst (the well-known deceased political leader of the German Centre) at its head, is becoming more and more necessary." Until such a party is formed, however, it then goes on to say, the Catholic newspaper writers should agree on a unified and vigorous political policy. Another Catholic paper, "The Review", calls this debate vigorous and timely, and in general the Pope's last publication has again shown that he does not let America out of his sight, nor does he want to let a freer, American direction arise. The papacy, with its fundamental mingling of church and state, is and remains a standing danger to our civil and religious liberty. L. F.

Abroad.

Attention has repeatedly been drawn in these columns to the **inner mission in Brazil** among the Germans there. It has also been reported that just in the past year several Lutheran preachers have been sent from Germany to southern Brazil and have found open reception and a large sphere of activity. That there is indeed a large mission field there is also quite clearly shown by an English consular report published by the Foreign Office in London last February, which deals with the trade, finances and colonization of the three southern Brazilian states. It estimates the Germans living in southern Brazil at no less than 347,000 souls. Since the total population of these three states amounts to 1,480,000 souls, the German element amounts to almost the fourth part of the entire population. Among these thousands, some of whom are not at all provided for by the church, and some of whom are worse than not served at all by the belly-pastors who come here, will there not be found some who would flock to the preaching of the pure gospel? L. F.

The "Allg. Ev.-Luth. Kirchenzeitung" brings a **pleasant and interesting report about the** Berlin City Mission. The annual celebration of this mission took place on March 12. The report was given by Hofprediger (ret.) Stöcker. The city missionaries have made well over 100,000 visits. Their territory has been enlarged by Schöneberg and Charlottenburg. In total there are 48 city missionaries, ten assistants, six candidates. The deficit of the city mission is not yet covered. It has had to pay 10,000 Marks more in salary, 2000 Marks more in hall rent, 1000 Marks more for facilities. The work on the fallen is practiced at three places. At one, the messengers of the city mission visited 890 fallen. However, 453 could only be found, the rest had given false addresses. Some could be helped, 58 could be sent home. 109 were taken in. Of the 890, one was only 12 years old, 8 were 13, 13 were 14, 24 were 50 and 35 even 60 years old. At a second site an attempt was made to save 605 girls. 184 were accessible. For the rest, this work was still

in prisons and hospitals. In addition to the asylum, 12 dormitories were maintained for released prisoners. 73 released prisoners were brought into permanent work, in the asylum there were on average 20. Of course, the activity in the care of the poor was again very rich. The "Sunday Sermon" (which is printed for distribution) did not increase in number as a result of numerous similar events. Its circulation is 108,000, of which 23,000 remain in Berlin and the surrounding area. The steadily increasing "Sonntagsfreund" has reached a circulation of more than 76,000 copies. The children of the City Mission Sunday Schools collected 50,000 Marks in their savings bank last year, which admittedly causes the City Mission many costs and efforts for administration. - So much for the report. We are now very happy to be able to announce that an orderly city mission will also be established in our district. Several congregations in our city of St. Louis have been working on this plan for quite some time, have set up a special city mission commission, which has appointed a city missionary in the name of the congregations. He has also accepted the call and, God willing, will take up his office here in a few months and will minister especially to the sick, poor and abandoned in the various large city institutions. We will report on this in more detail later. L. F.

In the Bavarian city of Kulmbach the tower of the Lutheran

St. Peter's Church there is **being** enlarged. In order to raise funds for this purpose, according to a report in the Leipzig "Kirchenzeitung", the following events took place on March 18, 19 and 20, i.e. in the middle of the Passion period: Saturday, the 18th, in the afternoon opening of the bazaar; from 8 o'clock in the evening a large concert. Sunday, the 19th, in the morning from 11 a.m. onwards, early pint (wine and beer); in the afternoon from 3 a.m. onwards, public festival: appearance of the famous Circus Hopson re.; in the evening from 8 p.m. onwards, evening of entertainment: comic presentations alternate with musical performances. Monday, the 20th, in the morning morning pint; in the afternoon from 2 o'clock onwards coffee party; in the evening from 8 o'clock onwards theatre. The two farces "Papa hat's erlaubt" and "Hohe Gäste" were performed. The admission price during the day was 20 pfennigs, for concert and theatre 1 mark. The entertainment took place in the clubhouse. There was also a raffle. An invitation to these entertainments in the "Münchberg Helmbrechtser Zeitung" concluded with the words: "Every guest should therefore be relieved of the reason to complain that he does not bring his money to the man. As one hears, 10,000 Marks have been won for the cause. The "Kirchenzeitung" notes with sadness this fact that a three-day amusement was organized for the benefit of a Protestant church, and rightly criticizes that the Passion period was chosen for this purpose. She should also have strongly condemned the nature of the amusements, which were intended to bring the church into ridicule and contempt even in the eyes of decent worldly children. But that is where the church congregations over there and over there come, who have forgotten how to build and maintain churches and schools and provide for other ecclesiastical needs, namely, by willingly and voluntarily sacrificing and giving out of love and gratitude to God and God's mercy shown to us. They fall into all kinds of outward means to lure money out of people's pockets, offer them pleasures for their money or objects that are worth money, and soon do it more offensively and worse than the hucksters and moneychangers whom the Lord drove out of the temple. Joh. 2, 14. ff. Matth. 21, 12. s. That we always keep ourselves free from such reprehensible, harmful behavior!

L. F.

More Bibles. At the last annual feast of the British and Foreign Bible Society, Missionary Gibson made an earnest appeal to the friends of the Society for funds to increase the production and distribution of the Bible, basing his request on the following interesting data: "We have heard that through the British Bible Society alone nearly four million Bibles are distributed every year in all parts of the world; that is 13,000 copies every day and 540 every hour - truly a broad stream of blessing flowing on and on and fertilizing the arid soil. And yet I stand here to ask that the channels through which the waters of this stream flow everywhere be made wider and deeper. China alone shows how necessary this is. Suppose all the four millions of copies were Chinese and were distributed in China, how long would it take to give a copy to every Chinese? There are at least 380 million Chinese, so the calculation is soon done: if one distributed nine Bibles every minute and worked day and night without interruption, it would still take 95 years to supply all the Chinese alone. But to this must be added the consideration that in the course of ninety-five years three generations would have died, and most of them would have sunk into the grave before their turn came; and long before the last had received their Bibles, those of the first would have turned to dust and ashes again."

(Ev.-luth. Hausfreund.)

From World and Time.

Abominable desecration of Holy Baptism. It is, alas, nothing new that the ungodly world resorts to all kinds of shameful, sinful means when it comes to attracting the public. These days, however, a spectacle has been performed in Kansas City, Mo., so frivolous, so blasphemous beyond all measure, that one's skin shudders. Hagenbeck's menagerie, you see, has taken up its winter quarters here, and has given all sorts of shows through the winter. In order to attract the people, new stimulants were always sought and needed. On the evening of April 15, another performance was given, and the attraction this time was that a monkey, a small orangutang, was "baptized" with all the ecclesiastical ceremonies. The monkey wore a long white christening robe, godparents were present, and when all was silent, a so-called professor sprinkled the monkey with water, uttering the sacrilegious words, "*Ham jun.* In the sign of the cross I baptize thee in the name of the Father," etc., whereupon the mob burst into a roar of laughter. - God is so kind as to give men his means of grace, the bath of regeneration, and men respect this gift of God so little that they do their disgraceful willfulness with it. Should God allow such a vile distortion of all that is holy to go unpunished? "Be not deceived; God is not mocked." Gal. 6:7.

L. J. S.

The gender registers of the Bible.

A Protestant preacher in France, who often had his hearers consult the Bible during the services and read the passages to which he referred in his sermon (in France the hearers always have the Bible with them), once heard of a woman who was particularly well versed in the Bible and whose conversation had already served to edify many who visited her. Passing through the village where she lived, he visited her, and found her resting from her household labours

and had the Bible spread out before him. He happened to look at the page of the Bible, and found that it contained one of the sex indexes, which many people usually pass over without reading. He thought she must be a simple-minded person, but he asked her several times which passage she was reading, and she always pointed to the sex-register. He would have liked to hold this against her seriously, but asked first, "What do you find in it for your edification?" "Ah," replied the woman, "I cannot tell you all at once. Each of these names gives me much to think about. Our Saviour willed to become man. He alone could choose His ancestors, and behold, now He chooses a race of sinners and gives us their names! So now, with each of these names, I think of what the Scriptures tell us of them. Among these persons are converted, saved, sanctified sinners, but there are also obstinate sinners among them who gave great offence and of whose repentance we know nothing. There I learn to understand still better the deep humiliation of my Saviour. The best of all these his ancestors, how unworthy they are of him! How did he so graciously draw to himself the adulterer and murderer David, and the harlot Rahab! Then I see that all in his kingdom is grace! Mercy, nothing but mercy! Now I can believe that he accepts even me unworthy!" The preacher went from thence as much ashamed, as filled with thanksgiving to God for the truths he had put into the genealogies.

Rich interest.

A pious but poor woman in Scotland stood at the deathbed of her mother. She urged her daughter to give \$100.00 of her estate to the spread of the kingdom of God, assuring her, "You will certainly get it back some day." Soon after, she passed away. The daughter, with her large batch of children, would have known a nearer use and investment of the money, as it seemed to her, but she felt bound to carry out her departed mother's wish, and gave the money to the treasury of a seminary for the training of preachers and missionaries. Years passed, and times of outward distress came upon her more often, and several times the thought arose in her, "The Lord still has not repaid the \$100.00 from my mother; I could very well use it now. I wonder when He will?" As her children grew up, some of them gave her rather bleak hours. One of her sons in particular was a prodigal son, who did no good anywhere, committed terrible pranks, and finally went to India. Again, one year after another went by without her receiving any special sign of retribution from her God. Then one day the post brought a letter from her son in India. With trembling hands she regurgitated it, anxious to receive new news about him and from him that was distressing to her mother's heart. But not long had she read, when she suffered it no longer in the parlor; hurriedly she ran to her neighbor, and cried to her, rejoicing, "He has restored it to me; he has restored it to me a thousandfold!" And when the neighbor asked for information, she learned that the letter contained the glad tidings that her son was no longer the frivolous, god-forsaken, prodigal son, but that through the preaching and pastoral care of a missionary he had become a believing Christian and a new, blessed man. This salvation of her son through the preaching of the gospel, for the spreading of which through the training of preachers the institution considered by her mother and herself was working, seemed to her, and rightly so, to be more than a thousandfold payment of the \$100.00 home. Had she, I wonder, prized her child's soul too highly? - So you too, dear

And if only one immortal soul is snatched from eternal destruction and saved through your indirect earthly help, the Lord has repaid your gift with incalculable interest; and if not always here on earth, you will at least learn in eternity how true it is what is written: "Dearly beloved brethren, if any man . . . if any man err from the truth, and be converted, let him know that he which hath converted a sinner from the error of his way hath saved a soul from death, and shall cover the multitude of sins." Jac. 5:19. f. Cf. also 2 Cor. 9:1-15.

The Eastern Kansas Districtconference will meet, w. G., from June 1 to 5, at P. C. Hafner's church at Leavenworth, Kans. Work has been done by PP. Pennekamp Jr, parts and wine. Applications should be made before Trinity to k. Hafner if they are to be considered. G. W. Fischer, Secr.

The General Pastoral Conference of the Minnesota and Dakota Districts will meet June 16, morning 9 o'clock, at the church of Vice-President W. Friedrich, and remain in session until Tuesday evening, June 20. Professor F. Pieper will lecture on pastoral practice in relation to associations. In addition, Fr. Schlüter will present an exegetical work on the prophet Daniel with historical excursions. Preachers are: Friday evening: U. Wohlfeil - P. H. Starck. Confessional: Father Rosenwinkel - Father Weerts. Sunday Gospel: Fr. Nickels - U. Reinhardt. Sunday Apostles: k. Beck - U. Matzat. Pastoral homily: U. F. Otte - U. Brufß.

F. Paw Paw.

Death notice.

On March 19 of this year Fr. Paul Just died at the home of his parents with the confession of a firm, joyful faith in his Saviour Jesus Christ at the age of 25 years, 5 months and 27 days. The funeral took place with numerous congregations on March 22. The deceased was granted only a short time to be active in the holy preaching ministry at the Lutheran congregation in Logan, Ohio. Forced by illness, he had to resign his ministry soon after Easter 1898 and return to his parental home, from which we now confidently hope he has entered the eternal dwellings of peace.

C. L. I.

Startup.

By order of the Venerable Praeses Hilgendorf, Father H. P. Dahl was introduced on Sunday, Quasimodogeniti. Quasimodogeniti in the missionary congregation near Douglas, Nebr.

On Sunday. Misericordias Domini was?. A. C. Landeck in his congregation at Freeport, Ill, introduced by order of the Hon. President H. H. Succop, by Leo. Brenner.

In accordance with the order?. H.A. B en trup on Sund. Misericordias Domini in Cowling, Ill, introduced by C. A. Frank.

By order of the Venerable Praeses Father Brand, Father R. W. Hübsch was introduced to his congregation at Preston, Md. on Sunday. Jubilate in his congregation at Preston, Md. by C. H. F. Frincke.

On Sunday. Jubilate F. H. Tiemann was introduced in Thayer, Nebr. by C. H. Seltz.

On Sunday. Jubilate Fr. J. Jacob was introduced by order of Praeses Hafner in the Bethlehem Parish at Sylvan Grove, Kans. with the assistance of Fr. Theo. Bauer introduced by A. F.

Ktvrheirrweihrgen.

On Sun. Quasimodogeniti the Lutheran congregation of GermanCity, Iowa, consecrated their new church (24X36 feet, with tower) to the service of the Triune God. Preaching were PP. A. Amstein, Chr. Wehking and

R. Amstein.

On Sun. Misericordias Domini, the congregation on School Creek, Nebr. dedicated their newly built little church (36X24 feet) to the service of God. Preacher: C. Predöhl and

S. Rathke.

Conference displays.

The Dodge-Washington County mixed conference will meet, God willing, May 23 (evening) at ?. E. Hoyer at West Bend, Wis., and will continue until May 25 (noon). Preacher: P. A. Plaß. Confessional speaker: P. Monhardt (Brandt). Papers to be delivered by G. Stern, H. Brandt, O. Hanser, W. Huth. Registration desired. Those who do not register must provide their own accommodation.

F. J. Bliefenicht, Secr.

The Peoria-Rock Island Specialconference will meet, v. v., the first week after Pentecost, and Tuesday, May 23, at Rock Island, Ill - Preacher: Jaß; substitute: Reinke. Confessional speaker: Witte; substitute: Winter. Als. C. Dörffler, Secr.

The Southern Iowa Divinity Conference will gather in Fr. Brandes' church June 6-8.

F. Walter, Secr.

To the members of the Western District.

The members of the Mission Commission of this district feel compelled to report that the treasury of the Inner Mission of the district is almost empty and that, apart from smaller expenses that occur almost weekly, we will need about -1200.00 by July 1st. At the same time we must report that our mission area will again increase significantly this year. God is blessing the work of our traveling preachers in such a way that more and more people in more and more places are asking us to bring the Gospel to them, and that more and more new churches and preaching places are being formed. We certainly only want to rejoice in this and thank God. Mostly, however, it is only small groups in poor areas to which God leads us, and it takes many a year until they become independent churches. We can always remove a congregation from the list of those in need of support. Nevertheless, the sum that is necessary to provide for the travelling preachers becomes larger every year. So it goes again this year. There are regions in the state of Missouri in which there is not a single Lutheran church within a radius of several counties, although there are numerous unchurched Germans there, and among them also former members of the Lutheran church. Shall we pass by these places carelessly any longer? Surely you, beloved brethren, would not approve. We are joyfully confident that you will all say, "Yes, occupy these places," and we all want to make a greater effort than before, so that the necessary funds will not be lacking. - Well, then, do this very soon, dear brethren. God grant that hearts and hands may be willing, so that the gifts may be a blessing for the church and for the givers.

In the name and on behalf of the Commission C. C. S.

The Kansas District Inner Mission Fund.

has a debt of -481.30. As a result, the administrators of this caste feel compelled to ask the congregations and pastors of the district to give ample consideration to the Inner Mission when arranging and distributing their collections. We hoped that the Easter collections would bring us out of it somewhat, but this caste has not received as much as its weakened condition required. Nor will the expenses diminish, but increase, as in the autumn all the missionary posts, now partially vacant, will again be fully filled. In the name of the Commission C. Hafner.

Indication.

Mr. P. H. H. Rippe, New York, has made himself unworthy of the sacred office of preaching by dishonest conduct and vexatious behavior, and is hereby suspended from our synodal community. Father Brand,

Incarcerated in the Illinois District Caste:

Synodal funds: Easter Festival and other coll.: By F. C. Schultz of the Imm. congregation in South Chicago -20.41, P. Winter in Hampton 15.50, by H. W. Kobusch of the St. Joh. Gem. in Rodenberg 9.83, U. Hansen in Worden 8.40, P. F. S. Bünger in tzamel 9.90, P. Leßmann in Okawville 6.40, P. A. J. Bünger in Chicago v. d. St. Stephanus-Gem. 18.79, U. Gesterling in Wartburg 2.43, Great in Oak Park 13.73 (half of the Easter Coll.), P. W. C. Kohn in Chicago 30.82, P. Pardieck the. 19.50, by F. Collmeyer of P. Eirich's Gem. in New Minden 23.60, by the PP. Brauns at Nashville 7.00, Haake at Elk Grove 14.65, G. Schroeder at Squaw Grove 13.80, Plehn at South Litchfield 5.13, Vogt at Goodfarm 9.60, Heyne at Decatur 17.90, Brockmann at Hoffman" 6.80, Witte at St. Peter 3.60 and Traub Sr. at Aurora 32.75; P. Krebs at Tinley Park v. D. Menke.25. (P. -290.79.)

Polish Mission in Chicago: Fr. Ferd. Sievers in South Chicago v. Women's Ver. 5.00.

General Inner Mission: Kass. E. F. W. Meier v. Carl Unbehau in Highwood 5.00.

Mission to Granite City, Ill: P. Schwermann at Covington v. d. Schulk. 3.22, dch. Wm. Balzer v. P. Great Gem. m Addison 11.00, dch. P. L. W. Dorn v. 1". Döderlein's Gem. in Venedy 6.90, dch. H. Arbeiter in Fountain Bluff a. d. Gemeindegasse 6.00, of??. Plehn's Gem. in South Litchfield 7.00, P. Brust in Prairie, Abendmcoll, 10.10, P. Effel in Fountain Bluff from Mrs. Leo Heins and H. & J. Ehlers .50 each, H. Vogt, A. Dietrich, J. Heeßel Sr., N. N., H. D. Mießner, Aug. Brunkhorst, Peter Dümmler & N. N. .25 each. (S. 847.22.)

Inner Mission: Dch. F. C. Schultz of Imm. congreg. in South Chicago 18.30, of P. A. Reinke's congreg. in Chicago 40.00, dch. W. Balzer in Addison a. d. Missionary bushes of the congreg. 4.11, P. Küffner, evening coll. of the congreg. in East Wheatland, 8.50, P. Brauer in Crete by Anna, Emma & Louise Oldendorf 3.00, P. Kirchner in Secor by N. N. 5.00, P. Gesterling by the congreg. in Wartburg 6.00, v. N. N. in Homewood 1.00, P. W. C. Kohn's Gem. in Chicago 7.79 & 9.20, v. L. Brueggemann 1.00, k. Hempfing v. d. Gem. in Wenona 4.77 and Washburn 5.10, k. E. Meyer v. d. Gem. in Hopkins 7.00, P. J. H. F. Sieving in Manito, Easter coll., 3.71, P. Strafen in Wine Hill, Char Friday & Easter Coll., 5.00 (Theil), P. Sievers in Chicago v. d. Gem. in Roseland 11.80, by the???. Janzow and Hölter, proceeds of bequest from savings of a parish rauv. Dec. 20, '98 to Apr. 20, '99, 13.35, P. Brust in Prairie from N. N. 1.00, k. Pardiecks Gem. in Chicago 15.20, P. Matthius from the Gem. in Glencoe 4.10, P. Wagner in Chicago from Wwe. Beduhn 1.00, ??. K. Schmidt in Chicago by Th. Reinhardt 1.00, P. H. Sieving by the congregation in York Centre 15.00, P. Rabe by the congregation near Yorkville 14.45 & by Mrs. Emma Maschke in Millbrook 1.00, ??. Hafner at Thawville, Easter Coll. 5.88 and P. Muller v. d. Gem. at Echester 14.85. (S. 8228.11.)

Negro Mission: From Chicago: P. A. Reinkes Gem. 10.00, ??. Ferd. Sievers in South Chicago v. d. Confirmands 7.07, n. a. J. Büngrer v. St. Stephen's congreg. 21.78, P. W. C. Kohn's congreg. 5.03 & P. Wunder v. Mrs. Görtz 1.00; P. Kirchner in Secor v. N. N. 5.00, v. N. N. in Homewood 1.00, ??. Lüker in Bethlehem v. Mrs. A. Laatsch 1.00, teacher H. W. Koch in Steelville v. s. Schulk. 3.50. (P. 855.38.)

Negro Church at Salisbury, N. C.: P. Traub, Sr. in Aurora v. s. Confirm. 3.58.

English Mission: Fr. Penalties in Wine Hill, Part of Char Friday & Easter Coll. 5.00.

Jewish Mission: Fr. Punishments in Wine Hill, Part d. Char Friday & Easter Coll., 5.00.

Emigrant Mission in Baltimore: P. Plehn v. d. Gem. in South Litchfield 3.00.

Mission to Cuba: Fr. Hansen in Worden v. N. N. 1.00.

Gentile Mission: Fr. A. J. Büngrer in Chicago, Thank Offering by Mrs. Maid. Esch, 5.00 and P. Strafen in Wine Hill, part of the Char Friday and Easter coll. 5.00. (p. 810.00.)

Support fund: teacher P. Appell v. d. Chicago Teachers' Conf. 22.00, P. Ferd. Sievers in South Chicago v. N. N. 1.00, dch. A. H. Blook of St. Paul's congreg. in Rockford 5.88, ??. A. J. Büngrer in Chicago from St. Stephen's congreg. 7.87 & from Chicago Pastoral Conf. 20.25, P. Große in Oak Park, Passion Coll., 21.13, P. W. C. Kohn's congreg. in Chicago 7.37, by H. Arbeiter in Fountain Bluff, Kindtaufcoll. at M. Hollmann, 1.40 & J. Rathjen .85, Coll. at J. Heeßels Confirm. 1.86 u. Joh. Darmstedts Hochz. 4.15, P. Brenner at Pecatonica, Easter Coll., 7.35, v. P. Lüker at Bethlehem 2.00, P. Plehn v. d. Gem. at South Litchfield 7.00, v. P. Heyne at Decatur 5.00, ??. Brockmann, Coll. v. d. Okawville Specialconf. 12.45, ??. Blanken, Coll. v. d. Mixed Conf. of Champaign and vicinity, 16.00, k. Drögemüller of the Arlington Heights Pastoralconf. 9.75, by P. Bötticher of Argenta 2.00. (S. 8155.31.)

Students in St. Louis: P. Leßmann's congregation in Okawville for the poorest student 5.91, P. Schwermann's congregation in Covington for G. Kanieß 5.28, P. Jöckel's congregation in Richton for Geo. Koch 5.80, by H. F. Rathe in Homewoob from P. Feddersen's Gem. for H. J. Oetjen 27.00, and k. Lüker from the Gem. in Bethlehem for Ed. Köhler 10.00. (P. 853.99.)

Students in Springfield: For Aug. Miner dch. Wm. Balzer v. P. Great Gem. at Addison 15.00, P. Drögemüller at Palatine v. N. N. 1.00, P. H. Sieving v. d. Gem. at York Centre 10.00, P. Luecke's Gem. at Chicago 6.25, P. Molthan at Hinsdale v. F. Tunk, F. Kölzow & C. Kölzow each .25, G. Böger, W. Winkelmann, C. Falk & A. Graue each .50, E. Graue, D. Degener & H. Müller each 1.00; P. Succop in Chicago by the Young Frver, for D. Bella 18.00, P. Lüker in Bethlehem by the congregation for Negro students 5.26, P. Plehn in South Litchfield by the congregation f. Wm. Strothmann 2.11 and Fr. Sapper in Bloomington from the Library Society for Herm. Reinitz 5.00. (p. 868.37.)

Pupil Ansonge in Fort Wayne: Fr. Hölter in Chicago v. Maidenver. 10.00.

College household in Milwaukee: by C. Bockelmann, Easter coll. by P. Wangerin's comm. in Sollitt, 16.20.

College students in Milwaukee: Fr. Succop in Chicago from the Virgins' Association for E. Lams 18.00, Fr. Gundelach 7.00, Fr. Wagner in Chicago from the Virgins' Association for Victor Richter 25.00, ??. Wunder das. v. Frauenverein for Bertram Bros. 8.00, and Fr. Bode v. d. Gem. in Ash Grove for Herm. Theel 9.00. (p. 867.00.)

Illinois District Church Building Fund: Coll. of ??. Bergen's comm. in Steeleville 5.00, P. Strafen Jr. in Wine Hill, part of Char Friday & Easter coll., 9.25, dch. H. Workman in Fountain Bluff a. the parish treasury of P. Estel's parish f. the parish in Murphysboro 6.00. (S. 820.25.)

Deaf and Dumb Institution in North Detroit: P. A. Reinke in Chicago v. Jacob Schwartz 3.00 u. Ostercoll. v. ??. Johannings Gem. in Broadlands 9.50. (p. 812.50.)

Deaf and dumb mission: Fr. A. Reinke in Chicago from the congregation 18.00 and Jacob Schwartz 3.00, dch. P. A. J. Büngrer das. v. d. St. Stephanus-Gem. 11.58 and Coll. v. P. Hartmann's Gem. in Farmersville 3.07. (S. 835.65.)

German Free Church: Fr. Kirchner in Secor by N. N. 5.00. k. Mueller's St. Lucas Parish in Chicago: ??. Hölter in Chicago v. Fr. Kayser 5.00.

Danish Free Church: Coll. v. k. BergensGem. in Steeleville 2.75.

Orphanage in Addison: 22.88 and 214.30. (S. 8237.18.) NS. Treasurer G. Ritzmann acknowledges the individual items.

Cook County Poorhouse Mission to purchase hymnals: Fr. Werfelmann in Chicago v. Women's Assoc. 5.00.

Mission in Hamburg: Fr. Pardieck in Chicago, Coll. at k. Müller-Hedders Hochz. in support of the paper "Luthers Schwert u. Kelle", 12.85.

To cover college fire damage in St. Paul: P. Brauer in Crete, Coll. at O. Piepenbrink's silb. Hochz., 6.10, v. Mrs. Scheweppe & Doescher 1.00, P. Kueffner's Gem. in East Wheatland 1.50 & P. Krebs in Tinley Park from D. Menke .50. (S. 89.10.) Total: 81375.23.

Addison, Ill, April 22, 1899, H. Bartling, Cassirer.

Proceeds to the Southern District treasury:

Inner Mission: Coll. of the Gemm. of the ???: Wunderlich 81.00, Crämer, Epiphcoll., 19.15, Kuß 14.00, Kuppler 1.20, Gaßner, Friedheim, Mo., 3.71, Bernthal 15.25, Langelett 4.00, Brommer 6.25, Kaspar 4.00, Büngrer 3.40, Ostercoll., 6.75, Niermann 7.35, Hüge 9.20, Ostercoll, The Grove, 3.00, Ernst 8.20, Jäbker 13.35. P. Kupplers Frauenver. 5.00. P. Wegeners Frauen- u. Jungfr.-Missionsver. 15.00, 15.00 und 15.00, v. Mrs. E. Callein 2.50, v. C. Schmalz .25 u. .25, from Chicago by Theo. K. 5.70, J. K. 2.50, D. K., A. K., Als. St. each .25, M. K. .50, O. K. .20, C. K. .10, Ed. St. .05, from Mrs. E. Wilhelm 1.00, from N. N. in Fresno, Cal. 5.00. P. Gaßner 1.29. ??. Birkmann v. Aug. Dube 2.00, v. Her. Urban 1.00. Fr. Bernthal a. the Missionary Foxes .30. Fr. Crämer's Women's Missionary Society 7.25, 3.00 a. 4.50, from the Virgins' Missionary Society 5.00, 8.80 a. 8.10, a. the bell-ringer of St. John's Parish in New Orleans 2.00 a. 2.00. From Mrs. Lambert in New Orleans 10.00. k. Gresens from J. Peter 5.00, N. N., E. Noack, C. J. Zoch each 1.00, C. Gröschel.75, J. Krantz, J. Reinhardt Jr, Mrs. Mager, A. Schubert, H. Schmidt each .50, J. Reinhardt & wife each .25, ??. Krämer v. J. Michal! 3.00. P. Niermann v. Frauenver. in Clinton, La., .65, Coll. in Ponchatoula 2.10. P. Hüge, Kindtaufcoll. b. W. Ramm, 2.30, b. A. Ramm v. N. N. .Ä), b. Aug. Richter 1.50. P. Buchschacher, Hochzcoll. TeinertKasper, 6.50. Thank-offering v. N. N. 5.00. From the Missionsver. in New Orleans 31.25. P. Scheibe from N. N. 2.00. (S. 8310.40.)

Support Fund: ??. Bernthal, Kindtaufcoll. b. Aug. Mertink, 2.00, b. J. Handrick 2.50, b. J. Kubsch 3.50, Hochzcoll. b. Thomas Steglich 4.80. P. Wunderlich, Hochzcoll. b. Gaskamp-Symauk, 3.85, Kindtaufcoll. b. ??. 75, Coll. 1.00. ??. Ernst, Kindtaufcoll. b. T. Borjack 3.50. P. Krämer by I. Michal! 1.00. By W. Eifert, Dan!victim of N. N., 1.00. Dch. Schoenhardt, teacher, from the teachers' conf. in New Orleans, 10.00. By Zion's congreg. in New Orleans, 25.00. P. Hüge, Kindtaufcoll. b. O. Wilhelm, 2.00. Dch. F. Hoffmann v. d. Gem. in Honey Grove 1.05. P. Scheibe, contribution, 3.00. ??. Wenzel, Coll. of Texas Pastoral Conf. of, 6.05, Texas Teachers' Conf. of, 1 payment, 9.00. (S. H80.00.)

Syno daltasse: P. Krämer v. J. Michal! 1.00. P. Crämers Gem. 54.35. P. Kupplers Gem. 2.00. (S. K57.35.)

Church building fund: ??. Eckhardts Gem. 8.00.

Jewish mission: P. Bernthal v. N. N. 1.00.

Heathen Mission: P. Wunderlich's Gem. 2.00, by Ph. Schlemmer 2.00. Dch. W. Eifert, Dan!opfer v. N. N., 1.00. k. Eckhardt by Wwe. A. Höppner 2.00. P. Oertels Gem. 6.25. ??. Kaspar's comm. 4.00. (S. K 17.25.)

Orphanage in New Orleans: Dch. W. Eifert, Dan!opfer v. N. N., 1.00. Fr. Bpäler v. H. Husfeld 1.00. Fr. Kupplers Gem. 2.75. Fr. Biermann v. H. Fischer 1.00. Fr. Scheibe, Ostercoll. sr. Gem., 8.60. (p. K14.35.)

Negro Mission: Fr. Wächs Schul! 4.05. Fr. Krämer v. Mother Mürbe 2.00, Carl Michal! zun. .05. Fr. Heinemeiers Gem. 3.00. Fr. Kilians Gem. 18.30. Fr. Wegeners Gem. 19.25, by Mrs. M. Leber.25. Th. Riedel.75, C. Rappanier .50. Dch. W. Eifert, Dan!victim of N. N., 1.00. P. Buchschacher of N. N. 5.00. P. Birlmann of Aug. Dube 2.00. P. Oertel's Gem. 2.50. Teacher H. Käselitz's Schul!, in Port Huron, Mich. for poor Negroes!, in Mt. Zion 1.25. (S. H59.90.)

Deaf and Dumb Institution in Norris: Fr. Birlman by Aug. Dube 1.00.

Lyons Parish, Tex.: 1". Kilians Gem. 16.25. ??. Mürbe, Coll. at the silb. Hochz. E. Lorenz, 2.50. (p. 818.75.)

Field Preacher's Leaves: P. Broders v. Corp. H. Schäder.50, v. P. Pfitzinger, Atlanta, .50, by one who was pleased with the Christmas sermon, 1.00, Coll. 1.00. (S. 83.00.)

For nurses at the hospital in St. Louis: Fr. Wunderlich v. Mrs. A. Fleischhauer 2.00.

Students' donations: For poor students in St. Louis: P. Wunderlich from the choral society 2.85. For I. Behnlen: P. Birkmann, Hochzcoll. at E. Jenke, 5.15, Kindtaufcoll. at H. Schkade 4.70. For Als. Bohot: ??. Kilian, Hochzcoll. at Aug. Sowke, 6.25. P. Buchschachers Gem. 15.50. For W. Dube: P. Birkmann, Hochzcoll. at Jurischk, 3.60, Kindtaufcoll. b. H. Dube 2.00, L. v. sr. Gem. 15.75. For E. Buchschacher: P. Buchschacher, Kindtaufcoll. b. Aug. Hempel, 2.80. For B. Fritsche: Fr. Ernst, Kindtaufcoll. b. H. Karcher, 3.05. For poor students in Winfield, Kans.: Fr. Ernst, Hochzcoll. b. Neger-Sohns, 3.75. For Negerstudenten in Springfield: Fr. Wegeners St. Paulus-Frauen- u. Jungfr.-Missionsver. 15.00. For R. Eifert: By W. Eifert, Thank Offering of N. N., 1.00. (p. 881.40.) Total: 8654.40.

New Orleans, April 15, 1899.

Aug. C. Reising, Cassirer.

Proceeds to the Western District treasury:

Synod treasury: comm. of kk.: Matuschka, Lake Creek, -10.00, Nützel, West Ely, 8.00, Fackler, Harvester, 4.05, Klein, Chatanooga, 6.70, Falke, Forest Green, 2.90, Walther, Babbtown, 3.51, Ahner, Kiel, 8.40, Gümmer, Longtown, 5.70, Rupprecht, Clarks Fork, 4.40, Mangelsdorf, Wellsville, 2.61, Roschke, Freistatt, 14.35, Walther, Brunswick, 3.11, Pröhl, Stover, 4.48, Ludwig, Appleton City, 2.00. P. Biets of Imm. Cong. at Cole Camp 4.30, Trinity Cong. at Cole Camp 2.80 and v. N. N. 1.40. First Lutheran Cong. at Little Rock 53.00. (S.-141.71.)

Progymnasium at Concordia: Cross Comm., St. Louis, 67.21.

Inner Mission of the District: P. Biets at Cole Camp by H. Heisterberg, Sr. 1.00. P. Bartels, St. Louis, by H. Ude 1.00. Betlehem's congregation, St. Louis, 6.00. Henry Brommer, Higginsville, .75. Young Fr. of Bethlehem congregation in St. Louis for Granite City 10.00. P. Bernthal, St. Louis, Coll. a. d. Hochz. Behrens-Kuhlmann and the silver wedding anniversary. Hochz. Herm. Kruger, 11.05. Gemm. of kk.: Fackler, Harvester, 3.35, Duckwitz, Salisbury, 2.00, Horn, Castello, 10.75, Hüschen, Uniontown, 7.50, Steyer in Loulyma, 2.50, Bundenthal in Augusta 5.80, Schäfer, Lone Elm, 9.45, Demetrio at Emma 3.86, Langehennig, Jackson, 5.36, Mießler, Des Peres, 8.45, Pröhl, Stover, 3.09, Ludwig, Appleton City, 3.00, Muller at Lockwood v. s. Gem. at Jerico 70. (S. -95.61.)

Negro Mission: gem. of kk.: Hüschen, Uniontown, 7.83, Siek, Rolla, 4.00, Gilow at Drake 4.46, Pflantz, Gordonville, 7.50, Pröhl, Stover, 2.36, Zschoche, Frohna, 14.57. ? Rodenbeck, Adrian, of Mrs. L. Heß 1.00. P. Schäfer at Lone Elm by H. Fahrenbrink .50 and by Bro. Veith .25. k. Bäpler, Little Rock, from a member of his negro congregation .50. (S. -42.97.)

Heathen Mission: P. Buchheimer, Memphis, of Mrs. Weber 2.00. Henry Brommer, Higginsville, .50. (S. -2.50.)

Taubstumm enmission: k. Wangerin, St. Louis, from Mrs. Hülsman 1.00.

Support Fund: St. Louis Teachers' Conf. 4.60. k. Demetrios Gem. in Emma 7.50. P. Mießler's Gem. in Des Peres 8.50. (p.-20.60.)

Orphanage at St. Louis: Gemm. derkk.: Demetrio, Emma, 8.63, Mießler, Des Peres, 14.00. By d. kk.: Biltz, Concordia, Coll. a. d. Hochz. Frerking-Frerking, 4.61, Buchheimer, Memphis, by Mrs. Pollock 2.00, Bäpler, Little Rock, v. s. Sonntagssch. 15.00, Bernthal, St. Louis, Coll. a. d. silb. Hochz. Joh. Wubbolds, 11.35 and by Mrs. Flies .25. (p. -55.84.)

Hospital in St. Louis: By Wm. B. Schäfer v. d. Gem. in Jackson 5.89.

Deaf and Dumb Institution: P. Mießler's Gem., Des Peres, 4.00.

Students in St. Louis: P. Mießler in Prairie City, Coll. a. d. Hochz. Rapp-Marquardt, 3.05.

Seminarians at Addison: Fr. Lehr, New Wells, Coll. a. d. Hochz. Bodenschatz-Fiedler f. J. Hüschen, 4.00. P. Mießler's Gem. in Des Peres f. Bundenthal 5.00. (S. -9.00.)

Students in Milwaukee: Imm. comm. in St. Louis f. A. Merz 6.25.

k. Meyer's parish at St. Joseph: P. Gilow's parish at Tea 2.00. Total: -457.63.

St. Louis, April 22, 1899. h. w. c. waltke, cashier. 1525^AU68 8t.

Income to the Wisconsin District coffers.

(until April 1):

Inner Mission: Gemm. d. k?: Hoffmann, Theresa, -8.00, Friedrich, Fall Creek, 22.55, Grothe, Reeseville, 6.01, Randt, Bayfield, 4.50, Strafen, Milwaukee, 22.25, Eggers, Town Lake, 7.00, Loeber, Milwaukee, 31.00, Hass, Quincy, 2.30, Engel, Tigertown, 10.00, Kleinhans, Turtle Lake, 2.17, Fiehler, Butternut, 5.76, Schulz, Emery, 1.92, Prentice 1.50 & .84, Park Falls .52, Phillips 3.67, Sylvester, Eau Claire, 5.45, Ohldag, Highbridge, 1.75. Kleinhans, paid back, 21.14 and 7.74. P. Sievers of N. N. 2.00 and X. 1.00. k. Bürger of A. K. 5.00. Randt, Washburn, salary, 2.50, S. Superior desgl. 9.25. P. Kühle of Wm. Liermann .25, W. Röbbke, F. Schabarum & W. Wergin each 1.00. P. Schultz from Mrs. Leighty 2.00. (S. -191.07.)

General Mission for the Deaf and Dumb: k. Hübner, Coll. in Adell, 13.36.

Emigrant Mission in New York: P. Böse, Coll. in Concord, 5.25.

Negro Mission: P. Sprengeler, Milw. posttr., .50, k. Wollbrecht, Coll. at Sheboygan, 45.55. P. Böse, Coll. at Concord, 10.37. P. Bürger, Sheboygan, from A. K. 5.00. (S. -61.42.)

General Indian Mission: P. Sievers, Milw. of N. N. 1.00.

General mission to the Jews: P. Böse, Coll. in Concord, 5.25.

Mission in London, Engl.: P. Sievers, Milw., by N. N. 1.00.

Mission in Bremen: P. Sievers, Milw., v. N. N. 1.00.

Students in St. Louis: Fr. Bürger, contribution. Hugo Osterhus, 5.00.

Students in Springfield: For John Sillak: Fr. Rubel from several members of the Emma's congregation 2.00, Fr. J. Penalties from N. N. .50, communion box 10.00; from the Women's Association of the Catholic Church 10.00; Albrecht 5.00, Sprengeler 10.00, Schlerf 5.00, Matches 5.50, Penalties 5.00. (S.-43.00.)

Student in Milwaukee: P. Sprengeler, Coll. in Milwaukee, 37.96.

Seminarians in Addison: Fr. Sievers v. Jungfrver. for Wm. Göde 5.00, from the hymnal treasury for dens. 5.00. (S. -10.00.) Support fund: P. Kühnert, contribution, 2.00, k. Friedrich desgl. 5.00. P. Matches, Milwaukee and Pro

fehsorenconfcoll., 8.15. Teacher Ahrens v. etl. teachers d. Milwaukee Cons. 3.55. (S. -18.70.)

Orphanage in Wittenberg: For the clothing of a confirmand: Bro. Wollbrecht of the Women's Coll. at Sheboygan 10.00. Bro. Friedrich, Coll. at Fall Creek, 42.00. Bro. Hass, A>uvertcoll. at Necedah, 1.75, at Lindon 2.55, at Little Lake 1.75, at Friendship .85. (P. -58.90.) Total: -452.91.

88. in the receipt of 3 January, under "Orphanage in Wittenberg" the amounts -7.15, 2.35, 5.06, 1.00 should be from k. Georgi instead of P. Georgii; under "Allgemeine Unterstützungskasse" it should also read P. Georgi instead of P. Georgii. - In the receipt of March 4, under "Students in St. Louis" read: P. Georgi for S. Michael 5.00 instead of P. Georgii for S. Michel.

Milwaukee, Wis. the 8th of April, 1899.

G. E. G. Kühle, Kassirer.

2820 Stato 8t.

To cover fire damage, Concordia College, St. Paul, Minn.

By P. Meuschke, North Branch & Wyoming, -8.00. Dch. k. Maas, James, S. Dak. at 12.50, Dch. P. Rowold, Germania, Wis. at, 6.65, Neshkoro: A. Prechel, G. Reetz, J. Reetz, Witt, Kluck, R. Grams, W. Hensel each 1.00, A. Fratzke, A. Dreger, J. Rotzauer, Mrs. Krause, Mrs. A. Kluck, J. Krause each .50, A. WM.25; Mecan, Wis: A. Podoll, G. Steiler, W. Stelter, G. Stibb each 1.00, A. Krause, Mrs. W. Säger, I. Zabel each .50, H. Zacharias, E. Wegner, P. Stukofskey, H. Hintz, O. Bahn, G. Zühls each .25, W. Oehke .10. P. Rowold 1.00. Dch. k; Faulstich, Whittemore, Iowa, 8.00. Dch. k. Brand, Toad Lake, 5.40, by himself 1.00. by P. Rumsch 1.00. P. Eberhardt's Gem., Alberta, Assiniboia, 19.00, by himself 1.00. by H. Riesenber, St. Louis, Mo. 50.00. Dch. P. K. Reuter, Little Falls, 5.00. Dch. P. v. Niebelschuetz (4th Cir.): C. Kath 1.00, Car. Clöter.50, Witt. Scheunemann .25, Mrs. Frediani 1.00, N. N. 1.00, O. Berger 1.00, Christ. Clöter .50, Elisa Wucherpfennig 2.00, Alma Lange .50. Dch. ? Kohlmeier, Jasper (2nd plat.), 5.00. P. Nuoffers Gem. at Paullina, Iowa, 6.00. P. v. Schenks Gem. (2nd plat.) 6.00. k. Sievers' Gem. (3rd plat.): A. Schindeldecker 2.00, Herre .50, Pritzlaff .50, Reuter .50. P. Stephan's Gem.: F. Leyk 1.00, F. Kulisch 5.00, F. Kottke 2.00, A. Wieland 5.00, Mrs. Lehmann 1.00, Familie Zenk 2.00, Familie Thomsen 2.00, A. Jakobi 1.00, A. Zenker 1.00, Frau Glitz 1.00, Frau Meißner 1.00, Fr. Ziemer 2.00, Anna Ziemer.25, Julia Heising .50, Mrs. Penshorn .50, Odilia Gronewald .50, C. Zenker 1.00, G. Kühn 1.00, Mrs. Trenter .25, Mrs. Alice Stephan 1.00. P. C. C. Metz' Gem. in Lydia 23.00. Dch. P. Achenbach: women's ver. 5.00, R. Herder 1.00, Mrs. Scharmiatitz .50, C. Ewald .50, H. Taubert .25, Mrs. Besserer 5.00, B. Menzel .50, H. Aschenbeck 1.50, N. Hübner .25, Mrs. A. v. Ende .50, A. Schmidt 2.00, H. Kahl .50, A. Kowalski .50, E. Glanz .50, H. Gerdes 1.00, J. Oswald 1.00, C. Fendler .50, Bro. Schütte.50, F. Bernhagen .25, N. N. 5.00, Auguste Rick 1.00, Mrs. P. Mueller .50. J. Fürbringer .50, Anna Fürbringer .50. By C. Elmshausen, Ogallala, Nebr. 2.00. P. Schnitter's comm. at Thor, Iowa, 8.00. P. Zimmermann's comm. at Great Falls, Mont. 16.00. P. Sievers of Kasten 4 sheets and 4 covers. Prof. Juergensen of Kuhnau 1.00. From Louis Eckert, Darmstadt, Ill, 2.00. Misses. M. and M. Raithel, Chicago, 25.00. Gem. in Valley Creek (2nd plat.) 1.00. P. Malkow's Gem. (2nd plat.) 5.00. P. Baumann's Gem. 2.00. From an unnamed person in Milwaukee 50.00. (Total: -356.40.)

Much obliged!

St. Louis, April 26, 1899, Theo. Büng er, Dir.

Received for the orphanage at Addison, Ill:

From churches, etc., in Illinois for current expenses: P. Engelbrecht, Chicago, from Teacher W. Treide -1.00 u. from Mrs. K. Schroeder 2.00. P. Bohlen's Gem., Summit, 6.49. 1". Schuessler, Coal City, by Joh. Berlin.25. k. Rueder, Arlington Heights, by the Gem. 15.00. Ullrich's Gem., La Grange, Coll., 10.00. P. Lochner, Chicago, for household fund, 3rd payment, 15.96. P. Leeb's Gem., Chicago, 16.41. P. Feddersen's Gem., Homewood, 13.00 & 1.00, posttr. f. Debt payment. P. Wagner's congregation, Chicago, 31.00. ? Zapf, Melrose Park, one-half of Easter coll. 12.65. P. Seils' Gem., Woodworth, 10.00. By C. Unbehau, Highwood, 5.00. P. Große, Oak Park, of ernem old limb 2.00 and one-half of Easter coll. 13.73. P. Reinke, Chicago, of Jacob Schwartz 4.00. Dch. A. H. Block, Rockford, of St. Paul's parish, 5.88. P. W. C. Kohn, Chicago, of Mrs. Mecklenburg, 1.00. P. Schroeder, of Squaw Grove parish, 9.45. k. Heyne, Decatur, thank offering from Mrs. Joh. Szcpeau, 1.00, communion offering from N. N. .50, & desgl. from N. N. .25, total 1.75. k. Wunder, Chicago, v. Mrs. Goertz 1.00. p. Sieving, York Centre, v. sr. Gem. 15.54. (p. -194.11.)

Of children etc. in Illinois: 112.97. (Acknowledged in the "Kinder- und Jugendblatt".)

Boarding fees: Dch. E. Leubner by Mrs. A. Frost, Joliet, 4.00 for her children and by E. Wüstenfeldt 8.00 for A. Heintz. Dch. I. P. Hansen, Lake Linden, Mich. 4.00 f.s. daughter, P. Schmidt, Chicago, by Mrs. S. Stumpshaus 12.00 f. her children. (S. -28.00.)

dL. Cash closing on 10 June.

Addison, Ill, April 22, 1899, G. Ritzmann, Cassirer.

Received for the orphanage in Wittenberg, Wis.:

Couvertcollecten d. Gemm. d. kk.: Bartling, Odessa, Minn, -2.95, Oetjen, Muscoda, Wis, 6.00, Ferber, Lake City, Minn, 6.10, Rowold, Germania, Wis, 40.00, Martin, High Forest, Minn, 8.00, Sell, South Branch, Minn, 5.00, Kuehnert, Sharon, Wis. 7.45; desgl. teacher J. Oberdiek, Edgerton, Wis. 8.00, P. Dorisch, St. James, Minn. .35, P. Moehring, Taylor, Mich. v. F. Rinecke.50, Mrs. L. Virbel, Helena, Mont,

Cost money, 6.00. teacher J. D. Barthel, Amelith, Mich. christmas coll. 11.00. k.L. v. Ledebur, Thiensville, Wis. 4.50. k. Bräm, August, Wis. v. L. & L. Herzke each.10, Ed. & R. Erdmann each .25. teacher Brase, Portage, Wis. 1.00. teacher Alb. Mueller, Confirmcoll. from P. Eberts Gern., Berlin, Wis., 8.15. Mrs. L. Virbel, Helena, Mont. board, 5.00. (Summa: -119.70.)

NR. My last receipt read, "Dch. P. J. H. Todt, Spencer, Wis. 7.65. i". A. W. Schultz, Phillips, Wis. 12.75. k. J. Fackler 1.00. Wittenberg, Wis. April 1, 1899.

F. A. Jäckel, Kassirer.

For poor students from South Dakota

Received with thanks since Jan. 1st: P. Luebke's comm. in Rudolph -5.00, in Mansfield 8..32, in Northville 1.75. P. Wm. Schneider, Weihncoll. in Naper, 7.40. P. A. L. Oetjen's comm. in Waubay 5.52. P. F. Oberheu 1.00. P. Messerli of St. Paul's comm. in Charles Mix Co. 2.00, Zion's comm, Delmonr, 3.00. P. A. L. Oetjen, Soll, on Buntrock's silver wedding anniversary, 3.10. Cass. Wedding, 3.10. Kass. Menk, 18.30. P. Wieting's comm. 8.04. k. Wm. Schneider, Hochz. Hermann-Zeitner, 6.65. Kass. Menk 25.24. P. Büschers Gem. 6.35. P. A. L. Oetjen, Hochz. ZulkeBuntrock, 7.75. P. Lange, Abdmcoll., 3.75. P. Thusius 1.00. Confcoll. in Freeman 31.62. Ueberschuß vom Reisegeld etc. 2.40. Jacob Waltz 5.00. P. Eifers Gem. in Browns Valley 6.30; v. N. N. 2.00. (S. -161.49.)

Sioux Falls, S. Dak, April 13, 1899, G. H. Buescher.

Received through Fr. Hartenberger for my son at Fort Wayne: From St. Paul's Parish, Paducah, Ky. half of Evensong, -7.00, G. Baker 1.00, J. Baker 2.00, F. Kamleiter 1.00. - Many thanks to the givers!

St. Louis, Mo. April 17, 1899, B. J. Ansorge.

With heartfelt thanks I acknowledge the receipt of -5.00 collected by Bro. W. Becker at a wedding in Josco, Minn. A. Sippel.

New printed matter.

Eighth Synodical Report of the Kansas District of the German Lutheran Synod of Missouri, Ohio, and other States. St. Louis, Mo. Concordia Publishing House. 1898. price: 18 Cts.

The world and Christianity are getting better every day. Never was the church in such good shape as it is now. No earlier time can measure up to ours. - This is a common opinion among many sects. And even papers with Lutheran names tend to agree. Thus, for example, "The Lutheran Observer" of March 31 writes: "The world is better to-day than it ever was since the power of the evil one entered it." The reason for this is supposed to be that Christianity has finally come to place life above pure doctrine and works above faith. From this, however, it is evident that this frivolous optimism is a frightful and pernicious delusion of Satan for the Church. The truth is that Christianity today is in a very sad state, both in doctrine and in life. Apart from the faithful Lutheran Church, Christendom has sunk into indifferentism, syncretism and unionism. And as far as life is concerned, almost across the board the partition separating church and world has been torn down. Whoever now wishes to convince himself of this, and at the same time to know how he can resist this flood, which is threatening to invade our congregations, should get hold of this report of the Kansas District, which is excellent in every respect. F. B.

Changed addresses:

- Usv. 8. p. vaül, rox 2, otoo 6o., 8odr.
- Lsv. U. tV. Huabseb, krsstov, Oarolivo 6o., Alck.
- Rev. ckacob, 8)lvav Orovo, Kavv.
- Rav. 8th Katt, 327 8th Povrtü 8t., Terra Haute, luck.
- Rev. 6th Tavckock, 30 Oviov 8t., Treaport, 81st.
- Rav. P. ck. Tankevau, 1688 17th Olaiborne 8t., 8a^v Orleans, Ta.
- Rev. 8th blueller, Treuster, 8od1es 6o., L8nn.
- Rev. 8th O. 8ebinickt, 1414 6tb 8t., LUl^aukee, ^7is.
- 85. 3rd Press, 237 8ontüampton 8t., RnSalo, 8th T. ^uZ. HoSwann, 163 Oenter 8t., Preeport, Ill.
- 3. 8. tV. LrusZer, 315 Oeaps 8t., Oskkosb, ^is.
- 6. II. P. 8ebolL, 1241 12tb 8t., lckll^vankee, ^7is. 8ebuInLnn, 233 37tb 8t., kittsburZ, ka.
- ck. 6. 8trletsr, ves Teres, 8t. Tonis 60th, Llo.

The "Luthrreurr" is published every fourteen lags for the annual djbctrptjonpreir of one dollar for you out-of-town subscribers, who have to pre^pay the same. Where the same is brought "in" by carriers, the subscribers have to pay rs "cent" carrier's wages extra. To Germany, the ^Lutheraners will be sent by mail, postage prepaid, for "1.55. Letters containing business, orders, cancellations, funds, etc., can be found at the address: Oonooräil. Vndlistiüvs Laus", asLsrsov a^vv. L bliami 8t., St. Tonis, mere, anhrrenden. Those notices which contain information for "the" paper (articles, letters, receipts, changes of address, etc.) should be sent to the editor at the address: "Tntdsransr", OonvorSia Svnuuiul. In order to be included in the following issue of the "Blatte", all shorter advertisements must be in the hands of the editors at the latest on the morning before the "Dirn" day, the date of which the issue will bear.

Lutersä at tbo kost Ockles at 8t. Touis, blo., "s sseouck-dsss matter.



Herausgegeben von der Deutschen Evangelij Redigirt von dem Lehrer & Co.

Vol. 55

Sermon

On the opening of the Synod of Delegates at St. Louis, Mo. the 26th of April, 1899, held by Vice-President J. P. Beyer.

Text: 1 Joh. 2, 15-18.

Love not the world, neither the things that are in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world perisheth with the lust thereof: but he that doeth the will of God abideth for ever. Children, it is the last hour.

In God our Father, and Christ JEsu, the united and highly praised Saviour, together with the Holy Barley, on all sides honoured and beloved Synodal comrades!

A synod is to be held again in these days, and the representatives of the thousands who belong to this union have already arrived from all parts of our synodal territory. Joy reigns everywhere where the individuals meet and greet each other, and praise and thanksgiving fill the hearts and mouths of all that God has given us the grace to come together in this way once again, probably for the last time in this century. But what, we ask, is the bond that so embraces and unites us, and what is the reason for the joy of us all? Has the Synod entered upon a period in which its doctrine would be universally acknowledged and its work praised by all as a beneficial one? Has the Synod perhaps accumulated such treasures of money and goods that it could distribute such goods this time? We will all say: We have our adversaries now as before; and as for the treasures of this earth, the Synod needs all that God gives it to accomplish its tasks. But the unity of all, together with their joy, is based on the joyful consciousness: God, by great grace, has given us the pure doctrine of his Word and has preserved it for us, without any merit on our part, until today. Pure doctrine is everything that is written in God's Word, and therefore everything that is necessary for life and godliness.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
 Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., 16. May 1899. No. 10.

a power of God to convert, to make blessed, and to make godly. Therefore, pure doctrine cannot be compared to any treasure of this earth and cannot be replaced by anything. Where it is, there is heaven with all its light and life; but where it is lacking, there is and remains, despite all the wisdom of men, darkness and death. And we are reproached from evil-disposed quarters: This is your great fault, and therefore your work can only be the opposite of wholesome, that you give all weight to pure doctrine, but neglect life above it and let it waste away, we answer: We do not only teach one doctrine which God has given us, but all doctrines, even that how a Christian man ought to live godly, and we pray God to make this doctrine also fruitful among us. The proclamation and practice of this very doctrine is one of the main tasks of the Synod in the last period in which we are certainly living, and it is precisely this that we want to consider today.

Let us therefore now hear and consider in the fear of God:

The high task of our Synod, which it should fulfil just now in the last hour.

This one is:

- 1, It should overcome the love of the world, for otherwise it works in vain;
2. she shall do the will of the Father, for only then shall she and her work abide for ever.

1.

It is something exceedingly glorious and high praise which St. John may pronounce and give to those to whom he writes this epistle. He may proclaim to them that their sins are forgiven. Accordingly, they are believers, saints, and beloved. He may testify to them that they know the Father who was from the beginning. Christ therefore saith, This is life eternal, that they should know thee, that thou alone art the true God, and that thou hast sent Jesus Christ. Finally, he praises them for their strength and for having overcome Satan.

they are therefore also made skilful to assert their possessions against the evil enemy. But all this may also be said and boasted of our synod by the grace of God. Whoever wants to come to our churches and stay with them must have the faith that his sins are forgiven him for Christ's sake, must know the Father in Christ His Son, and in this knowledge must always grow and increase, and at the same time must fight against the devil with the weapons of God and overcome him. This makes the synod glorious and holy in God's sight, and fills our hearts with joy and our mouths with praise. But when John immediately continues, "Love not the world, neither the things that are in the world," he teaches his own and us: "As glorious and blessed as God has made you, you are not yet out of the woods, and must not give yourselves up to careless rest and carnal security, as if there were no longer any danger for you. Rather, think always and work constantly that you must escape in the world of the world. If we are to do this, and must do it, it is first of all necessary to know what this world is, which we are not to love. In the beginning God created heaven and earth, with all that is in them and upon them. Wherefore the apostle, when he would declare to them at Athens the true God, calleth God that made the world, and all things that are therein. Now is this the world that is meant here in our text? It is true that we should not embrace the creature, whether it be an angel or a man, with the love that belongs to God alone, but it is not what our text actually means.

When man had fallen into sin, and begat children in his own image, there arose upon the earth a generation which departed from the Lord, and corrupted their way, and walked in enmity against God: and the Holy Ghost began to call this corrupt generation the world. Thus John says of Christ John 1:10: "The light came into the world, and the world knew it not. The same alienated human race is meant here in our text. But if the apostle now adds: "what is in the world, ...

For "the lust of the flesh, and the lust of the eyes, and the prideful life," he only defines more closely the doings and activities of the alienated multitude, which we are not to love, but to overcome. We, I say. Who then are the we? These are all the people who have been saved from the present wicked world, who have been snatched from the tyrant who usurped dominion over the world, the devil, who have been brought to faith in the Saviour, Jesus Christ, and who have been chosen by the world to live under him and serve him in Christ's kingdom. This is such a great effect of the power and grace of God, that the apostle exclaims in amazement, 1 Tim. 3:16: "Great is the mystery of God: God is manifest in the flesh, . . . believed of the world." Of this people of God we, this Synod, are also a part and portion. Therefore the admonition applies to us: "Do not love the world or what is in the world." What then is meant by loving the world? It does not mean that we remember the ungodly with heartfelt compassion and strive to bring them out of their misery and into the kingdom of God, for this is how God himself loved the world, and this is how he still loves it. But we also are to be children of our Father who is in heaven. But as God himself does not love that which actually makes the world a world, so we also ought not to love the nature of this world, but to abhor it, to fight against it, and to overcome it. To this nature of the world belongs first of all the lust of the flesh. The flesh lusts against the Spirit. Everything, therefore, that God's Spirit works in us and through us by His Word is repugnant to the flesh, and it seeks and finds its delight in the opposite. Therefore let every Christian take heed to himself, lest he strengthen the flesh, and fulfil the lusts thereof. Let him most earnestly avoid those things which the Word of God calls the fruits of the flesh, and which are prevalent in the world, such as adultery, fornication, uncleanness, fornication, idolatry, sorcery, enmity, and so forth. And as the individual Christian, so every true Christian congregation and the whole synod should be careful not to let such sins go unpunished, even if it seems that through lukewarmness and indifference to such sins the number of members is increased, and especially the young people are kept outwardly in the congregation, because there they may also have their carnal pleasure.

The world's essence also includes the pleasure of the eyes. It is not wrong to look at things in this world and take pleasure in them as God's creatures and gifts. This is why the psalmist says: "Great are the works of the Lord. He that regardeth them delighteth in them." But this is not the way of the world; it loves the creature more than the Creator, and it is heated by the desire of what it sees, so that it possesses it and never wants to part with it, even if God and man are put aside. Covetousness and avarice, therefore, are the manifestations of the world, which the Christian and an association of Christians ought not to love, but to combat; otherwise, where they go unpunished, the world reigns under Christ's name. Finally, the nature of the world is prideful living. By this is meant the craving for honor and ostentation, since one always wants to be higher and go higher than the other. The world boasts of the excellent things it has, not to praise God the giver, but to make its fame greater and to raise itself up in the ranks with its advantages and treasures.

on which everyone wants to climb higher than the others have come. The world praises the century as the most enlightened, because it lives in it and everyone boasts about it. It idolizes its learned and skilful people because they promote its purposes and because the people of this world are so wise as to pass judgment on them. A worldling flaunts his money and great possessions to show all others that they are to be esteemed as nothing in comparison. Against this the children of God are to turn and abide in humility. They should use their gifts without abusing them for vain glory. The existence of the papacy testifies to the importance of this task. When the church had become indifferent and could no longer overcome the arrogant nature of the ambitious bishops, the pope raised his head above them all, and the apostasy from Christ to the world had taken place. Therefore, brothers and members of the same synod, be ready to fight against all arrogance.

But that we may see the more clearly the importance of this task, the text gives some more mighty reasons for its solution. The first is: "If any man love the world, the love of the Father is not in him." But what is a man, what a church, what a whole synod, without the love of the Father, with which in Christ he loves his children? What else but a habitation of Satan and his unclean spirits! The second reason is, "For all that is in the world is not of the Father, but is of the world." He who therefore does not renounce the love of the world and fight it where it appears, thereby renounces God's creation and redemption, and enters into the service of the enemy, from whom comes the lust of the eyes, the lust of the flesh, and the life of vanity. The third reason is, "And the world perisheth with the lust thereof." How the saints of God of all ages have labored that they might not labor in vain! How God has often comforted them that their labor was not in vain! We have the same desire and comfort. But it remains a vain wish and a vain comfort when we have loved and strengthened the world. For whether we would then add thousands upon thousands to our synod annually, whether we could call the most learned and skillful men ours, whether we would have the most splendid institutions and the most numerous missions, and millions to promote them emphatically, whether we would toil and wear ourselves out in such works, what would it all be at last? Vain labor, for the world is passing away. Therefore we must work at this, it must happen in us and through us: the world must be overcome.

One of the great tasks of our Synod, which it must fulfill even now in its last hour, is to do the will of the Father. Secondly, let us consider this more closely.

2.

In the midst of the people who do the will of the devil, of their flesh and of reason, and who are all called the world together, there lives and works a number of people known only to God, whom God has sought out from all kinds of people and adopted them as his children. These are his Christians, his church. They are all one in Christ, their one Saviour, for in them Christ's high priestly prayer is fulfilled: They in me, and I in them. That they also may be one in us! It is true that



which only God the Lord can do with incontrovertible certainty. But we are to consider all those as doing the will of God, for our text contrasts them with the world, and to them, whether individuals or a whole synod, it sets its high task in the words, "But he that doeth the will of God." Let us therefore again first determine what the will of God is. The apostle Paul says Rom. 2:17, 18: "But, behold, thou art called a Jew, and trustest in the law, and boastest in God, and knowest his will: and being instructed in the law, thou provest what is best to be done." Accordingly, the will of God is all that he has indicated in his law. But if we inquire further in the Word of God, we find that the Lord Jesus declares John 6:40: "Now this is the will of him that sent me, that whosoever seeth the Son, and believeth on him, should have everlasting life." And John himself explains how he would have understood our text, when he says Cap. 3:23, "And this is his commandment, that we believe on the name of his Son Jesus Christ, and love one another." How then, it may be asked, do these passages agree with each other? I answer, God's will is still what it always was, that man should be whole, and perfectly fulfil his law. So also the Lord Christ saith to him that spake the commandments, "Do this, and thou shalt live." But because no man of his own ability can fulfil this requirement, God sent his Son to be the Saviour, who should gladly do the will of God, and perfectly fulfil all the precepts of the law, and that in man's stead, and for the good of them all. He therefore that believeth on Christ is accounted to do the will of God, as if he had done it himself. Faith, then, is not an act of man, so good that he thereby fulfills the will of God, but it is the hand given by God, with which he takes hold of Christ's benefits and appropriates them to himself. God has given us this faith, and our main task now is to persevere in it, each for himself and all with one another, until the end, that we keep the faith. This is done through the Word of God. This is the only, but also the only sufficient means by which God works powerfully. This synod knows this and professes it. Therefore, it is one of its duties to promote the course of this word of God to the best of its ability, so that it may reach and bring to faith those who still belong to the world. Where God opens a door for her and gives her the means to lead people from darkness to light and from error to truth, she should not be timid or careless; only that she does not take hold of a foreign office, for God does not open a door for such, but they act according to the ways of the world. But in order to carry on the preaching of the word, she must have people who are able to preach it in churches and schools. For this reason she takes care of her teaching institutions with sacrificial love. She sends well-prepared messengers to the lost sheep at home to offer them the word again, and to the heathen, Jews and Turks to bring them from love of the world to faith in Christ. And because right faith also begets love, one warmly cares for another, and the whole synod sympathizes when one member suffers, and relieves the need as best it can. We see, therefore, that our duty is to believe in Jesus Christ and in our faith.

The Synod's mission is a very simple one, but it involves so much that everyone will have to work all their lives to fulfill it, if the Synod is to remain the blessed instrument God has chosen it to be. In order that the whole Synod and each one in his position, where God has placed him, may participate all the more joyfully, let us also briefly hear the reasons that should move us to do this.

Which are they? First, it is the love of the Father. This love does not exist in the world, for God is not a God who is pleased with ungodly beings. Christians have the Father's love, for he himself begat them according to his will, through the word of truth. Therefore Christ assures His own, "He Himself, the Father, loveth you." Such love of God produces counter-love to the Father in His children. Therefore in them is the love of the Father. Thus, according to their new nature, they must hasten and fight the world, but cleave to and serve God. The other reason is, "But he that doeth the will of God abideth for ever." What would our whole life be, with all that we do and do not do, with all its joys and sufferings, if we did not come to faith in Christ, keep faith, lead people to this faith, and fight for it? What would be the work of our synod and all its members if the main aim had not been the salvation of souls through the truth of the gospel? It would be a lost life, and all toil and labor in vain. Again, whether we had done little that would have attracted attention, whether the Synod were small and without influence in the eyes of the world, whether we had to reap contradiction instead of applause, ridicule instead of honor, ingratitude instead of praise until the end of our days, what else would it be? We have the certainty that we and our work will remain for eternity, if we do the will of the Father. The third reason for the zealous solution of our task is finally given in these words: "Children, it is the last hour." Let the "last hour" be taken as you will, but this always remains certain: the period of time in which John wrote this is called the uttermost, the last before the end. If this was already the case then, what will it be only in our time, in which also the Antichrist has become manifest! The last second of God's clock has surely begun, and the end of all things is near. But of this time God's Spirit prophesies that many will depart from the faith and that love will grow cold in many hearts. Therefore, beloved brethren, this must make us all the more zealous not to love the world, but to do God's will. To this end, may God grant us his grace, strength, and divine wisdom. Amen.

† Pastor Wilhelm Bartling. †

(Conclusion.)

That dear Bartsing was not lacking in many a cross and hardship, we have already seen in part in the death of three children and in the struggles and hardships in the community. A particularly heavy blow hit him when his wife, his faithful helpmate, was torn from his side. She died on December 12, 1893 at the home of her son-in-law, Fr. Theo. Kohn. She had gone there to care for her daughter in sickness.

nurse. In the process, she herself was attacked by serious illness and called away by death. What a heavy blow, especially for her husband!

Under the various works, hardships and struggles, Bartling's strength was also consumed. He had been in the service of the church for 37 years, of which 27 years belonged to the Jacobi congregation in Chicago, although he was not yet very old. His congregation, too, recognized that his strength had been consumed. Therefore, when on May 30, 1897, a letter was presented by the board to Father Bartling stating that he was resigning his position because of illness, the congregation unanimously accepted it and decided that he would be asked to continue to serve the congregation until it had a new pastor. It was a special joy for him that he was asked by the Jünglings- und Jungfrauen-Verein to preach at their foundation feast. This was a great festive service, but at the same time it was also the last time that Bartling preached in the Jacobi Church. On the ninth Sunday after Trinity, Father Karl Schmidt from Crystal Lake, Ill, was introduced by Father Wunder as his successor. - After this dear Bartling preached only once more, at Dalton, on the Gospel of the Young Man at Nain. He afterwards declared to his brother, "No, I can preach no more."

After Bartling had resigned from his office, he moved with his wife Elisabeth, née Bachmann, who was also ill and to whom he had married after the death of his first wife, to Dalton, Ill, where he hoped to find recovery or at least strengthening through the country air. But his hope was not fulfilled. His disease-it was muscular dystrophy-increased, paralyzing first his thumbs, then his fingers, and finally his arms and legs. In November 1897 his son-in-law, Father W. C. Kohn, and his wife took him into their home, since he recognized that Father Bartling and his wife needed help and care. Advice was sought from the best physicians, but all soon realized that no one could help here. In January 1898 the illness had progressed so far that Bartling could no longer cut his own food; his son-in-law had to do it for him. In addition, the swallowing muscles and the tongue were partially paralyzed, so that he was almost unable to eat any food without suffering terrible coughing fits. These attacks were often so violent that it seemed as if he would have to suffocate. This was a great hardship, and all the more so because his poor wife was also almost completely helpless, because she was almost completely paralyzed on her right side. But Bartling bore all this with great patience. His lamp in this night of affliction was the saying, "Commit thy ways unto the Lord, and hope in him; he will do it well." When the distress in his affliction became great, he often said in a broken voice, "It is well that I have a Saviour." Although he was very weak and frail, he nevertheless came several times to the pastoral conference with the help of his son-in-law in order to enjoy the fellowship of his fellow ministers; after all, he had previously been a diligent visitor to the conferences and synods. During this time he was also very diligent in attending the regular church services and let nothing stop him from preaching God's Word, which he had preached to others for 37 years,

now to hear it from the mouths of others. Yes, he loved God's word, that is why he enjoyed the services. And when he was no longer able to walk alone, he allowed himself to be led.

Although his speech was almost a slur due to his tongue paralysis, he still sang along as best he could.

His relatives feared that he might have to groan for a long time and perhaps become completely paralyzed and helpless. But here, too, sooner than had been expected, God called to his weary servant, "It is enough!" Bartling had caught a cold, which greatly aggravated his cough. As early as the night of February 26-27, 1898, the attacks of suffocation were so violent that his relatives expected his end at any moment. His son-in-law, Father W. Kohn, now had to be his pastor. Ex talked with him about sin, death, Christ and blessedness. He found not only a living recognition of sin, but also a childlike faith in dear Bartling. Several times the sick man broke out into the words, "How good it is that I have a Savior; he has redeemed me too!" Then, when the saying was put to his heart, "The blood of JEsu Christ makes us clean from all sins," he listened to it in silence, and then exclaimed, "O delicious truth, which God has here revealed to us!" About 1 o'clock the cough subsided, and the sick man fell asleep with languor. Similar attacks to those of that night returned again the following day, but they did not seem so frightening. As evening approached, however, the viscous mucus with the dangerous choking fits reappeared. As the sick man had already had to spend many a night sitting up, so also this one; the coughing fits became more and more frightening. His two daughters, Sophie and Tilly, sat in the kitchen and, in tears, sent up pleading prayers for their father to God in heaven. His son-in-law sat by his side and talked with him about heaven and bliss, during which the sick man made beautiful confessions of his faith, even if he could only express them in broken words. He said, among other things, "Oh, how we ought to thank God that God has brought us to believe in our Saviour, and that we may preach this JEsu. -Yes, I believe in JEsu Christum, true God, born of the Father forever, etc. This is certainly true!" - After he had been electrified at the larynx, according to the doctor's orders, to prevent the collapse of the larynx, he lay down to bed with the prayers, "When I shall depart," etc., "Appear unto me for a shield," etc., "Shall this night be the last," etc. And so it went on with anxiety and worry until the next evening. The coming night was to be the last. A noticeable languor set in. His son-in-law, who had already stayed with him several nights in a row, stayed with him that night as well. When the sick man had calmed down, Father Kohn began to prepare his passion sermon on the word of Christ on the cross: "My God, my God, why hast thou forsaken me?" - The sick man, who was sitting on a reclining chair in front of the study table, had slept for a short time. When he awoke, he asked: "What are you doing, Willy?" After his question had been answered, he went into the text and tried to explain it. In a slurred voice he spoke of the depth of Christ's suffering, which in these words had come to the fore.

expression. When it was pointed out to him that Christ did not say here, as usual, "My Father," but "My God," he said, "Ah, he stands before our judge in our place. But how delicious that he should yet say, My God!" He exhorted his son-in-law to point out the consolation that lay in these words, saying, "If you wish to lay this word rightly to the heart of your congregation, do not forget to direct your attention especially to the consolation of poor sinners. This thou canst never preach too much, never too sweetly." - He said further, "If thou preach on this word, thou must also say that Christ was truly forsaken of God." And when he was asked the reason of it, he answered, "Once because he himself says it, and then also because he stands in our place." - This was about half an hour before his death. After the above conversation he lay down to rest. He still prayed the Lord's Prayer and the two hymn verses which were his daily prayers and sighs, "When once I shall depart," etc. No sooner had he lain down than his family realized that his end was near. His son-in-law, bending over him, prayed with him the second article, "Christ's blood and righteousness," etc., "Spread out your wings," etc., and the sayings, "Thus God loved the world," etc., "The blood of Jesus Christ," etc., "Behold the Lamb of God," etc., "He that endureth to the end," etc. While these last words were being recited to him, he passed away and went in to his Lord's joy. That was on March 1, 1898. He had brought his life to 59 years, 2 months and 2 days.

On March 4 his funeral took place. Not only the St. Andreas congregation, in whose midst he had spent his last days, attended in large numbers and with various proofs of sympathy, but also the former congregation of the deceased, the local St. Jacobi congregation. By resolution of the same, its schools were closed on that day; the board and the various associations in the parish testified to their sorrow by their presence and by profuse donations of flowers. The Pastoral Conference of Chicago and vicinity was almost entirely present. - Praeses Succop officiated at the funeral home. Then the body was carried by pastors into the adjoining church, with the other pastors forming a guard. In the church L. Hölter spoke about Hebr. 4, 9: "There is still a rest for the people of God." Thereupon the body was brought to the Lutheran Concordia grave yard under numerous escort. At the grave Father Nützel spoke and officiated. There the weary worker now waits for the great day of the blessed resurrection. Bless him and all who depart in Christ!

There is yet a rest; Arise, weary heart, and be light.
Here thou sighest in heavy bands, And thy sun shines
not. Look to the lamb that shall feed thee with
gladness There before his throne. Throw down thy
burden and hasten to him! Soon the heavy fight is
ended, Soon, soon the sour course is finished, And
you go in to your rest.

May God also let us all enter that rest one day!

E.

Our Delegate Synod.

It was a heart-moving, solemn hour in the morning of Wednesday, April 26, when the opening service of our Synod of Delegates took place in the spacious church of the Holy Cross here. Over 600 delegates and guests were present, and together with the congregation invoked the divine blessing upon the Synodal proceedings. The sermon of the Venerable General Vice-President, Fr. J. P. Beyers, is printed elsewhere in this number by decision of the Synod. It so aptly introduced the proceedings. In the first session, which took place in the afternoon, the Synod organized itself, the Venerable General Praeses, Father Dr. H. C. Schwan, read out the Synodal Address and the Presidential Report, both of which will be published in the printed Synodal Report, and then appointed a number of Committees which were to examine and discuss the business, petitions, reports, appeals, etc. before the Synod and then make recommendations to the entire Assembly. A so-called pre-committee had already met the day before the opening, in order to examine in particular the approvals for our educational institutions which had been applied for at the Synod.

On Thursday morning the Synod was ready to take up the business incumbent upon it. But although the number was not small, and the whole assembly as well as the individual committees had to work restlessly in order to be able to accomplish everything within the ten days set aside for the synodal session, some of the morning hours were unanimously set aside for listening to an excellent and timely lecture by Prof. F. Pieper on the subject: "The Church and God's Word. It was further explained that the Church really has God's Word; that this Word has truly divine power; that the Church can accomplish with this Word all that it is commanded to do, and that therefore there is really only one danger for the Church, - the danger of falling away from God's Word. This paper, too, will soon be printed in the "Lutheran" and thus made available to our entire Synod.

We do not have the space to go into all the individual proceedings of the Synod at this point. Not only will the synodal report, which will appear in print, provide detailed information about this, but the most important decisions will also be presented to our congregations in a special article in the "Lutheran". We only point out a few things today. The needs of our high schools were discussed for days, and finally provisions were made for their further beneficial effectiveness. What could be more important than to provide prophetic schools for the training of pious and capable preachers and teachers? With grateful hearts, the reports on the various missions were heard, and it was unanimously decided to continue to support them strongly and to expand them wherever a door opens up for us. From London came? F. W. Schulze, who has been working at the mission congregation there for three years. F. W. Schulze, who has been working there for three years, came from London and gave an oral report on his work among the Germans of that city of millions. In order to establish a Christian Lutheran parochial school

"The death (of believers) is nothing but a louder grace, yea, a beginning of life."

(Luther III, 95.)

soon a teacher will be placed at his side. Our missionaries to the heathen sent greetings and blessings from faraway India, and, God willing, two new missionaries from our midst are going across the sea to preach the Word of Life to the Tamuls. Further support was promised to the Free Churches in Germany and Denmark, which are in unity with us, namely for the establishment of an independent parish office in Berlin. Above all, however, thought was given to the needs in our country, as they arise in the areas of the Inner, English, Emigrant, Jewish, Negro, Deaf and Dumb, Esthen, Latvian and Indian Missions (in Wisconsin a door has recently opened for the latter). Due attention was also given to our publishing house and, among other things, the decision was made to publish the organ of our Synod, the "Lutheran", in a somewhat smaller format from the new year on, but with 16 pages instead of 8, in order to gain more space for reading material.

Of particular importance this time was also the election of new officers. The highly deserving President, Fr. Dr. H. C. Schwan, who had grown grey in the service of the Synod and was now eighty years old, retired from the Presidium, which he had administered for twenty-one years with right fidelity and great skill. And it was only a duty of gratitude that the whole great assembly, by standing up, adopted the following resolutions proposed by a committee:

"Resolved, 1. That Synod, in recognition of the many years of faithful service of the universally revered past General Praeses, Dr. H. C. Schwans, whom God has given to us as a theure gift and preserved to a ripe old age, first give thanks to the merciful God who still gives and preserves gifts to His Church.

"2. But that the Synod may also vividly realize how much gratitude it owes to the noble man who has administered his high and responsible office with rare fidelity and prudence, so that his name is intimately connected with the history of our Synod, and will remain among us in blessing."

In his place, Prof. F. Pieper of St. Louis was elected, thus giving him a second office in addition to his professorship. However, so that he could hold both difficult and laborious offices without harm to our Seminary and without disadvantage to the General Presidium, the Synod made the following provisions:

"That Professor Pieper retain the teaching of dogmatics and the office of seminary president, while the teaching of pastoral theology be temporarily assigned to another member of the faculty, as is well possible with the present staff of the faculty without overburdening the college;

"2. that the attendance of the District Synods become partly the task of the Vice Presidents and that the General Praeses for his part limit the attendance of the District Synods to that extent which would be compatible with his health and the welfare of the Seminary;

"3. That the General Presiding Officer would be at liberty also to delegate other functions of the General Presidency to the Vice Presidents at his discretion."

As vice-presidents of the General Synod were appointed PP. C. C. Schmidt of St. Louis for the Western District of the Synod elected and Praeses Fr.

Brand of Pittsburg, Pa. for the eastern district. P. A. Rohrlack of Reedsburg, Wis. was re-elected secretary, and Mr. E. F. W. Meier of St. Louis was re-elected treasurer.

On Saturday, May 6, about 4 o'clock in the afternoon, all the work of the Synod was done, with God's help. Nothing had disturbed the unity of spirit. In spite of some differences of opinion, as such are inevitable in external things, all things had been done in love. Some fears had not come to pass. It was a beautiful, blessed Synod. Once again the aged, venerable Praeses Schwan, now probably the last of our fathers to retire from office, took the chair at the end. It was a memorable moment when he took leave of the assembled Synod members with moving words, thanked them for the love they had shown him and the trust they had placed in him, and entrusted them to the gracious protection of our God. God keep - he concluded - our dear Synod from going astray, from a businesslike, carnal mind. May he keep us in the truth and give us everlasting courage to confess it. May he keep us in the spirit of the gospel, in kindness and gentleness toward everyone, as well as in the seriousness befitting Christians. May the Lord our God bless the dear Missouri Synod, and may all of us who are now gathered here not be lacking there at the great Synodal Assembly, where we will sit and sit and praise God and his benefits without end. -

But let us pray: O LORD God of hosts, be thou with us, as thou wast with our fathers. Forsake us not, neither withdraw thine hand from us. Incline our hearts unto thee, that we may walk in all thy ways, and keep thy commandments, thy statutes, and thy judgments. Bless us anew: for that which thou blessest, O Lord, is blessed, and shall be blessed for ever. Be kind unto us, O Lord our God, and promote the work of our hands among us; yea, the work of our hands wouldst thou promote, Amen.

L. F.

Why don't we Lutherans need special "revival meetings"?

It is often perceived that the enthusiasts, when they zeal for this or that enthusiasm, lack sincerity. However, a paper published in Pennsylvania in the interest of the "Nevival" movement makes an exception to this in that it cites the lack of the preaching of the divine word, which is so frequent in the churches of our country, as a reason why it considers "revival meetings" to be necessary. The paper in question points out, namely, that in the churches of our country the preachers mostly present the politics of the day, the news of the day, and sensational stories, and thinks that for this reason in particular the "revival-meeting" is necessary, so that God's Word may be preached after all. But, strictly speaking, this is no reason for having "revival-meetings," but only a reason for those in the sectarian churches who, to their sorrow, see the Word of God driven out of the pulpits, to work toward having the Word of God, and not worldly things, preached in the churches. Then many more, who, in the now so generally

The above honest pronouncement of a "revival" enthusiast shows us again why we do not need any special "revivals". The above honest pronouncement of a "revival"-enthusiast, however, shows us quite why we have no need of special "revivals. In our pulpits there is no politics of the day, news of the day, sensational sermons or "something new", but the old, always life-giving gospel, the power of God to make blessed all who believe in it. Rom. 1,16. We have God's Word every Sunday, and not, as is so often the case in the sect churches, only something from God's Word at special "revival-meetings". But where God's Word is, there is life. So every Sunday with us, where the Word of God is taught pure and clear, where the fountain of spiritual life flows unclouded, there is also true spiritual revival. For wherever the Word of God is taught in a pure and unadulterated manner and is gladly and regularly heard by true Christians of the Scriptures, true Lutherans who believe with all their hearts in the vitalizing power that is always inherent in the Word, what other purpose does this serve than to strengthen and revive the faith? We have, therefore, every Sunday, yea, every time we read and consider God's Word, in the right sense "revival," that is, "reviving." The more alive this knowledge becomes with us, the more thankful both old and young will become that the source of right spiritual life always flows unclouded and abundantly with us in the right teaching and preaching of the divine Word. But we will also be more and more careful not to make ourselves partakers of foreign sins by participating in the enthusiastic revivalism, and we will also try to keep our youth from being wantonly tempted by participating in such gatherings. C. Dreyer.

Zuv ecclesiastical chronicle.

America.

Celebration of the sixtieth anniversary of our theological teaching institution in St. Louis. At our Synod of Delegates this year, the sixtieth anniversary of our Concordia Seminary was also commemorated in a public celebration. On this occasion it was especially pointed out that we do not only rejoice over the outward growth of our institution, but that we have to thank God above all for the grace that despite all changes in the exterior the spirit of the institution has remained the same. By God's great grace, the same pure biblical theology is still taught in the now stately institution building that the little log cabin at Altenburg in Perry County was once built to foster. The theological faculty of the venerable Wisconsin Synod had sent a hearty letter of congratulations on our celebration, for which we here publicly express our thanks. F. P.

The work of our field preacher is now over and further gifts from our dear Christians for the field preacher's fund are no longer necessary. From the end of June, 1898, until the end of April of this year, Rev. C. J. Broders has been ministering to the Lutheran soldiers. In Chickamauga Park, Tenn., Jacksonville, Fla., Anniston, Ala. and in other military camps he has stayed for longer or shorter periods of time, preaching to our fellow believers in the army and administering the sacrament to them. Finally, he also traveled to Cuba and preached to the

Lutherans in and around Havana for a short time. In total, 1281 Lutheran soldiers were under his pastoral care, 239 of them could receive spiritual encouragement and comfort from God's Word on their sickbeds, 6 of them could be prepared for a blessed end. This activity has certainly been a great blessing. This is attested to by the many testimonies of the soldiers themselves and by the hundreds of letters that have been addressed to the field preacher by their families. Only eternity will make clear the full blessing. The gifts from our congregations for this service of love to our soldiers have also flowed freely, totalling \$1776.82. Since the expenses, including the trip to Cuba, amounted to \$1042.67, a surplus of \$734.15 could be transferred by the Synod of Delegates to the Mission Commission of the Southern District, which had appointed Father Broders as field preacher and is just now in urgent need of support in its large and widespread mission field. L. F.

Even among the Methodists, especially among the German Methodists, the value of catechetical instruction has begun to be recognized. It has now become the custom among many of them that their preachers regularly teach the children of their congregations the catechism, similar to our Confirmation instruction, which is then followed by a public examination and the admission of the catechumens into full membership of the church, a celebration which is on about the same level as our Confirmation, which they used to revile so much. Concerning the value of this catechetical instruction, we read in the last number of their journal, the "Apologist," the following: "One of the most beautiful and promising characteristics of German Methodism is the faithful giving of catechetical instruction among our children on the part of our preachers. We hope that this object will receive renewed and increased attention throughout our church. Never has the catechetical instruction of our growing youth been more necessary than now. The doctrine, as such, is much condemned." (Especially also among the Methodists and other enthusiasts.) "And yet it forms the foundation of all faith and life. In it are rooted all the blossoms and fruits of a godly walk. Nothing is more practical than to instruct our children early in the teachings of the Bible." This is undoubtedly true. How, therefore, we Lutherans should thank God that our children not only have confirmation classes, but also hear and learn God's Word daily for years in our Christian school and are educated in and with the same. By such sayings from the Sectenkirchen we should let ourselves be driven again and again to cherish and care for our Christian parochial schools, to use them faithfully for our children, and not, as unfortunately happens here and there among us, to look down on them with contempt because they do not yet perform as well in the secular subjects as other schools. Our parish school in particular must remain our treasure, which we hold on to with all fidelity at this time when so many enemies are trying to take it away from us.

G. M.

In the United States, as reported in "The Lutheran Herald," of the 21,082,472 children enrolled as compulsory, only 9,718,432 are registered as attending Sunday-schools. By far the majority of the children who do not even attend Sunday school undoubtedly grow up without any knowledge of the Christian faith, and even among those who do attend Sunday school this knowledge is often only a very meager and superficial one. What a religionless, even heathenish generation is growing up in our country, and what will be the consequences? G. M.

In "Der Christliche Botschafter", the magazine of the "Ev. Gemeinschaft", we find in a report on the Illinois Conference the following words worth taking to heart:

"Of able workers the church has no abundance, and never will have. Efficient preachers always find work, and work finds them. . . . We hear the same complaint from everywhere, at home and abroad: 'Oh, that we had more able preachers and consecrated ministers, who throw themselves into the work with all their souls!'" These words are true. The Church of JESUS Christ has no abundance of able preachers, and can never have an abundance of the same. The word of the Lord, "The harvest is plentiful, but the laborers are few," is still true among us today. If it seems as if there is an abundance of competent preachers, it is because there is a lack of missionary spirit in such an ecclesiastical community, because the gifts for mission flow too sparsely, and therefore the church cannot send out its laborers into the fields that should be cultivated. Would that all our Christians would more and more live up to the word of the Lord: "Ask the Lord of the harvest to send out laborers into his harvest!" The more faithfully and diligently we ask for laborers, for able preachers and missionaries, the more willingly will our hearts and hands arise to labor and give for this most important work of the Church, the work of missions.

G. M.

The "Apologist" reports **about a peculiar** jubilee as follows: "Recently a peculiar jubilee took place in Chicago in the Sinai Temple, where the free-minded Dr. Hirsch is employed as speaker. Twenty-five years ago this Reform Jew had prevailed upon his congregation no longer to hold services on Saturday, but, like Christians, on the Christian Sunday. That this change was of great advantage in a business point of view to the wealthy Jews in their large businesses is evident, and this circumstance was chiefly instrumental in enabling Dr. Hirsch to carry out his plan without much opposition. There were rabbis there from New York, Pittsburg, Philadelphia, Cleveland, St. Louis, and Rochester, who concurred in this reform idea. To these people the celebration of the Sabbath was considered a secondary matter, so their Sabbath had to give way to business interests, and with the Christian Sunday, that is, celebrating it, it is a fortiori nothing with them. True Jews they are not, and Christians, of course, neither." G. M.

Abroad.

The ecclesiastical conditions in Switzerland are extremely sad in many places. Individual cantons and cities are notorious for their radical unbelief. Preachers, congregations and synods compete to attack and deny the basic truths of Christianity. Thus, the Synod of the Canton of Zurich recently drafted a new order for the Protestant national church, which must now be approved by the people. In the deliberations on this new order, the motion was adopted by 63 votes to 53 that baptism is not necessary to be a member of the national church. It does not detract from the fact that a declaration was made that the Synod definitely recognizes the high value of baptism and expressly recommends it. The fact remains that one can belong to the national church and be admitted to the Lord's Supper, even become a pastor, without being baptized. A Swiss paper rightly remarks that this is the beginning of the dissolution of the national church, and the Roman Catholic papers point to this decision of an "evangelical" synod as a sign of the decline of Protestantism. How can a church still be considered a Christian church when it so flagrantly tramples under foot the command of Christ Matthew in the last: "Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. And teach them to observe all things whatsoever I have commanded you"?

L. F.

From World and Time.

A "snake duel" took place some time ago in India between Captain Philipps and Lieutenant Shepherd. A poisonous snake was put into a completely darkened hall and released there. An hour later Captain Phillips entered the room from one side and his opponent from the other. Neither could see the snake in the darkness. Each step could bring either of them closer to death. Staying where they were could be just as deadly. For ten minutes, both opponents remained in the hall in terrible fear of death. Suddenly a scream rang out. Lieutenant Shepherd had been bitten by the snake, and at the same moment the captain rushed toward the exit, which he found at last, groping and groping, near madness. Summoned soldiers and officers immediately rushed into the room, the snake was killed, and Shepherd, who lay in terrible convulsions, was still trying to be saved. Alone in vain. He died after unspeakable suffering for hours. Captain Phillips, his hair completely blanched, is court-martialed. - Terrible delusion, atrocious sin! L.F.

"Today thou livest, today thou art converted."

Luther's contemporary Erasmus of Rotterdam tells the following story in one of his writings.

A Dutchman, who was a great gourmet and a friend of the pleasures of the table, was once sitting at a sumptuous banquet and, according to his custom, was enjoying himself. Without noticing it, however, he had sat too close to the fireplace, so that his festive robe soon began to glow. A neighbour at table noticed this, and said half aloud to the burning man, "Listen, I have something to say to you!" The distinguished reveler, who did not wish to be disturbed in his feast of the palate, replied, "Dear, judging from your face, it is nothing pleasant that you have to report; I beg you to postpone it; for at table one should only open one's heart to pleasant impressions!" Of course the neighbour was silent now, and calmly allowed the feaster's skirt to be more and more scorched by the drooping lapels. At last, when the dessert was finished, the hero, leaning back a little, asked his neighbour: "Well, friend, what is it that you wanted to tell me?" "I merely wished to tell you," replied the latter, "that your skirt is on fire. The two laps are all gone." "Are you out of your mind?" cried the other, going round to look at the damage he had done. "Why did you not tell me so at once?" "I meant to," was the reply, "but you forbade me to report anything unpleasant, and so I suppose I had to keep silent. So I watched the smouldering sparks, and calculated in silence when it would come to your body and burn your skin."

Isn't it, dear reader, a strange story? And yet it happens every day! Does not many a man, like that Dutchman, sit at the table of life, at his business, at his pleasures, and will not be disturbed by any serious thought, and bitterly resents being reminded of the salvation of his soul and of the impending fire? And at last, when the fire is already burning on his soul and conscience, perhaps at the hour of death, he rises up and accuses other people or even God Himself that he had not been warned earlier. Dear friend, you were warned often and much, but you did not want to hear and notice it, because the world was dear to you and you did not want to be disturbed in your doings. May God have mercy on you, that you may at least be saved as a fire from the fire! What do you think, dear reader, is it not better to stand right with God the Lord as soon as possible, and thus to be allowed to make a pilgrimage into life with confidence?

The Palm Tree.

Why are the righteous compared to the palm tree in Scripture? The palm tree is an extremely precious and useful tree in the Orient. The Arab says that it can be used for 365 different purposes. It gives man food and clothing; its fibers are used to make paper, brushes, ropes, and mats; its pulp and sap are used to make sap, candles, and oil; even its burnt ashes can be used to make cloth for cleaning canvas.

"The righteous shall flourish like a palm tree," is written in the 92nd Psalm. (v. 13.) A pious naturalist says: "The full content of this passage is seldom understood. The righteous man is compared to a palm tree not only because his existence in the desert testifies to the sap that flows through him, without which he would have no growth; Not only because of its royal growth and its great age, or because the heavier it is burdened, the more fruit it bears-nor because it remains ever green, defying the storms, and thus a picture of victory and triumph, as the people took palm branches to greet the invading king-but above all the palm tree is a picture of the righteous, because its growth is from within. Soft in its heart marrow, it has outward tartness.

The plant is so strong and resilient that no creeper can destroy its vitality.

"So the deep inward work of grace produces in the Christian heart strength to resist temptation; the enticements of the world, too, wrap themselves around him like creepers; he is surrounded by temptations and trials of all kinds, but they do not hinder his growth; mightily and longingly he strives upward toward heaven."

The palm tree often reaches a height of a hundred feet and bears 200,000 blossoms. No influence of the weather harms it, neither the excess of rain, nor the heat of the sun. Palm trees were gladly planted in the courts of the temple, they gave pleasant shade and were the symbol of a blessed old age, a peaceful end and an eternal glory, again Psalmist (92, 14. f.) sings: "Those who are planted in the house of the Lord will grow green in the courts of our God. And though they grow old, yet shall they flourish, and be fruitful and fresh."

Inauguration.

At the request of the Honorable Presidium of the Eastern District, the former assistant preacher of his father, Alex ander von Schlichten, Jr. was ordained on Sunday. Quasimodogeniti in the midst of his two congregations at Aonkers and Hastings, N. A., with the assistance of Föhlinger, Lübker, Frey 8 "o. and A. Holthausen, introduced by Friedrich T. Körner.

Conferenz - Ads.

The "Copper Country" Specialconference will meet, v. v., on Pentecost Monday and Tuesday at the home of Bro. Prekel in South Lake Linden, Mich. Preacher: Huchthausen; confessional speaker: Bro. Traub. G. Traub, Secr.

The La Porte Specialconference will hold its meeting, s. G. w., from Tuesday noon to Thursday noon, May 23, 24 and 25, at Mishawaka, Ind.

August Schlechte.

The mixed pastoral conference of Milwaukee and vicinity will meet May 24, 9 a.m., in the lower school room of Trinity School.

H. Sprengeler.

The North and Central Texas Specialconference will gather in Wichita Falls on May 28, 29 and 30. Registration requested.

H. Hüge, Secr.

The Southeast Missouri Specialconference will gather May 29-31 at P. O. R. Hüschen in Uniontown, Mo.

Carl Rehahn.

The Western Kansas Districtconference will be, s. G. w., in session from May 25 to 29, at the parish of P. J. M. Hahn, at Lincoln, Kans. Work: An illumination of Stöckhardt's article (Lehre und Wehre) on the teacher question: P. H. Obermowe. Chiliasm (continued): P. I. H. Hamm. Pastoral preaching: P. E. Mähr; substitute: P. O. Mencke. Preacher: Fr. G. W. Arkebauer; substitute: Fr. A. Dietrich. Confessor: U. A. Roglitz; substitute: P. I. Timken. - Early registration with the local pastor is requested. The KL886NA6r train at Salina leaves at 4.15 n. in. mixvcl trlnln at 10.10 IN. Alf. Dietrich, Secr.

The Southern Iowa Districtconference will gather June 6-8 in I>. Brandes' congregation. Work: what is the purpose of human existence? (M. J. Von der Au.) Preachers: Brammer, A. Amstein. Confessional speakers: Studt, Markworth. - The brethren are requested to register in good time and to note with which train they intend to come. Each must arrive at Boone at day time. F. Wolter, Secr.

Revenue into the coffers of the California and Oregon Districts:

Synodical Fund: From the Gemm.: in Tacoma -7.75, in Pasavena 4.00, Zion in Portland 6.00, St. Paul in San Francisco 50.00, in Orange 10.00, St. John's in San Francisco 30.00, Zion in Oakland 25.00, Triune!, in Portland 11.50, in Los Angeles 15.00, in Alameda 6.15. (S. -165.40.)

Inner Mission: St. Paul's congregation, San Francisco, & etl. member, the same, 64.70. Youth association of the congregation at Stockton 5.00. Zion's women's association, Oakland, 15.00. Zion's congregation the. 31.45. Lutheran Ambassadors 50.00. By P. Bühler of N. N. at Laws, Cal, 1.20. St. John's comm. of San Francisco, 39.00. S. W. Rethlefsen in Portland 2.00. Mrs. Luhrs, San Francisco, 1.00. By P. J. H. Tisza of B. O. Dethlefs at Dilley, Oreg. 1.00, A. Dethlefs 2.00, H. C. Dethlefs 1.00, E. W. Dethlefs 1.00. Cong. at Orange 14.10. St. Paul's Women's Association, San Francisco, 11.60. Coll. at the church outing at San Jose 15.85. By P. L. Schulze at Schenectady, N. Y., from S. K. das. 2.00. (S. -257.90.)

Baltimore Emigrant Mission: From Mrs. G. Mohn in Los Angeles 2.00.

Norris Deaf and Dumb Institution: By Mrs. G. Mohn in Los Angeles 2.00.

San Francisco, April 24, 1899.

I. H. Hargens, Kassirer.

336 Oapp 8t., 8ts.tion 0, 8an l'rkMoisoo, Osl.

Proceeds to the treasury of the Iowa District:

Synodical treasury: P. Miller v. Wm. Zwemke -1.00. ? . Andr. Miller's congregation, 6.50. P. Traub's congregation, 6.40. P. Jipp, part of Easter Coll. sr. Ogden congregation, 5.00. I>. Beers congreg. 9.00. P. A. Ehlers, part of the Easter coll. sr. Gem. 5.00. k. Matzat, Easter coll. sr. Gem., 8.37. Fr. Wolfram's Gem. 9.20.

Knief, Ostercoll. sr. Gem., 11.40. Fr. H. Wehking's Gem. 10.50. Fr. Dommann's Gem. 9.40. I. v. Strohe, Ostercoll. sr. Gem., 31.70. P. Baumhöfeners St. Johannis-Gem. 13.75. k. Deckmann, Theil d. Ostercoll. sr. Community, 6.00. P. Horn a. d. Wohlthätigkeitskasse sr. Gem., 10.00. Conrad Werning, Easter collection from Matthaideß' Gem., 9.58. P. Dornseif, part of the Easter collection from Matthaideß' Gem. Gem., 7.00. (p. -159.80.)

Iowa Inner Mission: Jipp, Hochz. HasstedtHagge, 8.00. Fr. Miller of Wm. Zwemke 1.00. Fr. H. Wehking's Gem. 6.25. Fr. Niemand, Palm Sunday Coll. 9.50. Fr. Otto, Coll. sr. Gem. on Palm Sunday, 6.50. P. Kitzmann's Gem. 18.83, v. M. Merk 2.00, H. Wokosin 1.00, Joach. Jahlas .25. W. A. Gesell, Coll. of the Gem. at Elma on Palm Sunday, 3.96. Ferd. Möller, Easter Coll. of the Gem. at Fort Dodge, 18.37 ?.. I. P. Guenther, Easter coll. of sr. Congregation, 18.30. Jobst, Easter and Passion Collation, 24.60. 1. Jipp, part of the Easter Collation of the Congregation in Ogden, 3.60. Gem. in Ogden, 3.00, in Amqua Tp. 2.00. Fr. Steege v. d. Gem. in Lyons 14.00. Fr. F. Ehlers' Dreieinig.-Gem. 8.58. k. Drexler, Charfreitcoll. sr. Gem. 14.65. p. Markworth, Maundy Thursday Coll. sr. Gem. at Dexter, 5.25, Easter coll. sr. Gem. at Van Meter 5.75. 1>. A. Amstein, Easter coll. sr. Gem. at 8.50. ? . C. Wehking's Gem. at Saldier Tp. 7.10. P. A. Ehlers, Theil d. Ostercoll. sr. Gem., 5.00. P. Andr. Müller, Easter coll. sr. Gem., 9.55. x. H. Wehking's Gem. 14.60. P. F. J. Oehlert, Easter coll. sr. Gem., 5.50. P. Schlegel's St. JohannisGem. 3.50. P. Händschke, Ostercoll. sr. Gem., 14.07. k. Böhm's Gem. 13.78. P. Baumhöfener of Mrs. Joh. Heinr. Heitshausen 1.00. I>. Seßler, Ostercoll. sr. Gem., 10.21. k. Faulstich, part of the Ostercoll. sr. Gem., 8.50. P. Horn from the charity fund sr. Community, 10.00. Fr. Knief from the bell fund, sr. P. Melchers Gem. 20.00, C. Stüber 1.00. Wm. Leckbrand, Easter coll. d. Gem. in Adair, 17.50. P. Kautz v. d. Gem. in Fredricksburg 2.82. P. C. E. Günther's Gem. 5.75. P. Steege's Gem. in C. Gr. 6.30. P. John Burmeister, Easter coll. sr. Zions-Gem., 12.24. Fr. Dornseif, Theil d. Ostercoll. sr. Gem., 10.00. Fr. Kitzmann v. L. Dürr 5.00. Fr. R. Wnstein, part of the Kirchweihcoll. of the Gem. in German City, 4.00. Fr. Von der Aus Gem. 1.50. (p. -379.21.)

Negro Mission: Fr. Kitzmann from N. N. 5.00. Fr. Jipp, Hochz. Heldt-Bock, 4.00. Fr. Krog of the comm. in Manilla 6.22. 1'. Jobst v. W. Gundermann 5.00. Fr. Händschke of Minna, Maria, Sophie and Lena, Dreier each .30. Riedels Gem. 6.00. Fr. Schaller, communion coll. sr. Gem., 7.50. k. Lorraine by Herm. Hartwig 1.80. P. Horn a. d. Wohlthätigkeitskasse sr. Gem. 10.00. P. Knief from a confirmand 1.00. Melcher from C. Stüber 1.00, N. N. 25.00. P. Horn from Mrs. Steinhoff 1.00. t?. Kitzmann v. Hein. Roth .50. (p. -75.22.)

Deaf and Dumb Mission: P. Kitzmann v. Karl Roth .50.

Heathen Mission: P. Kitzmann's Gem. 6.14, J. Timm.50. x. Steege v. N. N. 2.00. P. Melchers Gem. 8.37 (S. -17.01.)

- English Mission: Dch. Chr. Waßmann v. P. Däumlers Gem. 11.75.

Pupils in Milwaukee: P. Richter v. s. Confirm. and school c. f. E. Ten 7.85.

Students in St. Louis: Kitzmann, Hochz. MaasHinrichs f. H. W. Schlesselmann, 10.80.

Students in Springfield: J. P. Günther, Hochz. Herman-Göppinger f. Heinr. Schmidt, 25.25. P. Krogs Gem. in Manilla for Heinr. Steger 4.36. Baumhöfener, Hochz. Schwarting-Neukirch f. Mertz, 3.20. P. Horn, Hochz. ClausenRichter f. K. Witschonke, 11.45. (p. -44.26.)

Students in Seward: P. Baumhöfener, Hochz. PundtWiebold f. Chr. Wiebold, 5.25.

Poor students from Iowa: By Ferd. Möller, communion coll. at Fort Dodge, 5.96. P. Schaller, Hochz. Brauchle-Schultze and Kleib-Schultze, 5.20. P. Theiß, Hochz. Marousek-Vöhl, 6.40. Burhenn, Hochz. Guttenfelder-Möller, 5.00. Conr. Werning, Hochz. Werning-Schmink, 10.00. Vaupel-Burshenks 4.30. C. E. Günther two Hochzcoll. v. 2.58 and 3.02. P. Wolfram's Gem. 6.20. Conr. Werning, Hochz. Fiebelkorn-Werning, 10.14. I". C. E. Günther two Hochzcoll. 6.70. P. Brandts St. Joh.-Gem. 3.44. r. Studts Gem. 16.75. I". H. Wehkings Gem. 10.50. Baumhöfener, Hochz. Kummer Wedjen, 4.00, v. sr. St. Johannes-Gem. 6.00. k. Horn a. d. Wohlthätigkeitskasse sr. Gem. 5.00. J. P. Günther v. Frauenver. sr. Gem. 10.00. (p. -121.19.)

Support Fund of the Jowa District: By k. Walter 4.00. Conr. Werning, evening coll. by Fr. Matthaideß' Gem. 5.15. Fr. Grönow, Hochz. Gühlinghorst-Möhnert, 2.83. Fr. Zurrer of Mrs. Traugott Kalb 1.00. Krogs Gem. in Manilla 5.00. Ferd. Möller, Abendmcoll. of the Gem. in Fort Dodge, 11.64. Fr. Jipp, Theil d. Ostercoll. sr. U. Steege 3.00. U. Schug's congregation at Grant Tp. 7.00. U. Drexler, Easter coll. sr. Gem., 10.55. U. Studts Gem. 14.55. Domschs Gem. 5.50. U. Schlegels Imm.Gem. 5.50. P. Mertings Gem. 5.50. P. Böhm, Hochz. UhdeThake, 8.00, v. s. Confirm. and etl. others 5.66. U. Otto's Gem. at Cumberland 4.25. U. R. Amstein, Theil der Kirchweihcoll. d. Gem. in German City, 3.00. (S. -107.13.)

BurnedCollegienSt. Paul: Horns Gem. 26.26. Steeges Gem. in Lyons 8.75. U. F. Ehlers' Imm.Gem. 7.54. U. Runges Gem. 13.00. Fr. Haar, Eastercoll. sr. Gem. in Lu Verne, 22.50. Fr. Andr. Müller, Palm Sunday coll. sr. Gem., 11.75, v. N. N. 2.00. Domschs Gem. 4.10. I". Tisza 15.25. C. R. George, Easter coll. d. Gem. at Pomeroy, 17.87. U. Schwenk's Gem. Charfreitcoll., 11.36, by Fritz Moding 2.00. U. Richter, Easter coll. sr. Gem. at Garner, 8.38, at Garner 1.92, for books & clothes f. Studt. 8.38. U. Jobst to the offering fund, Sr. P. Hesse's parish 5.50.

Wolfram v. Frauenver. sr. Gem. 3.00. P. Deckmann, Theil d. Ostercoll. sr. Gem., 10.00. U. Lothringer, Coll. d. Gem. in Denison, 4.70, v. s. preaching place in Washington Tp. 1.25. Horn 1.00. I". Noack's Gem. 13.00. P. Traub's Gem. 3.86. I". Beers Gem. 6.38. Conr. Werning, Confirmcoll. of Matthaideß' Gem., 9.11, Evening Coll. 12.09. Oehlert, Coll. d. Gem. at What Cheer, 4.54, of Chr. Witthöft 1.00, Carl Ende 1.00, John Ende 1.00, Her. Zillmer .50, Fred. Kruger .50, Wm. Ende .50, Maria Ende .50, Ernst Thurian .25, p. Noack v. N. N. 1.25. U. Polzin's St. John's congreg. 5.22. Kitzmann's congreg. 12.00. U. R. Amstein's congreg. in Onawa 3.00. U. H. Wehking's congreg. 18.81, v. Conrad Peter, Joe Henseling, John Hustedt fe.50, F. Kreutzer, A. Friederich, L. Zwemke, A. Fett, F. Müller 1.00 each, J. Koth 1.25. U. Wolfram's parish 13.38. Enseleit's parish in Petersburg 2.75. P. Berner's Zion parish. 5.00. A. Ehlers' Gem. at Gray 10.00. P. Von der Aus Gem. 1.50. P. Knief's Gem. 12.65. Chr. Waßmann, Coll. d. Gem. at Ocheyedan, 20.00. (p. -359.05.)

Orphanage in Wittenberg: By Chr. Waßmann, Abendmcoll. d. Gem. in Ocheyedan, 5.50. P. Matzat v. Wilh. Gienapp 1.00, Carl Gützkow .50. P. A. Amstein v. sr. Frau 1.00. W. A. Gesell, Hochz. Hünemüller-Brockney, 4.66. Theiss, Dankopfer v. N. N., 5.00. (S. -17.66.)

Orphanage at St. Louis: Brüggemann, wedding Worpel-Krüger, 5.60. U. Melcher v. N. N. 25.00. N. Amstein, Theil d. Kirchweihcoll. d. Gem. in German City, 3.00. (S. -33.60.)

Orphanage in Fremont: Andr. Müllers Schulk. 2.60. U. Theiss, thank offering from N. N., 5.00. (S. -7.60.)

Orphanage in Addison: Berners Schulk. 2.00.

Saxon Free Church: Enseleits Gem. in SpiritLake 3.50. Steege v. Fril. M. K. 1.00. P. Brammer, Theil der Ostercoll., 8.00. Horn a. d. Wohlthätigkeitskasse sr. P. Enseleit's parish in Wallingford .61, in Lloyd 1.59.

P. Schaller, Ostercoll. sr. Gem., 7.50. U. R. Amstein, Theil der Kirchweihcoll. d. Gem. in German City, 2.75. P. Reinhardt, Abendmcoll. sr. Gem., 5.00. (p. -34.95.)

Danish Free Church: P. Brammer, Theil d. Ostercoll. sr. Gem., 8.04. U. Horn a. d. Wohlthätigkeitskasse sr. Gem. 3.00. (S. -11.04.)

Hermannsbürgerkreikirche: Brammer, Theil d. Ostercoll. sr. Gem., 8.00.

Deaf and Dumb Institution: Studts Gem. 15.70. U. Herrmann: DurchWalter 1.00.

Parish in Keystone: U. Baumhöfeners Imm.-Gem. for church building 7.00.

Parish in PoplarBluff, Mo.: Fr. Wolfram of the Women's Assoc. sr. Gem. 3.00.

Fort Dodge, Iowa, May 1, 1899, J. H. Abel, Cassirian.

lings Gem. 10.00, Meineckes Gem. 13.10, P. Hagens Gem. 5.00, Wyandotte 7.00, Leland 6.60. (S. -246.88.)

Heathen Mission: Gd. Haven, Mrs. Behm 1.00, Pinconning (f. East Indies) 5.15, Nüchterlein v. Grandmother Cordes .50, ders. by Mrs. Heinrich 1.00, P. Arendt by Mich. Förster 1.00, Gugel by Mrs. H. .50, Lansing 4.54, Frankentrost 7.90, P. H. Frincke by Wwe. N. N. 1.00, P. Dreyer by N. N. 1.00. (S. -23.59.)

Danish Free Church: Hemlock 4.00, Dreyer, Hochz. Köppen-Fibelkorn, 5.55. (S. -9.55.)

Negro Mission: Tp. Merritt 12.25, Riverton 2.75, Marion Springs 2.35, I". H. Frincke v. G. F. Sr. 2.50, I". Mayer v. Frauenver. 10.00. (S. -29.85.)

Salisbury: Fr. Mayer v. G. M. Beyerlein, Sr. (for chapel furnishings) 2.00.

Baltimore Emigrant Mission: Arcadia 1.00.

Emigrant Mission in New York: Arcadia 1.50.

Inner Mission: Centreville 3.00, Claus' Gem. 5.00, Amelith 7.36, P. J. F. Muller of Confirm. 2.00, Muskegon 7.51, Sanilac Centre 4.25, Hügli v. H. Green 2.00, Tawas City 3.35, Lenox 4.00, P. Hagens Gem. 24.41, v. etl. Gldrn. .50, Deerfield 2.45, Richville 11.12, Benona 5.78, Sebewaing 43.81, Umbach v. J. St. 1.00, Reed City 10.80, Big Rapids 1.95, Pontiac 2.25, Teacher Denninger's School 2.75, Macomb 5.13, Kilmanagh 8.00, Steiner 8.10, Hemlock 2.00, P. Arendt v. M. Forester 2.00, P. G. A. Bernthal's Gem. 13.00, Unionville 5.00, Marion Springs 2.12, U. Gugel v. Mrs. H. 1.00, Armada 1.60, Utica (I?. Wilson) 8.00, Arcadia 14.00, Traverse City 6.20, Cadillac 7.38, N. Detroit 6.25, Saginaw O. S. 8.26, Maple Grove 3.06, U. H. Frincke v. G. F. Sr. 2.50, Woman's Club 10.00, H. Bräunlich .25, Mrs. N. N. 1.00, Mt. Clemens 11.25, Clarenceville 8.00, U. Mayer, Hochz. Lotter Gugel, 12.00, Beaver 8.52, Howard City 5.00, Turk Lake 1.40, Cato 1.20. (S. -307.51.)

Support fund: From the teachers: Wm. A. 1.00, H. Dammes 1.00, J. G. St. 2.00, J. G. D. 2.00, W. P. 3.00, W. v. R. .50, J. G. W. .50, C. F. B. 2.00, G. E. 3.00, G. W. 1.00; by d.: R. S. 2.50, C. L. W. 1.00, J. L. H. 2.00, D. M. 2.00, M. W. 3.00, K. F. M. 1.00, W. Sch. 2.00, R. T. 5.00, H. G. Sch. 2.00, G. B. 2.00, F. A. A. 2.00; v. Gemm. etc.: Bay City 20.64, Gd. Rapids 17.97, So. Sanilac Centre 2.00, k. Hügli of R. Vogler 3.00, Tawas City 7.45, Lenox 4.00, Fowler 3.39, Riley 6.20, Reed City 1.00, Big Rapids 5.67, Kilmanagh 3.00, Adrian 12.00, Mayer v. Wwe. List 1.00, Hemlock 4.80, Gd. Haven 7.62, P. Wilkening v. M. Bitzer, Sr. 1.00, River Rouge 4.15, New Haven 4.00, Utica (k. Wilson) 6.00, P. Meinecke v. A. M. 1.00, I". J. F. Müller v. N. N. 3.00, k. Schinnerer of Mrs. B. 2.00, Lisbon 13.45, Hadley 3.25, k. Schatz' Gem. 16.50, Amelith 7.55, P. J. F. Müller v. N. N. .45. (P. -202.59.)

Deaf and Dumb Institution: Frankenmuth 34.10, Ludington 9.75, Böcler v. N. N. .25, Steiner 4.00, P. Mayer v. Wwe. Schiefer 5.00, I?. Hügli v. D. Bühler 1.00, P. Meinecke v. A. M. u. H. K. .50 u. 25, G. B. S. v. G. Torsch .10. (S. -54.95.)

Retirement Home in Monroe: U. Smukal's Gem. 21.76, Hügli by Mrs. Bieth 1.00, P. Hagens' Gem. (1st quart. '99) 9.02, Smukal's Gem. (f. '98) 12.00, Steiner (Feb. u. March) 4.00, P. Gugel's Gem. (Jan. to June) 6.00, Gugel v. Mrs. H. .50, Wyandotte 10.90, U. G. A. Bernthal's Gem. (6 Man.) 4.00, Sebewaing 18.65. (S. -87.83.)

English Mission in Michigan: Utica (? Wilson) 2.78, Trülsch (Conferenzcoll.-Uebersch.) .80. (p. -3.58.)

Poor Michigan students: P. Claus' Gem. 5.00, Richville 7.91, Utica (k. Schöch) 6.21, Nagers City 8.00, Moltke 7.60, Petersburg 5.35, Marion Springs 2.55, Lansing 8.34, k. Dümmling v. Mrs. N. N. 10.00, Jonia 9.30, Succop v. Wwe. Summ.50. (S. -70.76.) (Note: ThisKasse has a debt of about -200.00.)

St. Louis Students: Fr. Smukal's Women's Ver. for C. Lorenz 3.00.

Springfield students: SandBeachf.O.Tribe 16.25, Leeland and Good Harbor for H. Richter 10.33. (S. -26.58.)

Students at Addison: Benona f. Chr. Markworth 5.00, k. Mayer, Hochz. Scharrer-Zimmermann f. W. Zimmermann, 6.75. (S. -11.75.)

Students in Fort Wayne: P. Wilson v. Zirbel & wife (silb. Hochz.) f. W. Schwartz 3.50, Steiner, Hochz. Held-Kallenberg f. Theo. Andres, 3.25. (p. -6.75.)

Pupils in St. Paul: Mayer v. Frauenver 10.00.

Orphanage in Wittenberg: Ruth, school, 1.74, k. Hagens Frauenver., nachtr., .25, P. Arendt v. Chr. Görlach (aold. Hochz.) 3.25, Frankentrost 7.60, teacher J. H. Ch. Meyers school 3.10, G. B. S. v. G. Torsch .50. (S. -16.44.)

Orphanage in Addison: Port Sanilac 3.85.

Parish in St. Clair: Petersburg 6.00, Waldenburg (? Böhling) 12.10. (S. -18.10.)

Congregation in Port Huron: Ruth 2.00, Waldenburg (? Böhling) 9.25. (S. -11.25.)

For the field preacher: P. Hagen v. N. N. .50.

Michigan District Church Building Fund: Arcadia 4.50.

Kinderfreundesgesellschaft: Arendt v. Chr. Görlach (gold. Hochz.) 3.25.

Parish in St. Joseph, Mo.: Ruth 2.31, Montague 6.28, Claybanks 1.66, Grant 1.05. (S. -11.30.)

St. Paul College, to cover fire damage: Claybanks 1.96, Frankenmuth, G. M. Beyerlein 2.00. (S. -3.96.) Total: -1184.82.

Detroit, May 1, 1899. G. Wendt, Cassirer, 572 Escort 4vs.

Incorporated into the Michigan District Caste:

(April.)

Synod treasury: Jda -9.15, P. Hagen's Gem. 2.84, Port Hope 10.00, Richville 9.60, Frankenmuth 42.70, Niley 7.75, Utica (k. Schöch) 5.37, I". Claus' Gem. 4.65, P. Smukal's Gem. 14.28, Tp. Merritt 7.67, Bay City 15.00, Amelith 7.10, Gd. Rapids 24.03, Sand Beach 5.69, Steiner 5.43, Roseville 7.89, Rodgers City 5.02, P. Potzger v. W. Brandt 2.00, Waldenburg (k. Böhling) 9.65, Gugels Gem. 6.00, Lansing 3.36, 1^, Düm

Incorporated into the Minnesota and Dakota District caste:

Inner Mission: H. Meyer by N. N. -1.00. k. Walther's Gem. at St. Paul 3.61. Clöter at J. Strages Hochz. 5.00, Franz Dehne at Montevideo 4.00. I". Schlüter by W. Brandes, Courtland, 1.00. I". Schoknecht's comm. at Valley Creek 4.63. Praeses Pfothenauer of B. in Hamburg.

1.00. P. Rosenwinkel's Gem. at Woodbury 4.14. 8. Th. Reuter's Gem. at Princeton 3.05. 8. Kollmorgen's Gem. m Helvetia 5.76. (S.-33.19.)

Synod treasury: 8th Albrecht's comm. at Fairfield 8.05. 8th Erthal's comm. at Atwater 5.75. 8th Kollmorgen's comm. at Helvetia 4.50. 8th Koehler's comm. at Mountville 7.13. (S. -25.43.)

Synod Building Fund: 8. Hertwig's Gem. in Gaylord 5.10.

Support Fund: 8. Becker's comm. in Josco 8.25. 8. Schilke, pers. comm. Contribution, 2.00. Gem. at Parkers Prairie 3.24. 8. Hertwig's Gem. at Gaylord 3.50. 8. Robert's Gem. at Arlington 7.25. 8. Rosenwinkel's Gem. at Woodbury 4.28. 8. Kaiser of E. Bußmann, Benton, 1.00. 8. Gaiser's Gem. at Elmare 6.57. Pres. Pfothenhauer, Contribution, 4.00. (S. -40.09.)

Negro Mission: 8. H. Meyer from N. N. in Mayville 2.00. 8. Walther v. Wm. Ohman 1.00. 8. E. Müller of N. N. in T. Posen 5.00. 8. Schneider of Chr. Reiche! jun. 1.00. Praeses Pfothenhauer of B. 1.00, v. Bösches 2.50, v. Confirmanden 1.79. (S.-14.29.)

Emigrant Mission: 8. H. Meyer of N. N. in Mayville 1.00.

Jud enmission: 8. H. Meyer of N. N. 1.00.

Heathen Mission: 8th Wyneken v. J. F. Kropmeßke 1.00. 8th E. Müller v. N. N. in T. Posen 5.00. (S. -6.00.)

Mission for the Deaf and Dumb: 8. Wyneken from Reiners 5.00. I. E. Müller of N. N. in T. Posen 5.00. (S. -10.00.)

Orphanage in Wittenberg: 8. O. C. Wo lff's pupil in Montevideo 2.75. 8. H. Meyer, Hochzcoll. Göhtz-Baack, 2.96. 8. Tailor of Chr. Reiche! jun. .50. by Wm. Dornfeld by N. N. at Oakdale 2.00. Teacher H. Ehlen's pupil at Waconia 10.05. (S. -18.26.)

Saxon Free Church: Frz. Dehne in Montevideo 1.00.

Relief fund: 8th tailor of Chr. Reiche! jun. .50.

Household fund in St. Paul: 8. Koehler's comm. in Mountville 2.75.

Community at Parker, S. Dak.: 8. Measure at Blue Earth City 4.00.

St. Louis students: 8th Ferbers Gem. in Belvidere for E. Vomhof 6.00.

Seminarians at Addison: 8th Grabarkewitz' Gem. in Good Thunder for Hillgardener 6.00.

Students at St. Paul: 8th E. Muller of N. N. in T. Posen 5.00. 8th Grabarkewitz' Gem. in Good Thunder for A. & O. Runner 12.00. (S. -17.00.)

Poor students in St. Paul for losses by fire: 8th J. Porisch pers. 5.00, v. Bro. W. Meyer 5.00, Bro. Gehrls 2.00, E. Schroeder 1.50, Chr. Meyer 1.00. 8th Maaß, silb. Hochz. at Aug. Weise, 6.W. 8. Drews' Gem. in Plainview 5.00. 8. Kollmorgen's Gem. in Helvetia 8.70. (S. -34.25.)

Concordia College in St. Paul, building fund, resp. fire damage: 8. Steinmeyer's parish in Worthington 7.00. 8. Richter's parish in Unity 5.00. 8. Schlüter's parish in Courtland 40.00. 8. E. Kolbe's parish in St. Cloud 10.00. 8. Buescher's parish. in Sioux Falls 5.50. 8. Ude's congregation in Willow Creek 35.20. 8. Kaiser's congregation in Benton 50.00. Pres. Pfothenhauer's congregation in Hamburg 36.07, by N. N. in Illinois 2.00, by Wm. Strothmann 15.00, by H. Scherbe 1.00. 8. Daberkow's St. John's congreg. Congregation 4.50, St. Peter's Congregation 7.30, Matth. St. Peter's congregation 5.00. 8th Drews' congregation at Plainview 20.00. 8th Th. Reuters' congregation at Princeton 15.60. 8th Wieting's congregation at Alcester 9.00. 8th C. Kollmorgen's congregation at Helvetia 23.90. 8th Beck's congregation at Bellingham 13.75. 8th Brinkmann's congregation at Blue Earth City 15.00. 8th Zemke's congregation at Amboy 12.00. 8th Kirmis' congregation at Potsdam 20.05, Confirmanden 1.45. 8. Rolf's Gem. in Hollywood 31.50. 8. Lift's Gem. in Elysian 45.90. 8. Dubberstein's Gem. in Wykoff 21.00. 8. Destinon's Gem. in Stanford 11.00. 8. Aug. Mueller's Gem. in Otter Tail 13.25. 8. Baumhöfener's Gem. in Young America 40.00. 8. Zabel's Gem. in Gibbon 12.90. (p. -529.87.)

St. Paul, Minn, April 1, 1899.

Theo. H. Menk, Kassirer.

Entered the coffee of the Eastern District:

Synodical treasury: Imm. commun, Baltimore, -27.20. E. Miltzer, Kingsville, 5.00. Cong. in Wellsville 12.91, Allen Centre 4.82. Cong. in Port Richmond 17.89. Cong. d. 88th: Beyer 21.06 and 17.42, Wischmeyer 15.16, Koch 8.71, Schulz 21.80, Lohrmann 11.38, Hochstetter 3.00, Schaller 5.60, Engelbert 7.10, Restin 6.76, Ebendick Sr. 11.00. (S. -196.81.)

Building Fund, St. Paul: Gem. 8th Muellers, Punxsutawney, 6.00. Dch. 8th Mönkemöller 2.00. (S. -8.00.)

Progymnasium: Gem. 8. Gräßers 8.50. Dch. 8. Köpchen 1.50. (S.-10.00.)

Progymnasium-Baukasse: 8. Stiemke from F. Mahlsteot 5.00, G. Repp 5.00. Gemm. der kk.: Koch 67.00, F. Brand 38.02, Ebendick sen. 11.00. P. Pechtold from F. Smith 5.00. St. Andr.-P. A. E. Frey from N. A. Stemmermann 50.00. Shares: Dch. d. kk.: Snemke 10.00, Buch 45.00, O. Hanser 70.00, Lohrmann 10.00. (S. -343.85.)

Pilgrims' House: Young Friars of the Community P. Lührs 10.00. Community in Astoria 15.00. (S. -25.00.)

Emigrant Mission in New York: P. Stechholz of I. A. .25. Gem. 8. Schoenfelds 9.32. (p.-9.57.)

Inner Mission in the East: Gemm. d. kk.: Koch 7.32, M. Z. 5.00, Totzke 12.00, Hanewinckel 4.50, Pechtold 8.00, Arnold, Silver Creek, 6.25, Farnham 2.25, Pröhl, Dunkirk, 5.25, Fredonia 3.01, Lauterbach 2.11, Oldach 10.29, Herring 10.00, Thomas 9.00, G. Tracht 1.00, Weber 4.14, Klein 2.16, Schulk. .94, Beyer 18.75, Hamm 14.00, Larger 25.00, J. Z. 3.00, Engelbert 5.00, Engelder, St. Matth, 2.36, Malte, County Lme, 1.70, Reisinger, Morton's Corner, 4.00, Steup 12.14, Wiegel 8.40, Concordiachor 5.00. P. Luehr v. Fr. A. Meyer 1.00. Fr. Eifrig v. J. Dolmann 2.00. congregation at Unionville 7.50. St. Matt. congreg. Rochester, 11.30. Fr. Kästner v. L. Müller 2.00. Fr. König v. N. N. .50. Fr. O. Hanser v. N. N. 2.00 & .25, Mrs. Burkhardt .25. St. Andr. Parish, Buffalo,

30.00, F. Mall 1.00. p. Frincke v. H. Schaberg 1.00. comm. in North Ridge 7.80. p. Bröcker by etl. comm. 44.00. k. Hochstetter, ges. a. d. Hochz. by M. Buller. 3.00. P. Walker v. s. Confirm. 5.00. P. Kuehn v. N. N. 5.00. congreg. at Wellsville 20.00, L. Dornow 2.00. Martini congreg., Baltimore, 28.36. congreg. at Astoria 20.00. mission c. d. congreg. P. Brunns 15.39. S.-S. d. congreg. P. O. Hansers 5.00. P. Stechholz of D. K. 1.00, N. N. .40, Coll. b. d. Stistungss. d. Literaturver. 6.00. parish!, d. St. Matth. parish, New York, 500.00. Dch. k. I. H. Sieker 2.00. congreg. in Depew 10.00. congreg. in Port Richmond 3.60. missionary b. of congreg. P. Walkers 6.00, K. Sch. 10.00, G. Br. 2.50. Dch. P. Köpchen 8.50. (S. -956.92.)

Heathen Mission: Gem. d. kk.: King 6.00, Spannuth 9.80, Peters 4.95. P. Restin v. s. Confirm. 1.47. P. Walker v. K. Sch. 10.00, G. Br. 2.50. Gem. in McKeesport 5.70. (S. -40.42.)

Negro Mission: P. Eifrig by J. Dolmann 1.00. Gem. k. Webers 4.14. Gem. p. Michels 6.00. p. Wischmeyer by W. Meyers S.-Schulkl. 3.00. p. Bartling by Marg. Cook .75. k. Trömel, Brooklyn, 5.00. Gem. in Wellsville 5.00, senior class f. Negro schools 3.53. k. Stechholz v. J. A. .25. missionary b. of Gem. P. Walkers 13.00. (S. -41.67.)

Jews' Mission: P. Lührs 11.00, Fr. Meyer 1.00. P. Schönfeld v. etl. Gemgl. 5.00. (S.-17.00.)

Albany English Parish: St. Matth. Parish, New York, 150.00. English Mission in New York: Father Schoenfeld of W. S. 5.00. Congregational Church of St. Matthew, New York, 200.00. (S.-205.00.)

English Mission at Harrisburg: St. Andr. parish, Buffalo, 2.00. parish at Astoria 2.00. missionary b. parish k. Walkers 3.00. Chapel building: Fr. Walker v. s. Confirmands 5.00. (S. -12.00.)

English Mission in Jersey City: k. Schönfeld v. W. S. 5.00. congreg. in Astoria 2.50. church building: Jungfrver. d. congreg. P. Schönfelds 10.00, Confirm. 12.50, W. S. 25.00, Soph. Göhr 1.00. (S. -56.00.)

Pittsburg Mission: Cong. P. F. Brands 8.00.

Mission to the South: comm. in Wellsville 4.68.

Mission to Richmond Hill: Gem. in Astoria 5.06.

Mission in New York: P. Schönfeld v. etl. Gemgl. 5.00. Gem.

P. Steups 17.45. (S. -22.45.)

Lettenmission: P. Schönfeld v. etl. Gemgl. 4.00.

Mission to Cuba: Dch. P. Köpchen 2.00.

English schools: Dch. P. Köpchen 5.82.

Lutheran Free Church in Germany: Gem. k. Hanewmckels 13.00. Imm.-Gem., Baltimore, 11.81. Denmark: Imm.-Gem., Baltimore, 11.80. (p. -36.61.)

Students in St. Louis: A. G. 10.00. Missionsver. d. St. Matth.-Gem., New York, 25.00 for G. Hübner, 20.00 f. C. Schmidt, 10.00 f. L. Lien. Dch. P. Köpchen 2.00. (S. -67.00.)

Students at Fort Wayne: virg. vers. of comm. k. Schoenfelds 6.25 f. H. Pottberg, 6.25 f. O. Hötzer. Women's congregation P. Gräßers 19.00 f. Kirchhöfer, J. Z. 10.00 f. O. Hötzer. (S. -41.50.)

Schoolgirl Neperan: Jungfrauenver. d. Gem. P. Schönfelds 6.25 f. Fleischmann, 6.25 f. Loose. Fr. Größer of etl. Gemgl. 11.00 f. King. (S. -23.50.)

Poor students: Gem. P. Sanders, Otto, 22.56, L. Valley 7.17. Stud.-Ver., Wellsville, 8.60 f. F. Biermann. P. Michel, ges. a. d. Hochz. v. Donner-Böhnke, 3.35, N. N. 1.65. P. Hochstetter, ges. a. d. Hochz. v. E. Bühring, 3.00. Gem. P. Bartlings 10.50 for R. Franke. Gem. at Wellsville 5.00. (S. -61.83.)

Relief fund: Gem. in Astoria 3.20.

Deaf and Dumb Institution: P. Bröcker v. N. Schwartz 10.00. k. Kühn v. N. N. 5.00. Gem. P. Sanders, Otto, 14.81. (S. -29.81.)

Wartburg-Heimath in East New York: By k. I. H. Sieker 182.00. P. Steup v. Mrs. M. Mann 2.00. (S. -184.00.)

Hospital in East New York: Gemm. in New York: Dreieinigk. 3.00, St. Lucas 10.00, St. John 55.00. Brooklyn: Trinity . . 50, Immanuel 10.00. (S. -78.50.)

Orphanage at West Roxbury: comm. at Wellsville 5.00. Dch. P. Köpchen 13.50. (S.-18.50.)

Orphanage in College Point: Fr. Lühr by Fr. A. Meyer 2.00. St. Jac. congregation, Winfield, 19.15. congregation in Wellsville 4.00. women's congregation Fr. Gräßers 10.00. congregation k. Maltes, Lale Road, 1.35. (S. -36.50.)

Baltimore Orphanage: Fr. Waller by A. Sommermann 10.00.

Orphanage in Pittsburgh: P. Eifrig v. J. Dolmann 1.00. School!, d. Gem. in North Ridge 2.20. (p. -3.20.)

Supportlasse: Gemm. d. kk.: Wischmeyer 15.17, Walz 25.42, Michel 5.22, Halboth, Accident, 4.30, by himself 2.00. P. Pröhl 3.00. P. H. Schröder 5.00. P. Bröcker by N. N. 10.00. P. Waller 5.00. Gem. in Port Richmond 17.00. k. Steup by Mrs. Friedberg 1.00. dch. P. Köpchen 2.50. (S. -95.61.) Total: -2814.01.

Baltimore, April 29, 1899, C. Spilman, Cassirer.

Received for the orphanage in Wittenberg, Wis.:

By P. Kössel, Athens, Wis. 1 box of miscellaneous. Contents, as separate dresses, new stuff, wool, etc. (List lost.) From Sheboygan, Wis. by Bodenstein Bros. 1 box of stuff. By P. Wolbrecht of the Women's Ver. 1 confirmand clothed & still 1 summer dress, 3 pr. stockings & -10.00 to clothe a confirmand. 1 pair of shoes from F. Wagel and son. 16 boys' caps from A. Tröller. By k. Matthes v. Frauenver. in Milwaukee, Wis. 1 confirmand clothed. By P. Sievers in Milwaukee, Wis. from the Frauenver. and etl. women of the Gem. 2 confirmands clothed. By P. Strafen of etl. limb, of the Cross congreg. in Milwaukee, Wis. 1 Confirmand clothed. Durchk. Querl, Toledo, O., v. Women's Assoc. -10.00 to dress 1 confirmand. By P. Feiten at Sheboygan, Wis. to be clothed 1 Confirmand. By Bro. Rubel at Milwaukee, Wis. by Bro. B.

Küneppel 2 undershirts, Miss Jsleb 1 pair of trousers, Miss M. Knopp 1 dress and jacket, Mr. M. Breit 1 suit, Miss Thomas 2 petticoats. From Miss Emde and Miss Willhide, New London, Wis. 1 box of girls' hats and trimmings. - Many thanks and a hearty "Vergelt's Gott!"
F. L. Karth.

Received for VaS orphanage at Fremont, Nebr. from March 1 to May 1, 1899: orphanage rifle K .95. k. Baumgürtner for L. Krampin 24.00. c. Feldmann, inheritance, 207.00. aug. Schwer for Klares children 40.00. nie. Thede for his children 10.00. Miss Ernestine Merken, Kansas, of the Woman's Club 6.40. John Osterloh, Hooper, Nebr. 1.00. Friedr. Bactus, Cedar Bluffs, Nebr. 1.00, Hans H. Juergens das. 1.00, Claus Anthony das. 1.00, Hans Holk das. 1.00.

Fremont, Nebr. 7 May 1899.

W. A. A. Hamann, Kassirer.

To have received for Willi Klare, student, at Seward, Nebr. from Aug. Schwer, Pueblo, Colo. from Sept. 1, 1898, to March 31, 1899, K30.00, attests with thanks

F. Nammacher, orphan father.

Fremont, Nebr. 1 May 1899.

Received for the interior of our church in Poplar Bluff, Mo: By Mrs. ? E. Mary's from 34 women of the congregation at Danville, Ill, K16.00; by Mrs. P. U. Jben at Prairietown, Ill, from the Women's Ass. there, 5.00; by Mrs. G. Blum from the Women's Ass. at Collinsville, Ill, 5.00; from N. N. .10. - Many thanks and God bless!

Poplar Bluff, Mo. April 24, 1899.

Mrs. Esther Dirks.

Ab" The receipt of Mr. P. F. Nammacher had to be deferred for lack of space.

New printed matter.

Proceedings of the Seventeenth Assembly of the Lutheran Synodical Conference of North America at Cincinnati, Ohio, August 10-16, 1898. St. Louis, Mo. Concordia Publishing House. 1899. 78 pp. Price: 20 Cts.

For several years now, uniformity in church practice has been the subject of doctrinal discussion at Synodical Conference meetings. This is an important and timely subject, and especially important and timely is that which was dealt with last year at the meeting in Cincinnati, namely, conscientiousness in practice according to God's Word, 1. with regard to worship and acts of worship, and 2. with regard to church discipline. The points dealt with here are all questions that arise again and again in the life of the congregation and are answered here according to God's Word. The first part deals with the practice of baptism, in detail with the institute of godparents, and shows how only those are to be chosen as godparents who are in agreement with us in our faith. Furthermore, the practice and fellowship of the Lord's Supper is dealt with, for which again fellowship of faith and confession is an indispensable prerequisite, as well as the pastor's ministering to or with false believers or unbelievers, and the participation in church services of false believers or unbelievers. In the second part, we first discuss church discipline in general, and then specifically the treatment of sinful professions and pleasures. We cannot go into all the individual instructive and practical remarks of the speaker, Prof. A. Gräbner, here, e.g. about the profession of a tavern keeper or publisher of an unbelieving magazine, etc., but we would like to recommend the report to our readers herewith, since there should be no congregation in which one or the other of the questions touched on here would not have become active. In addition, the report contains a detailed description of the negro mission and valuable statistics of the Synodical Conference.

L. F.

Changed addresses:

Ukv. H. U. Lteeöürl, Box 65, Lü'ooock, Rev. P. 81olp, Halbier, Hebr. Rev. ^lox. of 8elül<:ül6u,

131 Lueuu Vista ^ve., Koulcers, R, l'reck. ll. 8u6lll2, inland, 6o., luek.

U. Luujes, Worckeü, Llackisou 6o., Ill. HeriULU Xa^el, 1025 klul^er 81st, 8t. Louis, IVlo.

The "8Mer" is published every fourteen days for the annual subscription fee of one dollar for the out-of-town subscribers, who have to pay for it in advance. Where it is brought to the house by carriers, the subscribers have to pay 2b Lents extra.

To Germany, the "Lutheran" will be sent by mail, postage prepaid, for \$1.55. Letters containing business, orders, cancellations, funds, etc., can be found at the address: Vouvoräl" kudlisilux Sons", ^vSvrsov ^vv. L bilniuj 8t., 8t. Louis, blo., to be sent here.

Letters containing notices for the paper (articles, advertisements, receipts, changes of address, etc.) should be sent to the editors at the address: "Lutdvnuor", 0ouooräin 8viuiu "rv. In order to be included in the following issue of the "Blatte", all shorter advertisements must be received by the editorial office "at the latest" on the Thursday morning before the Tuesday whose date the issue will "bear".

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Herausgegeben von der Deutschen Evangelik

Redigirt von dem Lehrer-Ga

Vol. 55.

The great importance of holy baptism for our Christian life.

Holy Baptism, this consoling Sacrament, which our Lord and Saviour Jesus Christ instituted and instituted before he went to heaven and withdrew his visible presence from the Christians, is unfortunately often despised in our time. There are the unbelievers who judge all spiritual things by their blind reason. They only laugh and mock at baptism, and say: How can water do great things? Is it not exceedingly foolish and ridiculous that you Christians should expect such great things from pouring out a handful of water on a child who does not know what is happening to him? If such people still have their children baptized, they usually do so because they have been accustomed to it by their parents. There are also so many false believers, enthusiasts, and sects, who think little of baptism, and who follow their reason in this matter rather than the clear, revealed word of God. To them baptism is often only an outward ceremony, which gives and communicates nothing more, only an outward sign of admission into the union of Christianity, the Christian church. That baptism is a means of grace, by which God the Lord imparts to us spiritual blessings in heavenly goods through Christ, is not believed among them. But even among the orthodox Christians who have learned and know the right doctrine of Scripture concerning baptism, who know and believe very well that baptism is the bath of regeneration and renewal of the Holy Spirit, even among these there are still, unfortunately, many, many who do not esteem their baptism as highly as they should. They regard baptism as something through which God once bestowed great and rich benefits on them in their youth, but in later times they no longer know what to do with their baptism. They think little or not at all of it. They usually do not do this out of conscious disdain or even contempt for baptism, but their behavior comes from the fact that they do not know the great significance and power of baptism for our whole life. They be-



hergegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
 Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., May 30, 1899.

No. 11.

thereby deprive themselves of a glorious means which God has given to his Christians to strengthen their faith in the hardships and temptations of this time, to give them strength and joy for growth in sanctification, in a new, godly walk. It is therefore necessary for us Christians to remember again and again the great significance of baptism for our entire Christian life from God's Word.

The first meaning of it is this: Our holy baptism is to be a source of rich consolation to us throughout our lives, in all distress and affliction, spiritual and corporal, in all trials and temptations from sin, the world, and the devil. And truly it can be. Our small catechism says, "Baptism is not bad water alone, but it is the water set in God's commandment and joined to God's word." Baptism has the clear command of Christ Matt. 28:19, and God has added a delicious promise to the water of baptism: "He that believeth and is baptized shall be saved." Marc. 16, 16. Baptism, then, is not an empty, external ceremony, as the sects say, but it is a means of grace, a means in which God has placed his promises of grace, through which he offers, communicates, appropriates, and seals the goods of his grace to men. God pours out an abundance of blessings on his Christians through baptism. The Apostle Paul, in his Epistle to the Galatians, sums up the whole blessing of Holy Baptism in short words. He says: "Ye are all the children of God through faith in Christ Jesus. For as many of you as have been baptized have put on Christ." Gal. 3:26, 27. In baptism, then, we have put on Christ. By this the apostle means to say this: as one puts on a garment, and with it covers his nakedness and adorns himself gloriously, so in baptism we have put on Christ and all his merit. Christ, with all his goods and gifts, has become our own. He and all his merit, which he earned through his bitter suffering and death in the tribe of the Lord, are ours.

of the cross, now wraps us, who are baptized, completely, like a glorious garment. And what has Christ purchased for us? He has "redeemed us, purchased us, and won us from all sin, from death, and from the power of the devil." He has atoned for and borne our sins, purchased for us forgiveness of sins. This good God has committed to us by baptism, for so it is said, "Be baptized, and wash away thy sins." Apost. 22:16. Christ hath made us free from death and the power of the devil by the ransom of his blood, and this great good God giveth us by our baptism. Christ fulfilled the law for us, and thereby purchased for us true righteousness, a righteousness wholly perfect in the sight of God. And this bright, white garment of Christ's righteousness is put on us in baptism, so that a baptized, believing Christian can pray:

"Yea, Christ's blood and righteousness, That is my ornament and my garment of honour, With this will I stand before God, When I enter into heaven."

In baptism we have put on Christ, so that Christ envelops us completely, so that God sees only Christ in us and his great merit, his perfect righteousness. But Christ is the only beloved Son of the Father, and since we have put on him in baptism, God also looks upon us as his dear children. He wants to be and remain our dear Father for Christ's sake, and we are to be his dear children. But if we are God's children, we are also heirs, God's heirs and joint heirs with Christ, heirs of eternal blessedness. Baptism gives and secures to believing Christians eternal life, eternal blessedness. Thus our baptism is, as it were, God's hand of grace, which he stretches out to offer us his precious goods of grace, the forgiveness of sins, redemption from death and the devil, and eternal blessedness, which we then grasp and appropriate with the hand of faith. What a glorious source of rich consolation, then, is our baptism for our whole life!

But you may say: Yes, all this is true and right. I also believe with all my heart that

Baptism is a means of grace. I also learned in my small catechism about the benefits of baptism: "It works forgiveness of sins, redeems from death and the devil, and gives eternal blessedness to all who believe; as the words and promises of God read." I have also learned how all this agrees most exactly with God's Word. This I believe with all my heart, that I received all this when I was baptized in my tender infancy. There I was God's dear child and God my dear, heavenly Father. But what can all this help and profit me now? It has been so long since I was baptized, perhaps twenty, thirty, forty or more years. And after my baptism, alas, I have sinned so often and so much, even sinned against my conscience, wilfully and knowingly. I have thrown away the rich goods that God gave me in baptism. What use is my baptism to me now? How am I to take comfort in it now?

It is unfortunately true that the vast majority of people fall into sin again after their baptism, even sinning against their conscience. And thus they despise the grace of God and trample their baptism underfoot and fall from their baptismal grace. They do not esteem themselves worthy of eternal life. But our baptism remains firm and certain in spite of all this; the grace promised to us in it does not fall away. The apostle Peter calls baptism the "covenant of a good conscience with God through the resurrection of Jesus Christ. 1 Pet. 3, 21. In baptism God has made a covenant with us. God promised us that he would be and remain our Father for Christ's sake, and that we would be his dear children, whom he would forgive of all sin, whom he would guard and protect, and finally make us eternally blessed. And we have promised God that he shall be our God, whom we will serve and be faithful unto death. Unfortunately, we humans have often broken this covenant with God, we have transgressed his commandments and often served the devil, the world and sin again. But on God's part this covenant stands firm, his covenant is an everlasting covenant. "God's gifts and calling may he not repent." Rom. ii. 29. He himself says, "Though mountains depart, and hills fall down, yet my grace shall not depart from thee, neither shall the covenant of my peace fall away." Isa. 54, 10. Though we be unfaithful, God is faithful to us. "If we believe not, he abideth faithful: he cannot deny himself." 2 Tim. 2, 13. God still offers Himself to us as our dear Father by virtue of the promises of our baptism, even when, like the prodigal son, we forsake Him, He waits for our return to enfold us again in His Fatherly arms. For this baptismal covenant rests not on our merit and worthiness, but on the resurrection of Jesus Christ, on the Saviour who died for us and rose again, on his perfect redemption. Thus the covenant of holy baptism remains firm on God's side throughout our lives. We are to return to our baptism again and again in heartfelt, sincere repentance and to hold on to it again and again in faith. What a delicious comfort, therefore, our baptism gives us throughout our lives! If we have sinned and transgressed God's commandments, and now sin wants to torment and oppress us, our evil conscience wants to accuse and frighten us, the law wants to frighten us with the well-deserved wrath of God, our baptism gives us great comfort throughout our lives.

We are comforted by our baptism, in which we have put on Christ, and all his merit is given to us. In baptism God has assured every one of us of the forgiveness of sins and sealed it with an outward sign, and his promises stand firm and do not waver. As surely as I have been baptized, God has forgiven my sins and will continue to forgive them. If anyone has fallen into sin," Luther once wrote, "let him remember most strongly his baptism, how there God joined himself to him to forgive all sins, if he will fight against them even unto death." Upon this truth and union of God must a man cheerfully consider, and so his baptism will be restored in its work and power; and so his heart will again be satisfied and cheerful; not in his work or satisfaction, but in God's mercy, which is promised to him in baptism, to endure for ever. And in faith therefore one must hold fast, that though all creatures and all sins overtook him, yet he clings to it; considering that he who lets himself be urged from it, makes God a liar in his cleaving to the sacrament of baptism." Baptism is precisely "the covenant of a good conscience with God"; it gives us a claim to a good conscience toward God, because it makes us, each one of us, certain of the forgiveness of sins for Christ's sake.

When the devil approaches us with his temptations, he wants to convince us that our sins are too great to be forgiven, that God can and will no longer accept us, that we are now irredeemably enslaved to him, the devil, and his dark power, his kingdom, we hurry confidently to our baptism and hold it up to the devil. In baptism we have put on Christ. We have become his own. We have been delivered from the power and authority of darkness and transferred into the kingdom of grace of our Saviour. What more should Satan's temptations and whispers grieve and distress us? Trusting in our baptism, in which God has given and imputed to us the full righteousness of his Son, we confidently say with the apostle, "Who shall accuse the elect of God? God is here who justifies." Rom. 8:33.

But not only in spiritual distress, in the distress of sins and the temptations of the devil, but also in bodily distress our baptism proves to be a strong comfort. When a Christian is in physical distress, and especially when distress and affliction last longer, he often feels very anxious for comfort. There are lines and days in the life of a Christian when the waves of affliction threaten to crash over his head, when it seems to him as if there were no more counsel and no more help for him, as if God himself had forgotten him and turned away from him in anger. In such hours a Christian should flee to his baptism and comfort himself thus: God assured me, especially me, in my baptism that he would be my dear father for Christ's sake, and that I should be his child, not only for that hour, but for all time. Even if I have to suffer many tribulations, I know that I rest in my Father's arms, in the Father's arms of the almighty and all-merciful God. Even though I am powerless, I am assured through baptism that the Lord is my rock, my fortress, my savior, my God, my refuge, in whom I trust.

my shield and the horn of my salvation, and my refuge," Ps. 18:3. What should I be afraid of? All things must serve me for the best, even the cross and tribulation. And when we finally have to walk through the dark valley of death, that valley where horror and terror want to seize us, then our baptism again proves to be a strong comfort. Even in the hour of death, a Christian can and should joyfully rely on his baptism in faith. In my baptism God promised me, especially me, for Christ's sake, eternal blessedness, eternal life. And "I know in whom I believe, and am sure that he is able to keep my salvation for me until that day." 2 Tim. 1, 12. What then can death do to me? It is my entrance into eternal life, where I shall behold God my Father, Christ my Saviour, in joy and gladness unspeakable.

Thus our holy baptism is throughout our life a strong fortress, which no enemy is able to storm, which the gates of hell cannot overpower. Into this strong, firm castle we flee in all distress and temptation, and in it we are safe from all the fiery darts of the evil one, safe from hell and damnation. "Thus baptism must be regarded and made useful to us, that we may be strengthened and comforted by it when our sin or conscience weighs us down, and say, I am nevertheless baptized; but if I am baptized, it is promised to me that I shall be blessed and have eternal life, both in soul and body." (Luther.)

This is the first meaning of our baptism for our whole life. We will hear about another, God willing, in the next issue.

G. M.

† P. Wilhelm Theodor Ströbel,*) †

who went to his heavenly rest on August 11, 1898, at the age of nearly 75 years, was the second oldest of a family of twelve brothers and sisters. The father was a teacher in Münsingen, Württemberg, and practiced strict discipline. One look from him was enough to keep the large household, including pupils, in the strictest order. Our Wilhelm Theodor attended the Latin school at the age of ten. His right side was paralyzed from childhood, but he learned to write fluently with his paralyzed right hand. Unfortunately, no records are available of his youth; all that has become known is that he learned bookbinding. Later he was trained for missionary service at the missionary institute at St. Chrischona near Basel. The conditions there at that time were still extremely poor and limited. It was a life of poverty and a school of self-denial, in which Father Schneller was not only a good teacher but also a good example for the pupils. What he demanded of the pupils with earnestness and relentless severity, he practiced on himself. His principle seemed to be: If one is to become something right in the kingdom of God and accomplish something right, then first of all one's own will must be broken, comfort and softness must be fought with might. Many kinds of work, such as the washing, the carrying of the water that had to be brought up the mountain from a low-lying spring, the cooking, the

*) The following short description of his life is taken from information that reached the editors privately.
D. Red.

Baking etc. had to be done by the pupils themselves. Of course, this kind of strict discipline did not please those who were to be trained in it, but later they learned to appreciate it.

In 1851 our dear Fr. Stroebel was ordained with five others and all were then sent as missionaries to Texas. At that time he wrote in his diary: "The highest and most difficult calling the Lord has entrusted to us according to his grace. O Lord, let us be faithful in it unto death. Amen."

Already on their voyage across the sea they began their missionary work, with one or the other taking turns in conducting services on the ship. On November 4 they landed in Galveston, Tex. and in the surrounding area each was assigned his field of work. The difficulties and obstacles they encountered were manifold, but they had not learned to overcome them in vain. The main thought that pervaded Stroebel's soul at this time, as at all times of his life, was this: Lord, let me be faithful, and make me ever more capable for the profession which you have entrusted to me. He made it his business to feed not only the sheep but also the lambs, and always carried them on his praying heart, especially his confirmands. Until his old age he was a pastor and teacher in one person.

After a little more than a year, Friederike Bandle from Kirchheim in Württemberg, the faithful companion God had chosen for him, followed him into his loneliness and shared his joys and sorrows until the end of his life.

In 1857 he had in mind to return to Germany, but followed a call to Pennsylvania, and from thence to Dansville, N. A. In 1863 he was called to Iowa, where he served his Lord and Master to the best of his ability at Fort Madison, Wilton, Bauer, Denison and Colfax.

The church was built with one exception. With one exception, a place of worship was built each time he changed his field of work. He did not regard his profession as a means of making money, but "as an altar upon which he should offer himself for the salvation of his fellow-men and for the glory of God." In Wilton, Iowa, where he fought for the cause of his God for twelve years, and where a church was twice built during his ministry, this was almost literally fulfilled.

In 1895 Stroebel, though reluctantly, resigned his office in Colfax, Iowa, as the infirmities of old age became more and more apparent, and moved with his wife and daughter to live with the children in Wilton, where his old age was made as comfortable as possible.

For a while he still preached here from time to time to help out. In the last year of his life, however, this was no longer possible for him, since he had been paralyzed several times by a stroke. However, shortly before his death, he still led the women's association in the absence of the pastor.

On the last Sunday he spent on earth, a devotion was read to him, which concluded with the words: "O thou pious and faithful servant, thou hast been faithful over a few things; I will set thee over many things; enter thou into the joy of thy Lord. On his deathbed, his companion sang him one of his favorite hymns, and he joined in the first verse in a faint voice:

"When does the hour strike, ah, when may I go Home,
ah just home; Home, ah just home.
I'd like to see my savior in heaven;
Home, oh just home!
Here on earth is gloom and pain; Up there my heart
would be happy forever. That's why I long for heaven.
Home, oh only home!"

The 23rd Psalm was his consolation, and he left himself entirely to the guidance and grace of his faithful Saviour, who had shown himself so powerful in him as such a weak instrument throughout his long life. After he had received Holy Communion with his wife, he quickly went to his dissolution. Softly and quietly he fell asleep to eternal life. His mortal body, however, was brought once more on Sunday, August 14, into the house of God so dear to him, where Father Dornseif based his memorial address on the words of Revelation 2:10: "Fear no one, that you will suffer. Behold, the devil shall cast some of you into prison, that ye may be tried: and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life." With great congregation, his earthly body was led to its final resting place. May he rest in peace! May his memory remain among us in blessing.

Ans the experiences of a traveling preacher in our Southern District.

(Conclusion.)

I wanted to tell you a few more things about our journey home. For the time being, of course, we had to stay where we were for a few more days. It rained day and night with few interruptions. When there was a chance that it would not rain for a few hours during the day, I took the opportunity to investigate whether the neighboring rivers and streams were passable. I found all the bridges either washed away or so damaged that we could not think of crossing them. Some of them were under water, and no one knew what condition they were in.

My hope of being at my church by the coming Sunday dwindled the longer the more. Finally, on Sunday morning, the rain seemed to be over. To preach again in the settlement on that day was not a good idea. The people were scattered. Circumstances also required my presence in the congregation in whose midst I was resident. So we left a little late in the day.

It was not possible to cross the first river, as the bridge over it was damaged. We had to drive all the way around this river. Several times the water rose into our vehicle, which caused quite unpleasant feelings on this route, which was completely unknown to me, and after the experiences I had already described. But it was all right. The road was bad, and we had to make inquiries everywhere. We also had to endure a good rain shower. That was the end of the rain for this time. Around noon we stopped in front of the second river.

I asked a farmer who lived there if we could cross over. He said we could. The river was falling. But we were the first ones who wanted to cross in a wagon. He himself had ridden across a short time ago. He wanted to ride ahead of us now.

He did. We had become accustomed to the water getting into the wagon again. The bridge was high. But on the other side we had to drive through the water again. We were almost through when our outrider shouted, "Stop, for God's sake!" His horse stumbled and made desperate efforts to work his way out of the water, which he finally succeeded in doing. Fortunately, we were far enough behind that we could still turn around. This was a very dangerous place. The path here passed close to the river, and the ground, filled with quicksand, was softened by the water. Our guide invited us to stay with him.

There we were, bored out of our minds. The man rode out to do some business. His wife was not at home. We had finished the lunch we had taken with us, and my horses were grazing.

All at once a negro comes driving down the road. He could only have come across the river. His clothes were wet from bottom to top, and the dirt did not stand out very much on his black skin. His scrawny nag was all covered with dirt, too. I went over and asked him about his experiences. Then he began to tell a very scary story about how he had almost lost his horse and wagon in the "sinkhole". Only he had managed to get out of such a desperate situation. It seemed to me that he was doing it so dangerously in the interest of his heroic deed. So I asked him if he would dare to carry out the mission a second time. With the characteristic prolixity of the negroes, he answered in the broadest negro English:

"You see, sir, there is the river and there is the sinkhole. I assure you, the matter lies thus: He who knows the way can get through, but he who does not know the way cannot get through." I asked him if he could not help us across, now that he knew the way, and held out the prospect that it should not be his loss. Then he threw himself into his bosom and said: "I am kind-hearted and philanthropic, and I am glad to do anyone a service for nothing. For this I am known to all my neighbours. But, as I have to go back so far" (it was about two hundred paces), "I must reckon you something, one or a

I had not expected such a cheap passage under the circumstances. I gladly promised him the "dime," but he was not to have it until we reached the other side. Then I shouted to my wife to get ready, we could cross over under the leadership of this black man.

Again we reached the bridge safely, crossed it, and arrived at the fateful spot. The black man left his horse and went on foot into the water, which reached up to his hips. At the "sinkhole" he carefully took his position. Then he motioned me to pass as close as I could. I aimed as best I could so as not to hit the tips of his toes. It was eerie, though: on the one side the rushing water of the passing river, on the other the eerie silent depth of the "sinkhole". Well, we crossed happily. We paid no attention to the fact that the water rose again almost to the seat. The dime was paid. -

We did not get home that day. We had had too much of a the people of the South." Let us therefore continue to be stay, and had to spend the night. The next day we had to pass zealous and faithful in the establishment and maintenance of another river, which again presented difficulties, but no Christian schools in our negro mission. particular dangers. After we had passed several places where we almost got stuck, we finally came home. How glad we were and how grateful for God's gracious help!

We had been on the road a little over two weeks, and during that time had traveled about 230 miles, going back and forth. All of our clothes were soiled and the books I had taken with me were soaked and moldy. But we had enough reason to thank God for everything. In particular, I had again had the opportunity to preach the blessed gospel seven times to an audience eager for salvation.

This all took place in the Piney Woods of the state of Louisiana.

To the ecclesiastical chronicle.

America.

A heavy loss has been suffered by our Norwegian sister synod. On April 23, after a short illness, Father W. M. N. Petersen, professor of theology at their seminary in Robbinsdale, Minn. died. The same had passed his theological examination here in St. Louis in 1878, had been preacher of a Norwegian congregation in St. Paul for 16 years, and had held the said professorship since 1894. He had returned from a long study tour in Europe only a few months ago, and has now been called away from the midst of his zealous, richly blessed, and promising labors to the heavenly rest. He completed a writing on the Sacrament of Holy Baptism shortly before his death, having published a work on the divine inspiration of Holy Scripture.

Christian School Instruction for Negroes. On the occasion of the atrocities that occurred in Georgia a few weeks ago, which are sufficiently known from the daily papers, and which fill every Christian, yes, worldly-honorable mind with horror, much is also written in political as well as ecclesiastical papers about how the Negroes in our Southern States could be improved and brought to a "higher level" so that they abstain from the crimes for which they are killed by unleashed mobs in the rage. Mostly one is content to call "education," "better schooling," "higher civilization," a means to an end. As if the ungodly lust and sinful passion of the natural man were really kept in check by mere external education! That this is not possible is proved innumerable times by the history of mankind. To the right an elder of the Southern Methodist Episcopal Church, Dr. Lovejoy of Atlanta, Georgia, calls attention in the "Independent". He calls for more religious instruction for the Negroes. Quite correctly he states that secular ignorance (illiteracy) may decrease and yet crime increase. This is the case in some parts of the United States. The reason for this, he argues, is that in the (religionless) school and in the home, at the very time when man is being educated, moral training and education are neglected. Such a religionless education only makes the commission of crimes easier and more certain. And then he says: "In this connection I gladly bear witness to the good work that schools on a religious basis are doing in the black community.

Abroad.

We have received letters from four different persons, who know the situation, **about the great distress** in which the Danish Free Church, which is in unity with us, finds itself at the present time. Two weeks ago our Synod appointed a commission to make inquiries about the situation of the Danish Free Church.



and report about it in the "Lutheraner". After the facts have been discovered, the Danish Free Church is to be given the necessary help, and possibly also a pastor is to be sent. Several letters are already on their way, also to Europe, making such inquiries. But in view of the emergency situation, which is described to us by reliable sources, it seems to be a duty to grant some help immediately, and we would like to make a heartfelt request for it. Later we will describe the financial situation of the Free Church in more detail; today we are only communicating the following from a private letter: "At the same time, however, I would like to refer specifically to Pastor G.. The man must be helped more. Oh, I ask you, where the opportunity presents itself, to put in a word for him. G. can limit himself very much, but he has done so to such an extent that he and his family are suffering as a result. How he manages with the little he has is beyond me. But he is such a noble soul that he does not complain and does not ask for himself. His poverty, however, is great. He would not be as nervous as he is if he were more free from the little worries and calculations about the most necessary daily expenses. Other persons who know the circumstances agree with me that it is above all necessary to see to it that P. G. and his family do not suffer so much hardship. L. F.

Brazil. Since many eyes in our Synod are also turned to the church conditions in South America, especially to the field of inner mission among the immigrant Germans in Brazil, Argentina and Paraguay, the following information, which we have taken from the latest issue of the "Allg. Ev.-Luth. Kirchenzeitung", may be of interest: "In Brazil, which is almost as large as the whole of Europe, there are 5-600,000 Germans among the 18 million inhabitants, the majority of whom are Protestants. To our knowledge, the Prussian Oberkirchenrath has occupied seven congregations throughout Brazil in Rio de Janeiro, Petropolis, Juiz de Fora, Leopoldina, Sao Bento, Sao Paulo, and Curytiba. The Lutheran Gotteskasten has had three clergymen in the state of Santa Catharina for a year. Three or four former preacher students from Basel have congregations in the state of Parana. All the other ordained ministers in Brazil have been sent out by or are connected with the Evangelical Society for Protestant Germans in America, with its headquarters in Barmen,

Santa Catharina and Sao Paulo. With the 10 clergymen and teachers in Chile, there are at present nearly 80 clergymen, teachers and teachers working outside, whom the above-mentioned "Society" sent out, 38 of them in the state of Rio Grande do Sul alone, each of whom, with a few exceptions, serves several branch congregations. In spite of this, thousands of Protestants in Rio Grande do Sul are either completely unchurched or, because of the lack of ordained clergy, they have made their first best compatriot a pastor. These 'pastors' have already done much harm, and by their disorderly way of life have thoroughly spoiled the church for many a Protestant. The whole south of Rio Grande do Sul, south of Porto Alegre,

where thousands of Protestants have settled, has hitherto been the domain of such 'clergymen'. Only in the last year did the Society succeed in occupying the congregation in Pelotas through Pastor Naumann, and now, as is evident from the latest reports, several will soon be able to follow him. In the last year, five clergymen, two of them with their wives, a teacher and a teacher were sent out by the Society. In the last year it was possible to connect the long desired teachers' seminar with the boys' school in Santa Cruz, which was opened in May and is already attended by 170 pupils. There is hope that this will help to alleviate the pressing shortage of teachers after a few years. In Santa Catharina, the society is also on the verge of an education program.

expansion of the field of work. The Hamburg Hanseatic Colonisation Company acquired large tracts of land from the Brazilian government in order to give them to German immigrants for cheap money. Since November 1898, it has received permission from the German government to transport emigrants to Brazil, and thus a large emigration to Santa Catharina will take place in the near future. Since the Board of Directors of the Protestant Main Association for German Emigrants also has a seat and a vote in the Supervisory Board of the Hamburg Colonization Society, it is hoped that the Protestant emigrants will also be taken care of. It is now a matter of sending them clergymen and teachers as soon as possible." So much for the report in the "Kirchenzeitung," which at the same time shows that it is precisely the Lutheran Church that is most weakly represented in Brazil. Only the so-called "God's Box" is of the Lutheran confession; the preachers sent out by the unirreformed Prussian Oberkirchenrath and the unirreformed society in Barmen will probably for the most part also be unirreformed, of a religious persuasion. About the sending of another Lutheran preacher to Brazil we read in the same number of the mentioned newspaper: "In Windsheim in Middle Franconia, on April 23rd, the missionary candidate Riegel, who comes from there, was ordained to preach among the emigrated fellow believers in Brazil. The aforementioned will go to the place of his destiny as a sender of the Lutheran God's Box. The missionary work in Brazil undertaken by the Association of Lutheran God's Boxes can enjoy joyful prosperity. It is only five quarters of a year old, and already the fifth messenger of the same may go forth. As stages of development are observed everywhere in the kingdom of God, so it seems that such a stage has now come for the Lutheran Church in Brazil. The spiritual plight of the fellow believers there had been known for a long time, but no door would open to help them. The eyes and efforts were always directed more towards North America. Now, however, a promising beginning has been made in Brazil as well

The Old Catholics, who separated from the Pabst Church in 1870 because the latter accepted the doctrine of the infallibility of the Pope, are becoming fewer and fewer every year. This is true both of the Old Catholics of Germany and of those in Switzerland. The city of Berne is, as it were, the centre of the Swiss Old Catholics. For there lives their Bishop Herzog, and at the university there teach Old Catholic professors of theology. But it is just this latter institution that one has wanted to abolish in recent times, because there are only six students at all studying among the all-Catholic teachers, and among these not a single one comes from Bern itself. "There is no doubt," it is reported from Berne, "that the Old Catholic movement cannot live or die here. The Roman Catholic congregations are increasing in power and prestige, and are strengthening themselves inwardly; of the Old Catholics one no longer speaks at all, or, as of the dead, only -good." That it would go like this with the Old Catholics, that they would have no future, was to be foreseen. For when they separated from Rome, they did not, as Luther had once done, break with all the errors of the Roman Church, but only with some that were outwardly conspicuous. They did not recognize the antichrist nature of the papacy, did not place themselves on the ground of the Holy Scriptures. They stopped halfway, and so sooner or later their downfall will be their fate. Only if the Word of God is acknowledged and held fast as the only rule and guideline of all faith and life, and the main doctrine of the Holy Scriptures, the justification of a poor sinner before God by grace alone for the sake of Christ through faith, is taught and practiced loudly and diligently, will there be a

The only way to ensure that an ecclesial community is viable and strong enough to withstand and survive all the storms and changes of the time. Because both these things were lacking, the American separations from Rome and its pope have been unsuccessful. In most cases the apostates have returned to the fold of the Papal Church. Whether the latest sect to emanate from Rome, the "independent Polish Catholic Church," will have a different fate depends on how it will take to God's Word. L. F.

The Roman Catholic newspaper "The Pilot" reports, as told by "The Christian Apologist", that the Pope, after his recent surgery, said that under the doctor's knife he suddenly felt that all strength was leaving him and that the end was near. At that moment he called upon the Mother of God in faith, and she immediately brought him help. Just in the last few years the Pope has repeatedly proved by his statements that his highest consolation in life and death is not Christ and his great merit, but the Virgin Mary. And by this terrible delusion he, as the right, great Antichrist, leads thousands and millions with him into hell. G. M.

From World and Time.

Bismarck and the "Pietists". In the book he wrote shortly before his death, Bismarck reports on a conversation he had in 1853 with Prince Wilhelm, who later became Kaiser Wilhelm. Prince Wilhelm was dissatisfied with General von Gerlach and called him a "pietist". Bismarck asked, "What does Your Royal Highness understand by a pietist?" The prince replied that a pietist was a man who was hypocritical in religion in order to gain earthly advantages by the pretence of piety. To this Bismarck said that General von Gerlach was not such a man, and added: "Nowadays a pietist is understood to be a man who believes orthodoxly in the Christian revelation and makes no secret of his faith." Astonished, Prince William asked Bismarck, "What do you mean by orthodox?" Bismarck replied, "Someone who sincerely believes that Jesus is the Son of God and died for us as a sacrifice for the forgiveness of our sins." Now the prince asked, blushing highly, "Who then is so forsaken of God that he does not believe this?" Bismarck answered: "If this statement were to become known, your Royal Highness would himself be counted among the pietists." Unfortunately, it still happens from time to time that the word "Pietist" is used incorrectly. This happens, for example, when those who take their Christianity seriously are called "Pietists". F. P.

A terrible famine is again raging in the inner provinces of Russia. A cry for help published in an official Russian newspaper is downright poignant, from which a few sentences give an insight into the ghastly misery. "It is" - it says - "not dark delusions, figments of the imagination, that look at you from the cold twilight of the night, these living skeletons with the lacklustre eyes, hardly able to stir in the unheated huts, - it is your brothers who have been slowly dying away for months. It is not sad tales we have to deal with; it is the dreadful, continuing reality, it is the hundreds who are dying of scurvy and starvation typhus." Great guilt and heavy responsibility is again attributed to the Russian officials, who clearly saw all the signs of the coming misery, but in their indolence neglected to take the necessary preventive measures. - Christians do not forget, above the external causes, that their Lord is also hungry.

noth elaborates under the signs of the last time, when he says in a well-known place, "Ye shall hear wars and clamours of wars.... There shall be indignation of nation against nation, and of kingdom against kingdom; and there shall be pestilence, and the evil time, and earthquakes now and then." Matth. 24, 6. 7. L. F.

Gratz fonts.

There can hardly be anything more desolate in the world than most of the epitaphs of the ancient Greeks, who were so richly endowed by God. They have been copied from the gravestones and collected by the thousands. There one can read: "Naked I came to earth, naked I go under the earth. Why do I torment myself in vain, when I see a naked end?" On the grave of a child is written, "No sooner had I tasted life than a god carried me off. I know not whether he meant me well or ill." On the gravestone of another child we read, "Insatiable kingdom of death, why do you take me little one so soon? What hastest thou? Are we not all indebted to thee?" Often on the stones were found thoughts like these, "I have died, but I wait for thee; thou waitest again for another; all mortals in like manner are received by the one kingdom of death. Theodorus rejoiced when I died; another will rejoice over him. To death we are all indebted." At times the levity and crudeness is still pronounced in the epitaph. For instance, on one stone it is written, "Light be thee the earth, poor dead, that the dogs may easily scour thee out!" On the monuments of murdered men the vengeance of the gods is implored upon the murderer. On one grave was written, "Hope and happiness, farewell; I have nothing more to do with you, tease the following generation."

The history of faith can also be studied on Christian churchyards. On the monuments one sees what the generation had and with what it consoled itself. In the churchyard of a Protestant city, one can read on a gravestone: "Today red, tomorrow dead; dying is nature's command." Somebody may take comfort in that! And how often are Protestant graveyards stained with ungodly and senseless inscriptions, such as, "She was too good for this world," or, "Rest gently, thou noble soul!" or, "Here rests my all!"

The ancient Christian Church in her strong and joyous faith has witnessed this on her graves. A butterfly that has crawled out of the chrysalis and now flies out, a ship that sails with full sails toward heaven, an anchor cast into the rocky bottom, the dove with the olive branch, the good shepherd carrying home the lamb on his shoulder, Lazarus rising from the tomb, the three men in the furnace, Jonah, first thrown out of the ship into the sea, then sitting quietly in his hut, are the symbols of faith overcoming death in the first centuries of the Church.

On some graves a fish is depicted or the word fish is written, because the Greek word for fish contains the first letters of Jesus Christ, Son of God, Saviour. Our fathers in the first two centuries after the Reformation also knew how to decorate Christian graves. What a difference is often found between two gravestones standing side by side, an old one and a new one! On the new one, a tearful poem with the pale hope of a reunion without him who is the resurrection and the life. And next to it, on the old, mossy stone, it begins on one side: "Here rests in God," and then follows the name, year of birth and death, and day. On the other side there is one of the mighty sayings, one of the sacred granite pillars, which are the open-

The only thing that the Lord has lowered into poor, heaving, wavering human life is: "Christ is my life, dying is my gain." "I am the resurrection and the life." "I know that my Redeemer liveth." In this there is a consolation beyond the finest human verse and praise. Such epitaphs are also a mighty sermon to all who walk the God-acre.

The German Empress Leonore, wife of Leopold I, was a humble servant of the Lord throughout her life; she was called away from earthly life on January 19, 1720, after a short illness. In her room was found a half-finished garment which she had wanted to make with her own hands for a poor person. Death, however, had surprised her in the middle of her work and thus forced her to leave behind a memorial which spoke louder than the finest words of a paid funeral orator. Incidentally, she had ordered an epitaph that was entirely in keeping with her humble and quiet nature. It reads: "Here rests Eleonore Magdalena Therese, a poor sinner."
(Pilgrim from Saxony.)

Ordinations and introductions.

On the day of the Ascension of Christ, Paul Graupner by order of Praeses Weinbach in St. Paul's Parish at Elmira, Ontario with the assistance of P. L. C. A. Mahl, introduced by R. T. Vorberg.

By order of Hon. F. Pfotenhauer, President, U. H. J. Mueller was introduced to his congregation at Brewster, Minn. on Ascension Day, by C. F. Malkow.

By order of the Reverend President Succop, Candidate A. M. Loth was ordained as appointed assistant preacher at the Lutheran St. Paul's Parish in Aurora, Ill, with the assistance of J. Strikter, was solemnly ordained and introduced on the Feast of Pentecost by Gottlieb Traub "ou.

Church consecrations.

On Sunday. Jubilate, the Lutheran congregation of St. Paul's in Provid ence, R. I., dedicated their church (29X55) to the service of the Lord. Preaching were the P't A. Biewend, G. Küstner and G. Bohm.
P. Löber.

On Sunday. Exaudi the Lutheran Trinitatis congregation at Point Rest, Mo. consecrated their newly built little church (24x32 feet) to the service of God. Festival preachers were: UU. J. Griebel and G. D. Hamm (English). The dedicatory prayer was said by
F. Schriefer.

On Sunday. Exaudi the Lutheran Immanuel congregation at New Denison, Ill. consecrated their new church (26X36, tower 45 feet) to the service of God. Preaching were the UU. L. W. Dorr and (Engl.)
E. A. Knorr.

On Sun. Exaudi the Lutherans of Billings, Mo., dedicated their newly built church (30X46x16, steeple 50 feet high) to the service of God. Festive preachers were: UU. J. E. Roschke, F. W. Mahnke (English), and B
Hintz.

On Sunday. Exaudi the consecration of the church (26X40 feet) of the St. Matthew congregation branched off from the local congregation took place with numerous participants from near and far. In the morning the undersigned preached, in the afternoon Director Köppl
E. J. Biltz

Community - InüULnm.

On Sun. Rogate, the Evangelical Lutheran Immanuel congregation in Altamont, Ill, celebrated its 25th anniversary. Festive preachers were G. Gößwein, G. J. Wegener and L. Schwartz.

Conferenz - Display.

The Colorado Conference will meet, s. G. w., at West Clisse, Colo. during the week of June 21-27, at the parish of P. J. Oesch, which will celebrate the anniversary of its 25th anniversary during the session, June 25. - Works: k Oesch, Fr. Wind; preachers: Fr. Her, Fr. Fechtenburg and Fr. Gronemeyer; confessor: Fr. Oesch. - The train leaves Denver 9^h. Li., Pueblo 12.17 r.n., arrives at Cotopaxi about 3^h. n.; thence by wagon 25 miles to West Cliffe. Application at times urgently desired, so that conveyance may be made. Extra mail -10.00. - By the way, do not forget to take a warm overcoat, as well as warm clothing in general.
E. Bützow, Secr.

The Southern Michigan Specialconference will gather in Waltz on June 20 and 21 at Fr. Harsch's home. Preachers: the k?. Baumgart - Möhring. Confessional speaker: The k?. Hagen - Fackler. Conference work: President Spiegel - Hermeneutics. U. Claus Jr. - exegesis on 1 Tim. 5. substitute: Fr. Dümling - Cap. 6. sermon on criticism - U. Andres. Sign up with the local pastor.
L. Müller, Secr.

A request.

Whoever sends in an obituary of a deceased pastor to the "Lutheran", should please state in it everything that is necessary to know for the preparation of the necrology in the Statistical Yearbook, so that the many corrigenda become unnecessary and the necrology can appear as complete as possible. C.
F. W. Maa ß.

Notice, concerning the Illinois District.

Since the office of visitor for that district has become vacant through the removal of Mr. F. S. Bünger to St. Louis, Mr. P. L. Dorn will preside over this office until the next Synodal Assembly.
May 19, 1899. H. Succop.

Entered the coffee of the Illinois - District:

Synodal treasury-. From the Gemm. of the kk.: Brecht in Darmstadt -6.00, Gübert in Sigel 2.00, Pissel in Eberle 5.00, Sapper in Bloomington 12.35, Brauer in Eagle Lake 20.00 and J. E. A. Müller in Chicago 7.50 -, by Louis Kölling, Ostercoll. by U. Kattains Gem. in Hoyleton, 5.30, by H. Koboldt by ?. Zage's St. John's comm. in Effingham, 6.35, by Chas. Link by U. Luecke's Trinit. congregation, Springfield, 26.24. (p. -90.74.)

Mission in Southern Illinois: P. Gübert v. d. Gem. in Sigel 1.75, P. Brauns in Nashville v. Jda Schneider .25 and Meta Rampendahl .25. (p. -2.25.)

Mission to Granite City, Ill: U. Wagner's Gem. in Chicago 10.00, P. Lossman in Okawville of N. N. 2.50, dch. tz. Bolle in Geneseo, Coll. of Concordia Gem. 7.61, ?. Brockmann's Gem. in Hoffman 5.60, dch. C. G. Blum of ?. Ottmann's comm. in Collinsville 9.60, dch. Louis Kölling v. d. Gem. in Hoyleton 17.14, P. Döderlein's Gem. in Marengo and Union 20 15, P. Engelbrecht's Gem. in Chicago 20.00, ?. Sapper's gem. in Bloomington 10.00, U. Werfelmann v. the gem. in Strasburg 16 50, U. Dorn, coll. of the gem. in Belleville, 14.80, and U. Strieter's gem. in Proviso 10.00. (P. -143.90.)

Inner Mission: From Chicago: U. K. Schmidt by F. Remlee 2.00, U. Ferd. Sievers by H. C. 50.00, U. Füllung, Theil der Missionsscoll., 12.25, U. J. E. A. Müller by Anna Zimmermann 2.50, U. Theo. Kohn by Bro. Grossmann .50, U. Wunder by F. Fink 5 00, and U. Wagner by N. N. 2.00 and N. N. .50; by Wm. Balzer in Addison, Coll. at Wm. and Sophie Buchholz's gold. Hochz., 9.00; by F. W. Seehausen of the comm. in Milks Grove 5.00; by Geo. Veal by some Lutherans at Edwardsville 6.00, by U. Brust at Prairie, Evensong Coll. 6.90. (P. -101.65.)

Negro Mission: by U. Holst Jr, Hochzcoll. in Campbell Hill, 3.60, by U. Zapf in Melrose Park v. Jungfrver. 5.00, by G. J. Neumeyer in La Grange v. Jungl. & Jungfrver. 4.00, ?. Ferd. Sievers v. H. C. in South Chicago 10.50, U. Sapper v. d. Gem. in Bloomington 5.80, U. Brewer in Crete of the Black Walnut School District 1.00. (S. -29.90.)

English Miffion in Chicago: From Chicago: U. Füllung, Theil d. Missionsscoll., 10.00, Fr. Theo. Kohn v. Marg. Voigt l.OO. (S.-11.00.)

Jewish Mission: Coll. P. Büngers Gem. in Hamel 13.50. Emigrant Mission in New Pork: Through H. Koboldt v. d. St. Joh.-Gem. in Effingham 3.51.

Heathen Mission: I*. Ferd. Sievers in South Chicago by H. C. 15.00, P. J. E. A. Muller in Chicago by Anna Zimmermann 2.50, U. Theo. Kohn das. by Carl Marose 1.00. (pp. -18.50.)

Support fund: from Addison: by teacher Rosen 2.00 and H. Oehlerking 5.00, P. Bartling in Austin, Coll. sr. Gem., 11.28, Coll. from P. Mariens' Gem. in Danville 14.40, Coll. from P. Berthold's Gem. das. 8.38, by teacher P. Appell from Chicago Teachers' Conf. 21.75, P. Wunder in Chicago from F. Fink 5.00, P. Bünger from Chicago Pastconf. 17.45, k. Döderlein from Fox River Specialconf. 5 58. (P. -93.84.)

Students in St. Louis: U. Leßmann in Okawville, Coll. at Hedemann-Stocks Hochz , 4.20, by H. Schweer of k. Brauer's Gem. in Crete f. Alb. Hübener 25.00, U. Reinke in Chicago by Jungfrver. f. Paul Ladwig 18.00 u. v. Junglver. f. Rich. Neitzel 18.00. (p.-65.20.)

Students in Springfield: Prof. Streckfuß of ?. Behrend's comm. in Algona, Ja. at 10.00, P. C. Schroeder in Chicago Heights by St. Paul's comm. for F. Starke at 9.92, for Aug. Bergmann by P. Moltban in Hinsdale by H. Buchholz at 1.00, U. Maßmann by Lombard comm. at 7.22 and ?. Lücke in Chicago by Herm. Schmidt 1.00, P. Pflug in Chenoa by St. Paul parish in Aates Tp. for Chr. Bränig 9.15, U. Werfelmann by parish in Strasburg for Negerstud. Wm. Laash 8.50, P. Hölter in Chicago from the Jungfrver. for Kersten 5.70, by Mrs. Elis. Hoffman" from the Women's Association in Jacksonville for Olof Schröder 10.00, P. Pardieck in Chicago from the Women's Association for F. Riedel 20.00. (p. -82.49.)

Student E. Eggers in Fort Wayne: Dch. P. Holiday in Chicago by Friedr. Eggers Sr. 5.00.

College students in Milwaukee: From Chicago: P. K. Schmidt Jungfrver. for Gehrs, Kaub & Metzger 35.00, ?. Hölter v. Jungfrver. f. Teßmann 20.00 and ?. Wunder vom Jungfrver. for Ad. Häntzfelch 9.00; Fr. Krebs in Tinley Park,

Theil d. Coll. at Engelhardt-Huhnstocks Hochz. f. Br. Hassenpflug, 5.00, Fr. Holiday in Chicago by Friedr. Eggers, Sr. for H. Feiertag 5.00. (p. \$74.00.)

Seminary Household in Addison: By L. Kölling, Palmscoll. v. d. Gem. in Hoyleton, 11.05.

Seminarisians in Addison: From F. M. Wäscher in Champaign f. A. Liebe 1.00 & by Prof. E. Homann f. A. Drögemüller from Mrs. Schulze in Randolph, Coll. at Wolter-Schutz Hochz., 1.50. (p. \$2.50.)

Hermann Kowert in Concordia, Mo.: From Wwe. H. Kowert in Effingham 16.00.

Studierende Waisen aus Addison: Von Chicago: Durch k. W. C. Kohn. s. v. Wilh. Kluck, 20.00 u. P. Wunderv. F. Finck 5.00. (p. \$25.00.)

Illinois District Church Building Fund: By k. Gübert v. d. Gem. in Sigel 1.00.

Deaf and Dumb Institution in North Detroit, Mich.: Coll. v. P. Martens' Gem. in Danville 9.97 u. v. l. Mueller's congregation in Ehester 11.67. (p. \$21.64.)

Mission for the deaf and dumb: Dch. Fr. Theo. Kohn in Chicago von Margaretha Voigt 1.00.

Community in Snohomish, Wash.: P. C. Schroeder in Chicago Heights, Coll. at Ebeling-Gieses High;., Feb. 10.

Saxon Free Church: 1>. Engelbrecht in Chicago from Frauenv. 15.00, Fr. Theo. Kohri das. by Eduard Keller .75. (p. \$15.75.)

Parish at St. Joseph, Mo.: Bro. Schwandt v. d. Parish at New Berlin 5.00, Bro. Pissel at Eberle v. E. U. 5.00, by Charles Link v. d. Trinitatis Parish at Springfield 7.42. (S. \$17.42.)

Hall rent for Fr. Lenks congregation in Plauen, Germany: chest from the congregation's collection fund in Prairie 10.00.

Columbia Heights Mission School, Ill: k. Brewer in Crete v. F. W. 5.00 u. N. N. .50. (S. \$5.50.)

Orphanage at Des Peres, Mo.: Half of Easter coll. v. B. Mießler's Gem. in Carlinville 5.00.

Retirement Home in Arlington Heights: P. A. Reinke of Kass. H. W. C. Waltke in St. Louis, Mo. 9.60, Theo. Kohn in Chicago from St. Marcus parish, 6.50. (p. \$16.10.)

Orphanage in Addison: 63.03 and 63.43. (p. \$126.46.) dLl. Kassirer G. Ritzmann acknowledges the individual

Posts.

Mission in London, England: Fr. Engelbrecht in Chicago v. Frauenv. 15.00, first gift from the sewing circle in the seminary at Addison (Clara and Elfe Lindemann, Rosa Backhaus, Kath. Reclin, Lena König, Paula Brohm, Addieu. Laura Käppel) for "the Mission School" 2.35. (p. \$17.36.)

Reconstruction of college in St. Paul, Minn.:?. Büniger in Chicago v. W. S. 10.00. Total: \$1047.27.

NL. In the last receipt ("Luth." No. 9) it should read under "Covering the fire damage in the college at St. Paul, Minn.": By P. C. Kuffner - from C. Heise (not Gem.) 1.50.

Addison, Ill, May 19, 1899. h. bartling, cassirer.

Incoming to Kansas District Coffee:

Support fund: P. P. Stolp by Gerhard Hesse

Widows and orphans: U. M. Senne by N. N. 1.00. ?. Lüssenhop of Mrs. Marg. Baden 1.00. P. H. C. Senne's comm. 6.50. Eggert's comm. 7.22. (P. \$15.72.)

Inner Mission: Fr. Her of N. N., Brighton, Colo. 10.00. U. H. S. Sennes Gem. 10.00. Hellweges Gem. 20.85. U. Hoyers Gem. 9.34, by the bride and groom Dünsing Köllmann 5.00. (S. \$55.19.)

Kansas Student Fund: U. Lüssenhop of Friedr. Dittmer 1.00, Mother Engelken .50, Joh. Bredehöft Sr. .50, I. Olthoff 1.00. Menckes Gem. 8.00. l>. Storm, Hochz. Meisner-Schröder, 7.07. (p. \$18.07.)

Pupils in Concordia: P. Lüssenhop from Fr. Anna Baden 2.00, J. P. Baden 3.00. U. Dröemüllers Gem. 4.50, from N. N. 1.00. (S. \$10.50.)

Students in Springfield: Lüssenhop by J. P. Baden 3.00.

Danish Free Church: Lüssenhop by J. P. Baden 1.00.

Saxon Free Church: Fr. Lüssenhop by J. P. Baden 1.00.

Emigrant Mission: U. Lüssenhop of J. P. Baden 1.00. 1". Freses Gem. 5.00. (S. \$6.00.)

Heathen Mission: 1". Lüssenhop by J. H. Dittmer 1.00.

Synodal treasury: P. Schlobohms Gem. 3.72. P. Wendts Gem. 4.73. (p. \$8.45.)

Negro Mission: P. H. C. Senne's Gem. 6.00. By Aug. Ebel of P. Hellweg's Gem. 7.62. Teacher Bargmann's School Children, Lincoln, Kans. for Teacher Buntrock's School 1.50. (S. \$15.12.)

Orphanage near St. Louis: P. Westphal's Gem. 7.95.

Student at Winfield: i?. Hoyers Gem. 6.75.

Total: \$159.75.

Leavenworth, Kans. April 1, 1899.

H. F. Oelschläger, Kassirer.

Income to the Middle District Coffee-

Synodical treasury: comm. d. kk.: Stöppelwerth, North Amherst, \$5.00, Lothmann, Akron, 30.00, Eirich, Aurora, Easter coll., dch. F. W. Jsselhardt 15.66, Tirmenstein, Logansport, by H. W. Hoppe 18.00, Lindhorst, Reynolds, 11.82, Beyer, Gar Creek, 7.00, Scheips, Peru, 24.30, Böster, Emanuel in Tipton, 4.55, s. St. John's, 3.87, Jungkuntz b. Columbia City, 4.54, Brueggemann, Hilliards, 12.35, Dublin, 3.00, Schülke, Crown Point, 8.00, Glaser, Ashland, 10.00, Rimbach, Zanesville, 26.77, Miller, Fort Wayne, dch. F. W. E. Scheimann 67.68, Hassold, Fairfield Centre, 9.06. Gem. at Vöglein by H. Stellhorn 6.26. Gem. of ?!: Mohr, Staser, 9.36, Link, Laporte, by L. Schumm 22.40, Kaiser, Jonesville, 4.24, Markworth, White Creek, 6.20, Fischer, Napoleon, 15.00, Zorn, Cleveland, dch. J. H. Welcher 128.65, Wil.

der, Ostercoll. of, 18.36, Franke at Fort Wayne 12.67, Schmidt, Seymour, 29.60, v. Schlichten, Cincinnati, 25.28, Kuehn, Dudleytown, 9.11, Heinze, Decatur, 6.19, Jüngel, Avilla. 3.63, Schleicher, Lanesville, 7.00, Schwan, Cleveland, 53.12, Kaiser, Huntington, 10.20, Thieme, South Bend, 14.15, Schumm, La Fayette, 58.68, Zschoche, Soest, 14.25, Schmidt, Elyria, 26.00, Trautmann, Columbus, 26.05, Bauer, Ostercoll. of Goodland, 6.70, Rathert, Newburgh, dch. H. F. Bicker 18.50, Bohn, Fort Wayne, by N. Keltsch 13.00, Schlesselmann, Euclid, 20.00, Zollmann, Bear Creek, 13.85, Schülke, Hobart, 10.26, Böster, Kappa, 2.00, Baade, Otis & Lesterville, 10.50, Seemeier, Schumm, 15.00, Biedermann, Kendallville, 12.40, Diederich, Hoagland, 6.16, Wambsganß, Indianapolis, by F. Buddenbaum 50.24, Schulz, Madisonville, 10.00, Muller, Farmers Retreat, 16 21, Reinking, Ridgeville Corner, 5.00. (S. \$974.61.)

Building fund: P. Langes Gem., Minden, 11.65.

Inner Mission: P. Meyr's Gem. of Brownstown, 6.70. ?. Lothmann, Akron, of N. N. 2.00. Gemm. of: Riedel, Bedford, dch. J. H. Stohlmann 7.42, Lindhorst, Reynolds, 9.15, Beyer, Gar Creek, 5.30, Scheips, Peru, 22.60. P. Jungkuntz, Columbia City, by Wwe. Schaper 1.00. Gemm. d. kk.: Kleist, New Haven, dch. J. Brudi 9.92, Markworth, Waymansville, 7.00, Glaser, Ashland, 10.00. P. Mohr, Staser, v. N. N. 5.00. Gemm. of kk.: Wesel, Cleveland, 42.91, Kaumeyer, Lancaster, 10.95, Link, Laporte, dch. L. Schumm 16.70, Knust, Chukery, 7.48, Diemer, South Ridge, 10.20, Fischer, Napoleon, 8.00, Zorn, Cleveland, from d. missionary rifle dch. J. H. Welcher 9.85. P. Tirmenstein, Logansport, from N. Ploß at Headlee 5.00. Gemm. d. kk.: Claus, Elkhart, 6.00, Kuechle, Easter coll., Marysville, dch. J. Scheiderer 20.00, Zschoche, Soest, 7.50, Trautmann, Columbus, 18.00, Rump, Tolleston, 10.00, Kretzmann, Vincennes, 19.75, v. s. Frauenv. 5.00. Legacy of Gerhard and Elisabeth Bühne, Evansville, dch. I. W. Bühne 302.70. P. Tirmenstein's estate, Delphi, 3.75. 1>. Wyneken's Gem. convoy, 4.49. Concordia Gegens. Fire Ass'n, Cleveland, by F. W. Lothmann, 50.00, dems. for mid. distr. dch. dens. 50.00. U. Markworth, Jonesville, by N. N. 10.00. U. Diederich, Hoagland, by P. F. 1.00. U. Wambsganß' Gem., Indianapolis, dch. F. Buddenbaum 51.54, by Mrs. F. Witte 1.00. U. Mueller's Gem., Farmers Retreat, 11.38. (S. \$771.29.)

Negro Mission: P. Schülke, Crown Point, from Louis Holland & Letz 3.75. P. Baumanns Gem., Kouts, 2.48. U. Tirmenstein, Logansport, from N. Ploß in Headlee 1.00. U. Schmidt, Seymour, from N. N. .50. U. v. Schlichten, Cincinnati, from this year's Confirm. Confirmands 6.00, v. W. Schlüter for N. O. 1.00. P. Heinze, Decatur, of the Confirm. 2.41. U. Schwan, Cleveland, from T. for the three poor negro women in N. O. 1.00. P. Rupprecht, North Dover, from N. N. 1.00. U. Trautmann, Columbus, from W. S. .25. 1?. Rathert, Newburgh, from W. M. dch. H. F. Bicker 6.00. P. Weseloh, Cleveland, v. F. Schüttenberg .50. U. Kretzmann, Vincennes, from Wis. sion rifle 6.32, v. Wwe. M. Sch. .10, v. C. F. .25, v. E. K. .15. U. Millers Gem., Fort Wayne, dch. F. E. W. Scheimann 13.84. u. Jüngel's Gem., Fort Wayne, 12.17. u. Niemann, Cleveland, by H. N. .25. U. Wambsganß, Indianapolis, by Mother R. Schmidt .50. Franke at Fort Wayne from Mission B. 10.00. U. Frank, Evansville, by N. N. 1.00. (S. \$68.47.)

English Mission: P. Tirmenstein, Logansport, v. N. Ploß in Headlee 1.00. U. Ludwigs Gem., Tocfin, 3.50. (S. \$4.50.)

Heathen Mission: U. Markworth's Gem., Waymansville, 2.38. U. Schülke, Crown Point, v. Father Germann 1.00, v. Robert Schmidt .50. U. Baumann's Gem, Kouts, 2.00. k. v. Schlichten, Cincinnati, v. N. N. 1.50. U. Rupprecht's Gem., North Dover, 16.00. P. Koch's Gem., Hufs, 4.20. P. Biedermann, Kendallville, by Mrs. Hirsch .50. (S. \$28.08.)

Jewish Mission: P. Schülke, Crown Point, by Father Germann 1.00. U. Tirmenstein, Logansport, by N. Ploß, Headlee, 1.00. P. Rupprecht, North Dover, by N. N. 1.00. (S. \$3.00.)

Mission to Alexandria and Elwood: Gem. d. kU.: Rottmann, Florida, 8.50, at Florida 1.76, Diemer, South Ridge, 5.00, Claus, Elkhart, 4.12, Rump, Tolleston, 5.00, Jauß at Fort Wayne 7.20, Baade, Otis u. Lesterville, 10.00, Link, Laporte, by L. Schumm 19.00. Thieme at South Bend v. etl. Gl. 15.85. (S. \$76.42.)

Deaf and Dumb Mission-. P. Bentrup, Louisville, v. Louisville Mission 15.00. l'. Schmidt's Gem, Decatur, 6.80. k. Tirmenstein, Logansport, by N. Ploß in Headlee 1.00. Dch. Bentrup: Gem. Franks, Evansville, 2.90, Taubstmen das. 2.35, Taubst, at Dayton 3.32, Taubst, at Cincinnati 4.94, Taubst, at Indianapolis 1.26. l>. Biedermann's Gem, Kendallville, 5.80. P. Hofmann's Gem, Flatrock Tp, Abdmcoll, 6.50. t?. Lindhorst, Reynolds, Hochz. Hasselbring Dittmann, 5.00. (p. \$54.87.)

Emigrant Mission to New York: Tirmenstein, Logansport, by N. Ploß, Headlee, 1.00. P. Rupprecht, North Dover, by X. 1.00. P. Niemann, Cleveland, by H. N. .25. (S. \$2.26.)

Students in St. Louis: P. Walker's Young Men's Ass., Cleveland, 5.35. P. Schmidt's Gem., Elyria, f. A. Both 27.35. 1?. Weseloh's Gem., Cleveland, for N. N. 43.35, v. s. Young Men's Ver. that. f. W. B. 10.00, v. W. Wischmeier f. dens. 1.00. Gemm. of the ki?: Niemann, Cleveland, 55.12, Wambsganß, Indianapolis, for W. Kos 20.10, Schlechte, Mishawaka, for A. C. C. Meyer 9.45, Thieme, South Bend, f. dens. 7.49. k. Heinze, Decatur, Hochz. Grote-Wietfeldt for H. Cämmerer, 3.60. (S. \$182.81.)

Students in Springfield: P. Heinzes Gem., Decatur, for H. Liepke 15.85. l'. Huge, Bingen, Z yield of Landre foundation f. L. K., 50.00. l?. Rupprecht, North Dover, from N. N. 1.00. (S. \$66.85.)

Students at Fort Wayne: Fr. Eirich's women's ver. in Aurora dch. F. W. Jsselhardt for E. 20.00. gem. d. PP. .Schuff, Holgate, for M. F. 6.00, Link, Laporte, dch. L. Schumm for C. Fickweiler 24.35, Schumm, La Fayette, for Rehwaldt 9.80, Schmidt, Seymour, for E. S. 18.00, Keller, Cleveland, 21.58. P. Koch, Hamler, Hochz. Hohn Röhrs for G. St., 3.40.

k. Hassold, Fairfield Centre, v. A. A. for C. & F. H. 4.00, v. D. M. f. dens. 2.00. P. Lindhorst, Reynolds, Hochz. PfeiferBardonner for M. S., 10.00. (S. -118.13.)

Pupils at Addison: P. Kaiser's Gem, Jonesville, for C. Markworth 4.46. P. Walker's Gem, Cleveland, for A. B. 22.37. Women's Ass., GÜglein, for Barak 10.00. P. Miller's Women's Ass., Fort Wayne, for H. Baral 10.00. P. Koch's Gem, Hufs, for Joh. K. 9.00. P. Frank's Women's Ass., Evansville, for F. Meier 10.00. (S. -65.83.)

College at St. Paul, to cover fire damage: gem. of kk.: Markworth, White Creek, 7.95, Heintz, Crown Point, 5.41, Biedermann, Kendallville, 7.50, Kaiser, Jonesville, 3.61. (S. -24.47.)

Orphanage at Indianapolis: P. Schufts Gem. at Holgate 5.00. P. Brauer, Hammond, by Mrs. A. Kuhlmann .50. P. Beyer, Gar Creek, by W. Gallmeier 7.00. P. Glazier's Gem., Ashland, 5.00. P. Fischer, Napoleon, by Wwe. Dammann 1.00, by Mina Badenhop 1.00. P. Markworth, White Creek, by Wwe. Meier 5.00. I*. Spannuth, Defiance, by Mrs. Elis. Lange .50. Immanuel's Gem., Toledo, dch. H. Märten 5.15. Gotsch's Schoolk. teacher, Columbus, 2.10. P. Kretzmann, Vincennes, v. d. Confirm. 1.45. Fr. Barth's parish at Weites, Easter coll., 9.00. Bequest of Gerh. and Elisabeth Bühne, Evansville, dch. J. W. Bühne 302.70. P. Rehwaldt, Valparaiso, Sunday School, 5.00. Teachers FathauersSchool, Vincennes, 2.00. P. Diederich, Hoagland, by C. S. 1.00. k. Matthias' Women's Ver., Preble, 4.00. P. Schlesselmann's Gem., Euclid, 11.00. (S. -263.90.)

Deaf and Dumb Institution: P. Wilders Gem. in Bremen, Palmsonntcoll., 16.53.

Hospital in Cleveland: L. Rathert, Newburgh, v. d. young people dch. H. F. Bicker 9.75. P. Walker, Cleveland, by the men's choir "Eintracht" dch. E. Ewald 10.00. (p. -19.75.)

Brethren in Germany: P. Schmidt's congregation, Decatur, 7.15, from A. St. 1.00. P. Kühle's congregation in Marysville dch. J. Scheiderer 10.25. (S. -18.40.)

Brethren in Denmark: Fr. Kühle's congregation in Marysville dch. J. Scheiderer 10.25.

Mrs. P. Kunschick: P. Wambsganß/Frauenver., Indianapolis, dch. F. Buddenbaum 5.00.

Indian Church: Fr. Rupprecht, North Dover, from N. N. 2.00.

Support fund: gem. of kk.: Jünger, Fort Wayne, 26.70, Schuff, Holgate, 3.85, Göing, Elmöre, 6.15, Markworth, Waymansville, 1.86, Ilse, Collinsville, 2.00, Koch, MonroeTp., 11.00, Miller, Fort Wayne, dch. F. W. E. Scheimann 117.91, Knust, Chuckery, 6.75, Schmidt, Decatur, 6.00, Monroeville 2.00, Steinmann, Liverpool, 2.75, Fischer, Napoleon, 10.00, Preuß at Friedheim 15.00. Fr. Spannuth at Defiance by Mrs. H. Schmidt 2.00. Northern Indiana Pastoral Conf., posttr., 1.50. Southern Indiana Pastoral Conf. dch. k. Schmidt 26.00. Southern Indiana Teachers' Conf. by Fr. Schmidt 22.00. Gemm. d. kk.: Jünger, Avilla, 2.67, Schwan, Cleveland, 54.50, Kühle, Marysville, by J. Scheiderer 20.25, Zschoche, Soest, 9.00. Southern Indiana Teachers' Conf., post-dawn, 5.00. Fr. Bohn's Gem., Fort Wayne, dch. N. Keltsch 8.08. k. Zollmann's Gem., Bear Creek, 13.85, dch. F. Wellenkamp 5.00. k. Langes Gem., Minden, 10.00. p. Rehwaldt, Valparaiso, Sunday school, 5.00. p. Schülkes Gem., Hobart, 7.52. k. Schmidt, Elyria, v. N. N. 5.00. P. Zorn, Cleveland, v. Mrs. V. 5.00. Gemm. d. kk.: Wyneken, Convo, 14.38, Hassold at Fairfield Centre 6.05, Schulz at Madisonville 3.50. (S. 438.27.) Total: -3327.33.

m In the "Lutheraner", No. 8, read under "Negro Mission": k. Lange, Minden, from Mrs. N. N. 1.00 & Christenlehrcoll. 3.00. P. Lange, Fort Wayne, 10.00.

Fort Wayne, April 29, 1899, C. A. Kämpe, Cassirer.

Receipts in the Western District treasury:

Synod treasury: comm. d.kk.: Gihring, Freedom, 41.42, Kowert, Orchard Farm, 4.00, Griebel, Peryville, 6.50, Poppe, Spanish Lake, 10.40, Rohlifing, Alma, 12.62, Lehr, New Wells, 7.00, Wacker, Cole Camp, 4.05. comm. at Lutherville, Ark., 5.41. Imm. comm. at St. Louis, 16.00. (S. -67.40.)

Progymnasium in Concordia: Fr. Rohlifings Gem. in Alma 10.00. Fr. Lentzsch, Craig, Easter coll. sr. Gem., 4.00, Evensong coll. 5.70. (S. -19.70.)

Inner Mission of the District: comm. of kk.: Kowert, Orchard Farm, 10.25, Muller, Wentzville, 7.35, F. Meyer, Jefferson City, comm. coll. 12.00, Drögemüller, Kurreville, 1.00, Rohlifing, Alma, 10.00, Friedrich, Knoxville, 9.65, Wacker, Cole Camp, 5.25, Köstering, St. Louis, coll. by the principals: Schenkel 11.25, Waltke 29.00, Altvater 6.60, Hellmann 9.10; v. d. Schulc. 2.10; Coll. at Epiph. Feast 11.88. (69.93.) By M. Tirmenstein v. M. Raimers, Lakefield, Minn., 1.00. C. Komm, Middletown, Conn., 1.00. k. Janzow v. Wwe. Guenther, St. Louis, 1.00. P. Winkler, Stratmann, v. s. Confirm. 2.20. P. Schmidt, St. Louis, v. N. N. 125.00 u. v. Mrs. Hoge 1.00. P. Bernthal, St. Louis, v. s. Frauenver. 10.00. Prof. Gräbner v. F. S. in St. Louis 20.00. Fr. Mariens, St. Louis, v. G. Telle 5.00. (S. -291.83.)

Mission School at Rock Spring: Immanuel's Comm., St. Louis, 10.00.

Negro Mission: P. Purzuers Gem. in Egypt Mills 16.00. By M. Tirmenstein v. M. Stünkel, Rochelle, Ill., .75, Joh. Schumacher, Flensburg, S. D., 1.00, A. Wyck, New Britain, Conn., .25, from Worcester, Mass. by K. H. Stöphan .60, Elsa Stanke .40, Mrs. Minna Wagner .50, W. A. Plötz, Oshkosh, Wis., .75, Nie. Orf, Pierceville, Kans., .65, Elisa Traub, Louisville, Ill., .25, C. Kupke, Murdock, Nebr., 5.00, Abraham Tröster, Aurora, Nebr. 5.00. (15.15.) P. Rohlifing's Gem. in Alma 6.55. P. Schmidt, St. Louis, v. Rob. Hanser 1.00. k. Wacker's Gem. at Cole Camp 3.00. By Prof. Gräbner v. F. S. at St. Louis 20.00. (S. -61.70.)

English Mission: By M. Tirmenstein f. Madison u. Venice v. Linau. M. Möller, Potter, Kans. each 1.00. (S. -2.00.)

Jewish mission: P. Zschoches Gem. in Frohna 10.65.

Heathen Mission: P. Colditz in Pymont v. s. Gem. 4.00. By M. Tirmenstein of C. Kupke, Murdock, Nebr., 5.00, Abraham Tröster, Aurora, Nebr.,

Kans. 1 a.m. (11 a.m.) P. F. Meyer, Jefferson City, Mission Hour Coll. 6 a.m. (S. -21 p.m.).

Deaf and Dumb Mission: P. Hintz v. s. Gem. in Stones Prairie 4.50.

Support fund: P. Falke, Forest Green, Coll. a. d. Hochz. F. O. & M. R., 7.00. Fr. Muller, Lockwood, thank offering from Wwe. Hedemann, 2.00. Fr. Rohlifing's comm. in Alma 6.58. Fr. Lentzsch, Craig, bell-bag coll. s. comm. 10.00. k. Winkler, Stratman, by grandmother Young .50. cross comm. in St. Louis 21.73. St. Louis teachers' conf. 2.50. by Prof. Gräbner by F. S. in St. Louis 20.00. (S. -70.31.)

Orphanage at Des Peres: P. F. Meyer, Jefferson City, from Mrs. Anna Becker 1.00, from himself 1.00. Arnold & Theod. Lohöfener, 2 little pupils in P. Rohlifing's parish, Alma, each a 10.00 actie. From Miss Lydia Schütz, St. Louis, 333.50. G. Wendt, Cass. d. Michigan Distr. 3.25. P. Weseloh, Kimmswick, Coll. a. d. Hochz. Stoecker-Seipp, 4.00. k. Schmidt, St. Louis, by Maria Jerß, 1.00. By Prof. Gräbner, by F. S. in St. Louis, 20.00. Teacher Katthain, Knoxville, by S. School, 4.34. (S. -388.09.)

Deaf and Dumb Institution: Fr. Colditz v. s. Gem. in Pymont 4.50. Dch. Prof. Gräbner v. F. S. in St. Louis 20.00. (S. -24.50.)

Students in St. Louis: P. Zschoches Gem., Frohna, Kostgeld f. Ad. Vogel, 18.00. P. Lentzsch, Craig, confirmcoll. for A. Meyer, 7.00. By Prof. Gräbner: P. Hartenberger's Gem. in Paducah f. J. Frefe, half of an abdmcoll., 7.00, v. d. Gem. in Melder 4.00, v. Gemgl. from St. Charles, sent during a visit to the Seminary, 4.85. (15.85.) Imm. Gem. in St. Louis for A. Boll. 6.25. (S. -47.10.)

Students in Springfield: Fr. Gaßner's Gem., Friedheim, for Fr. Noffze 3.22.

Students in Fort Wayne: Gem. in Altenburg for C. Beyer u. Arth. Lohmann 18.00 each, board money from Jünglver. for the latter 10.00. (46.00.) P. Schmidt, St. Louis, from Ed. Junghans for J. Ansoerge 5.00. (S. -51.00.)

Danish Free Church: Teacher Eichmann's pupil, Alma, 3.50. Church building in Poplar Bluff: Fr. Gaßners Gem., Friedheim, 5.00.

For Wisconsin brethren afflicted by forest fires: by M. Tirmenstein from Abraham Tröster, Aurora, Nebr. 5.00.

k. Meyer's Parish at St. Joseph: G. Wendt, Cass. of Mich. Distr., 11.30. Total: -1097.80.

St. Louis, May 20, 1899. H. W. C. Waltke, Cassirer.

1525 x 8t.

Receipts into the coffers of the Wisconsin District (until I. May 1899):

Synod treasury: comm. d.: Sprengeler, Milwaukee, -64.15, Kuechle das. 30.41, Rubel das. 11.50, Plaß, Ashippun, 6.35, Neosho 1.35, Hoffmann, Theresa, 2.75, Strafen, Watertown, 55.75, Bäse, lower comm, 9.22, Houses, Portage and Lewiston, 23.62, Hunter, Nicholson and Silma, 9.20, Albrecht, Milwaukee, 10.73, Seuel, Freistadt, 20.58, Ebert, Berlin, 5.00, Matthes, Milwaukee, 19.26, Mundinger, Manawah, 4.25, Duerr, Wayside, 2.00, Schlerf, Milwaukee, 20.71, penalties the. 20.60, Feustel, West Bloomfield, 14.55, Rowold, Neshkoro, 11.00, Germania 3.46, Mecan 5.54, Bäse, Imm.-Gem., 12.00, Fuhrmann, Clintonville, 15.00, Townline 2.71, Pella Opening 5.55, Embarraß 2.12, Wolbrecht, Sheboygan, 29.57, Blumenkranz, Lavallo, 9.53, Erck, Oshkosh, 25.48, Hähnel, Cascade & Batavia, 16.00, Körner, Janesville, 17.00, Rathjen, Otter Creek, 6.00, Löber, Milwaukee, 28.50, Präger, Town Granoille, 8.00, Schmidt, Milwaukee, 12.00, Keller, Racine, 22.34, Reichmann, E. Granville, 5.85, Böse, Concord, 11.00, Wesemann, Grafton, 10.52, Becker, Sandusky, 3.00, M. Müller, Westfield, 5.00, Springfield 7.64. (S. -606.79.)

General synod building fund: I*. Siebrandts Gem., Merrill, 10.06. P. Eberts Gem., Berlin, 4.03. Speziell for St. Paul, Minn.: Gemm. d. ki.: M. Muller, Coloma, 2.14, Richford 3.25, Deerfield 2.22, Keller, Racine, 10.00, Brandt, Lebanon, 5.00, Hudtloff, Martini-Gem., 3.46, St. John-Gem. 1.85. (S. -42.01.)

General Inner Mission: Fr. Seuel's parish, Freistadt, 10.00. Fr. Diehl's parish, Ellisville, 5.00. (S. -15.00.)

Inner Mission: Men's Choir "Gemüthlichkeit", Milwaukee, dch. M. Keller 21.71. Gemm. d. kk.: Kühle, Milwaukee, 21.15, G.A. Naumann, Hudson, 1.80, Woodville 3.74, Glenwood 2.26, Siebrandt, Merrill, 11.44, Hoffmann, Theresa, 6.00, Monhardt, Burnett Junction, 9.75, Schoenbeck, Auroraville, 3.13, Borth 2.26, W. Naumann, T. Washington, 7.75, Wilhelm, Mayville, 15.00, Latsch, Chippewa Falls, 12.33, Winter, North Prairie, 9.50, Dorpat, T. Wilson, 9.50, Krusche, T. Grant, 3.50, Feiten, Sheboygan, 15.36, Rohrlack, Reedsburg, 50.00, Bretscher, Wausau, 15.00, Kuring, Colby and Green Grove, 6.12, Houses, Portage and Lewiston, 27.39, Grothe, Three-in-a! at Reeseville, 11.00, Immanuel that. 3.84, Maack, Pittsville, 4.40, Huchthausen, Calumet, 9.50, E. Grothe, Clyman, 13.07, Albrecht, Milwaukee, 10.28, Seuel, Freistadt, 29.05, Bruuer, New Fane, 6.30, Ebert, Berlin, 8.24, Moecker, Whittlesey, 4.22, Chelseas 3.27, Greenwood 1.51, Stelter, Rankin, 6.40, Lehmann, Amherst, 6.00, Wichmann, Imm. Cedarburg comm., 11.65, Joh.-Gem. das. 4.85, W. C. Schilling, Loganville, 14.54, Möcker, Spirit, .96 & 1.20, Ogema .50 & .89, Bürger, Sheboygan, 11.25, Duerr, Wayside, 8.71, Daib, Merrill, 30.50, Pröhl, Plymouth, 20.76, T. Bretscher, Caledonia, 28.55, Fremont 4.25, Brandt, Lebanon, 15.00, Rathjen, Bonduel, 10.00, Laukandt, Fairchild, 2.87, Feustel, West Bloomfield, 15.74, Bartling, Waterford, 9.50, Grimm, Antigo, 6.00, O. Bräm, Augusta and Beargrass Creek, 10.00, Borger, Fall Creek, 15.60, Kleinhans, Deer Park, 3.66, Erck, Oshkosh, 16.25, Hähnel, Cascade & Batavia, 8.00, Hudtloff, MartiniGem, 7.11, Joh. Gem. 4.33, Luebemann, Forestville, 5.33, Baumann, Salter, 7.91, Oetjen, Muscoda, 5.50, Todt, Spencer, 7.00, Diehl, Ellisville, 10.00, Präger, T. Granville, 6.00, Schmidt, Milwaukee, 12.65, H. Schmidt, Kirchhain, 4.75, Drögemüller, T. Washington, 3.55, Pulcifer 1.89, Studtmann, Beloit, 6.15, Keller, Racine, 23.05, Reichmann, E. Granville,

7.01, Ohldag, Hurley, 3.82, Wesemann, Grafton, 10.00, Becker, Sandusky, 11.05, Heike, Gillett and T. Home, 3.55, Schultz, Emery, 1.63, Park Falls .74. l". Schultz, Prentice, salary, .50, Dch. P. Kleinhans 9.50. P. Rohrlack v. N. N. 5.00. W. Krug 4.00. P. Wolbrecht by Mrs. Scheer 1.00, F. Burhop 3.00. P. Sievers v. N. N. 1.00. P. Kuechle by F. Neunübel 1.00, v. s. Frauenver. in Milwaukee 31.00, from Wwe. Lüdke 1.00. By P. Kleinhans 9.50. P. Möcker, Greenwood, salary '98, 10.00. (S. -842.52.)

General Mission to the Deaf and Dumb: Gemm. d. kk.: Hoffmann, Theresa, 3.00, Erck, Oshkosh, 16.55, Keller, Racine, 8.11. (S.-27.66.)

Emigrant Mission to NewYork: P. Keller, Coll. at Racine, 3.45. P. Sievers, Milwaukee, v. N. N. 1.00. (S. -4.45.)

Emigrant Mission to Baltimore: P. Sievers v. N. N. 1.00. P. Keller, Coll. at Racine, 3.40. (S. -4.40.)

Heathen Mission: P. Krusche, Coll. in T. Grant, 5.66. k. Feiten, Coll. in Sheboygan, 6.64. (p. -12.30.)

Negro Mission: P. Feiten, Coll. 10.00. P. W. Georgi v. Schulck. in Dorchester 2.95, from W. G. .55. P. Seuel from Confirm. 2.80. P. Matthes of N. N. .25. P. Wichmann's Imm. comm. 7.30. P. Wolbrecht of F. Burhop 2.00, by Bro. Dache .50. comm. of kk.: Bräm, Augusta and Beargrass Creek, 5.00, Schütz, Hilbert, 10.00, Erck, Oshkosh, 2.25. k. Gerike, Granton, v. N. N. 1.00. Gemm. d. kk.: Diehl, Ellisville, 4.60, Rathjen, Otter Creek, 2.00, Drögemüller, T. Washington, 4.56. P. C. F. Schilling v. N. N. & children 2.25. k. Kühle v. Wwe. Lüdke 1.00, v. Frauenver. 10.00. P. Möcker by Ernst Faude.25. P. Wesemann by N. N. 2.00. P. Becker, Hochz. Haase-Rühlow, 4.35. From an unnamed person in Milwaukee 1.26. P. Sievers v. N. N. for Salisbury 1.00. (P. -77.87.)

General mission to the Jews: P. Matthes v. N. N. .25. k. Bräm, Coll. in Augusta and Beargrass Creek., 4.27. (p. -4.52.)

Mission in Cuba and Portorico: Fr. Seuel by C. Schöfsov 1.00.

Saxon Free Church: P. Huebner, Coll. at Adell, 21.33. k. Luebkeermann, Coll. at Forestville, 3.22. P. Gerike, Granton, of N. N. .50. (S. -25.05.)

Danish Free Church: P. Hoffmann v. N. N. in Theresa .75. P. Gerike v. N. N. in Granton .50. P. Rathjen, Coll. in Bonduel, 7.00. P. E. Plaß, Coll. in Browns Corners for Elsinore, 5.30. (S. -13.55.)

Mission in Hamburg: P. Sievers v. N. N. 1.00.

Students in St. Louis: P. W. Georgi, Coll. in Dorchester f. S. Michael, 5.50. P. Bürger, Coll. in Sheboygan f. H. Osterhus, 5.00, f. L. Schütz 6.00. P. T. Bretscher, Hochz. Porath-Kleeberg, for F. Selle 5.20. P. Kühle v. Frauenver. for F. Albrecht 10.00. (S. -31.70.)

Students in Springfield: Dch. P. G. Löber f. John Sillak 5.00. P. Becker, Hochz. Haase-Rühlow, for W. Wittrock 11.00. (S.-16.00.)

Milwaukee students: P. Prekel, Coll. in S. Lake Linden f. Widenhöver, 17.26. P. Theel, Newton and Crystal Lake, f. W. Schreiber 5.00, f. Rosenwinkel 5.00. P. Sievers' Women's Ass. f. Ed. Meier 10.00. P. Rohrlack of N. N. 1.00. k. Schütz, Coll. in Hilbert, 10.00. (p. -48.26.)

Students at Fort Wayne: P. Treff, Coll. in Hermansfort for P. Andres, 10.00. For P. Laukandt: P. Laukandt, Elk River Falls, 2.81, Alma Center 2.85, Fairchild 6.50. (S. -22.16.)

Preparands and seminarians in Addison: For E. Buntrock: P. Schlerf, Hochz. Fethke-Neumann, 5.00, v. Anna Kling 1.00. (S. -6.00.)

Students in New Ulm: P. Wichmann, Hochz. L. Brußl. Lauterbach, f. Ellen Steffen 5.60.

General Relief Fund: P. Schilling, Coll. at Sullivan, 15.00.

Unterstützungskasse: Gemm. der kk.: H. C. Müller, Center, 3.00, Hanover 3.00, Schönbeck, Auroraville, 2.66, Borth 1.00, Wilhelm, Mayville, 6.00, Wichmann, Imm.-Gemm, Cedarburg, 6.40, Traub, Hancock, 10.00, Treff, Hermansfort, 3.00, Theel, Newton & Crystal Lake, 5.00, Knuf, T. Sigel & Seneca, 8.00, Luebkeermann, Forestville, 1.00, Baumann, Saliere, 2.85, Moecker, Whittlesey, 4.75, Wesemann, Grafton, 10.00. P. Matthes, Proff. and pastors' conference, 14.00. Fr. Gutekunst, Hochz. Theß-Sieck, 4.41. Dch. Ahrens v. etl. teachers of Milwaukee Teachers' Conf. 5.35. Contributions: PP. Hübner 6.00, Stelter 4.00, Wichmann 4.00, Rathjen 2.00, Nickel 2.00, Baumann 4.00. Wisconsin Valley Pastoralconf.: Bürger 1.00, Grimm 1.00, Lehmann 1.00, Krusche 1.00, Knuf 2.00, Maack 2.00, C. Schmidt 2.00, E. Georgii 2.00, Siebrandt 2.00, H. Schmidt in Kirchhayn 3.00. (P. -129.42.)

Wisconsin church building fund: k.Plaß, Coll. a.d. Island, 1.51. P. Buettner, Coll. in Grand Rapids, 14.75. (S. -16.26.)

Parish at Birnamwood: P. Nickel, coll. at Shawano, 10.95, at T. Richmond 3.30. P. Schmidt, coll. at Stevens Point, 6.54. P. Schmidt, surplus at P. Gruber's 25th anniversary, 3.46. P. Heike, coll. at Gillett & T. How, 3.50. (S. -27.75.)

Bethania Parish in Milwaukee: P. Sprengeler, Coll., 52.55.

Deaf and Dumb Institution: Gemm. d. kk.: Hoffmann in Theresa 2.50, Rohrlack, Reedsburg, 30.00, Hudtloff, MartiniGem., 4.35. (S.-36.85.)

Orphanage in Wittenberg: P. Krusche, Coll., 4.42. k. Feiten by N. N. 1.00. P. M. Otto, Coll., 6.80. P. W. Georgi by Peter Schäfer 1.00. P. Matthes by N. N. .25, by Schutt. 2.70. P. A. Käselitz, Coll. in Juka, 3.00. P. Treff, Hermansfort, 5.00, P. Brandt, H. Uttech's baptismal task, .50. k. Feustel, Hochz. Rach-Riek, 4.00. P. Strasen, Hochz. KrügerHildemann, 2.71, v. A. Gerbitz .50. p. Gerike of N. N. .75. dch. P. Rathjen 2.44. P. Keller of the Confirm. 5.40. k. Kühle, Christenlehrcollecten, 11.61. (p. -52.08.)

Kinderfreund Society.k. Matthes by N. N. .25. k. Wolbrecht by G. Schoiz 1.00. P. Körner by Fril. Nätthler 1.00, by Herm. Zander 1.00. (S. -3.25.) Total: -2141.00.

Milwaukee, Wis. the 15th of May, 1899.

G. E. G. Kühle, Kassirer.
2828 8tate 8t.

Received for the orphanage at Fremont, Nebr,

from January 1 to May 1, 1899: Gem. Präses Hilgendorfs, Arlington, Heinr. Hilgenkamp 3 Gall. Fat, 3 Bu. Grain, one side of bacon, Herm. Gieselmann 1 bu. Cart., Gottl. Hokamp 2 bu. Oats, Fritz Echtenkamp 2 bu. Wheat, Fritz Plorin 2 Bu. Grain, W. A. Stark 3 bu. Kart, 1 bu. yellow beets & turnips, 4 bu. ground. Fodder, Heinr. Plugge 1 p. flour, Fritz Plugge 1z bu. Korn, Ulrich Dickmeyer 4 Bu. Oats and 2 Bu. Korn, Wilh. Gnuse 2z Bu. Wheat, 2 Bu. Oats, 1 Bu. Kart, Aug. Ahlemeyer 3 Bu. Korn, Heinr. Kruse 2 Bu. wheat, Chr. Bockhorst 2 bu. Korn u. 2 Bu. Wheat, Heinr. Laaker 4 Bu. Oats, Heinr. Benkey 1 bu. Cart, 3 bu. oats. Gem. P. Kühnerts, Lyons, Nebr. flour: F. Wallbrink 50 Pf., F. Böhling 100 Pf., Wm. H. Guhl 50 pf., Wm. H. Going 100pts, F. Rehwinkel 100pts, A. Welpher 100pts, Heinr. Strehlow 100pts, L. Kohlmeyer 50pts, Wm. Strehlow 100pts, A. Eggert 100pts, Heinr. Miller 100pts, C. Strehlow 100 p., G. Miller 50 p., I. Andreson 50 p., W. A. Going 100 p., G. Schroeder 100 p., J. Nische 100 p., W. Miller 100 p., J. Schultz 100 p., Wwe. Miller 50 p., Wm. H. Miller 50pts, Wwe. Kohlmeyer 100pts, J. Miller 50pts, E. Schröder 100pts, L. Rabe 100pts, Wm. Behn 50pts, F. Burmester 50pts, Heinr. Meyer 100pts, I. Westphal 50pts, E. Klotz 50pts, J. Schröder 100pts, Heinrich Rehwinkel 50pts, J. Marquardt 50pts, Carl Marquardt 50pts (sent by Heinrich Miller). Knarr Medical Co, Detroit, Mich, 24 bottles of Hien Fang essence. Marg. Grimm, Grand Island, Nebr. for Elfe Grimm 1 toilet box 1 handkerchief, for Max Grimm 1 pr. skates, 1 pocket, cloth, 1 tecktie, for Gertrud Grimm 1 ring, 1 doll, 1 pocket, cloth. Unknown dress flannel. Mrs. F. Timme, Papillion, Nebr. 1 boy's suit, 1 plush jacket, 1 wool. 1 headscarf (separate), 1 apron and buttons. P. Beckers Sewing Society, Seward, Nebr. 6 dresses plus patches. Aug. & Minna Schwer, Pueblo, Colo. for Rosa Klare 2 gowns, 2 handkerchiefs, 1 roll and 3 ad. Ribbon, 2 pins, for Nettie Klare 1 dress, 1 ribbon, 1 handkerchief, for Georg Klare 1 pencil box. By P. Count of Mattie Aesung, Stoddard, Nebr. 2 handkerchiefs, 1 apron. Luise Steinauer, Pueblo, Colo. for Luise Gögelein 1 dress, 1 nightgown, 1 pr. of pants, 1 petticoat, 1 roll u. 3 dd. Ribbon, 3 handkerchiefs. By P. Matuschka, Grand Island, Nebr. 1 dress and 1 pr. stockings. Franz Schöttger, Ariington, Nebr. 100 lbs. of flour. Gustav Schneider, St. Louis, 1 hymnal f. Katie Lentz. Mrs. Schwartz & son Fritz, Humphrey, Nebr. 1 case of bacon, sausages, cakes and butter.

(Conclusion follows.)

F. Nammacher, orphan father.

Fremont, Nebr., May 1, 1899.

Received for the orphanage at Addison, Ill:

Of municipalities, etc., in Illinois for current expenses: Durchk. Schroeder, Kankakee,-10.00. P. Mießler, Carlinville, half of Easter coll. 5.00. P. Schwandt's Gem., New Berlin, 6.80. P. Krebs, Tinley Park, Theil. of Coll. at Engelhardt-Huhnstocks Hochz. 4.70. Dch. Kass. G. Wendt, Detroit. Mich., 6.60. P. Rabe's congregation, Yorkville, 15.00. P. W. C. Kohn's congregation, Chicago, sent by Wilh. Kluck, 21.35. From P. Lücke's congregation, Springfield, by the Wehrmann siblings through Prof. Simon 2.00. Through J. W. Kobusch, Bloomingdale, by P. Heine's congregation at Rodenberg 20.73. (S. -92.18.)

Of children, etc., in Illinois: 40.88. (Acknowledged in the "Kinder- und Jugendblatt.")

dPP. Cash closing on 10 June.

Addison, Ill, May 20, 1899, G. Ritzmann, Cassirer.

k. Bailiff at Dwight, Ill, Hochzcoll. Hepplinge-Foresterling, - 7.00. P. Hempfing, Hochzcoll. Price-Kleino, 4.34. P. Behrends v. Schulck. s. Gem. 1.66 for G. Lange, P. F. J. Leske, Hochzcoll. Kasten-Gebler, 2.00 for Oetjen. P. M. Hahn, Lincoln, Kans. coll. on Easter, 13.00 and by M. H. 3.00 for Negro students, P. Büniger in Hamel, Coll. a. d. Hochz. HenkeDustmann, 3.10 and Hochzcoll. Quade-Brackemann 3.60 for G. Lange. - For the sick room v. d. Frauenver. P. Henkels in Julietta, Ind. 6 pillowcases and 2 sheets. - P. B. I. Otte, Hochzcoll. Kuhlmann-Lambrecht, 8.53 for Wm. Llck. k. Arkebauer, Hochzcoll. Schulke-Lange, 5.00 for C. Manz.

R. Pieper.

The receipts of Messrs. Kassirer Theo. H. Menk and Aug. C. Reisig had to be postponed due to lack of space.

New printed matter.

A short and simple interpretation of the Gospels, to be read in church on Sundays and on the most important feasts throughout the year. For the parish priests and fathers of the house, by N. Anton Corvinus. St. Louis, Mo. Concordia Publishing House. 1899. 280 cords. 10X7¹/₂. Price: -1.50.

Luther once said in a preface about the short expositions of the Gospels by the excellent Magister Anton Corvinus, an intimate friend of Luther and a faithful and severely tested preacher of the Lutheran Church: "I like these postils of Mr. Antonii Corvini very much, that they remain so short, finely pure with the Gospel, and I consider them also useful, where they are also read to the people from word to word. And the deserving editor of this new edition of the rare and old, but not obsolete book, Prof. A. L. Gräbner, says in the preface: "For the purpose of the

For the publication of a postilla in large print, especially for older Christians, these sermons of our Corvinus are especially suitable in that they are distinguished from many other equally excellent collections of sermons by their brevity, great richness and depth, and great simplicity of arrangement and expression. At the same time, these sermons have in common with other orthodox sermons from the century of the Reformation, especially that they never lose sight of the main points of the doctrine of sin and grace and especially the main truths of the Gospel of Christ the Savior, of faith in him and of justification by faith. But always emphasize them as precious jewels from the words of Scripture, and yet at the same time apply the word of God's mercy in a truly evangelical way, so that Christians may be guided and encouraged by it to a walk in godliness. The more one delves into these simple, simple treatises, the more one must admire the richness and variety of doctrine, comfort, punishment, exhortation and encouragement with which the excellent Corvinus knows how to serve the reader." These judgments will have to be agreed with by every one who has read even a few of these simple and yet so rich in content sermons. They are herewith offered to our Lutheran Christian people as a delicious treasure, and because of their masterly summary of the main passages of the Sunday Gospels, they are excellently suited for reading aloud in the home before or after the Sunday sermon, and will be especially welcomed by our dear old people, whose eyes have grown dark with age and can no longer read the usual print. The resolution of the Synod that a volume of short sermons be published in large print by our publishing house is hereby carried out. The following is a sample of the large print used in the book; the entire arrangement is excellent, the price low, and it only remains for us to wish the delicious book wide distribution and thus rich blessings. L. F.

The excellent book of sermons by Anton Corvinus shown and recommended in the foregoing is printed in these letters.

"I Am the Resurrection and the Life."

A Book of Funeral Sermons. By Lutheran Pastors. American Lutheran Publication Board, Pittsburg, Pa. 1899. 336 pp. 6"x4". Price in flexible leather binding with gilt title and gilt edges K1.00 postage paid. To be obtained from the Concordia Publishing House. St. Louis, Mo.

This is a collection of funeral orations in English, which we can only warmly recommend, especially to our pastors. In 51 speeches, each filling an average of six to seven pages and based on 48 different scriptural passages, the inexhaustible consolation of the divine word at Christian graves and the serious admonition that lies in every death are presented in a proper manner. The speeches, which take into account all ages (minors, children, confirmed, young men and virgins, married persons in young, middle and old age) and also the different sexes, circumstances, personalities, even quite extraordinary cases, are naturally very different and also come from different authors. But one sense and spirit runs through the whole collection, and we consider the book a useful and serviceable work in an American Lutheran pastor's library. It is edited by our English sister synod and endorsed by Prof. W. H. T. Dau. At the end there are some funeral forms, which will also be used by our pastors. The layout of the entire work is very pleasing and appropriate. L. F.

Uovändevto addresses:

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The "Lutheran" is published every fourteen days for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where it is brought to the house by porters, the subscribers have to pay 25 cents extra for porter's wages. To Germany the "Lutheran" is sent by mail, postage paid, for \$1.rs. Briefs containing business, orders, cancellations, funds, etc., are available at the address: Oonoorāia kublislūnx ūouke, ^eKerson ^vs. L ātiami 8t., 8t. I-ouis, ālo., to be sent to. Letters containing notices for the journal (articles, advertisements, receipts, changes of address, etc.) are to be sent to the editor under the

Lutsreck Lt tūe kost Oūlee ut 8t. I-ouis, Llo.,L8
 86eovck-elg.88 matter.



Herausgegeben von der Deutschen Evangelischen Mission
 Redigirt von dem Lehrer G.

Vol. 55.

(Submitted.)

There's room. Lue. 14,

There is yet room; but not for them that seek for field, and wife, and cattle.
 And over it, despise God's great banquet. -
 For this now and never!
 The thundering word of the Lord will terrify them: No man shall taste of the Lord's Supper, the wood of the tree of life, There is no room for them in heaven.

There was still room, O bitterest of words!
 And everything was ready!
 When once the gates of heaven are closed
 For all eternity,
 Then it will resound loudly in the abyss of hell
 Through aches and pains and damned groans: We thought it once a fallacy and a froth, And yet there was room, woe is us! there was still room I -

There is still room; the crippled in the streets And poor and lame and blind
 And all, so the own works Haffen
 And are spiritually poor,
 God bids them to the great banquet of grace, He invites them with words of grace.
 So sweet, they hardly trust their own ears, And yet it is divinely true: There is still room!

There is still room at God's Father's heart, D soul, room for you!
 Because JEsus once with nameless pain
 In death bowed.
 And if you had stayed away from the Lord until today, despite his love and call for mercy, And if the axe were already lying at the root of the barren tree: There is still room I

Shout out to all members of our synodical congregations.

Grace, mercy, peace from God the Father and the Lord Jesus Christ our Saviour!

Brothers and sisters beloved in Christ!

From April 26 to May 6 of this year, the delegates of all the congregations connected with our Synod were assembled at St. Louis for the Synod of Delegates. Among the business of the Synod of Delegates is this, that they meet



geben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
 Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., June 13, 1899. No. 12.

The synod is to receive a detailed report on all educational institutions. This was done at the last meeting in St. Louis.

Our synod has, on the whole, nine institutions of higher learning: two seminaries for preachers, namely, at St. Louis and Springfield; two seminaries for teachers, namely, the seminary at Addison, Ill. and the proseminary at Seward, Nebr. and five Latin schools, called gymnasia or colleges, namely, the comprehensive gymnasia at Fort Wayne, Ind. and Milwaukee, Wis. and the progymnasia at Neperan, N. Y., St. Paul, Minn. and Concordia, Mo. The number of pupils and students is 1107; the number of teachers and professors 51.

God has greatly blessed these institutions of ours. God has blessed our institutions to the extent that this year, for example, no less than 130 new workers, namely 86 candidates for the preaching ministry and 44 candidates for the school ministry, can enter the service of the church. This is a blessing that our fathers, when they met to form a synod in 1847, would hardly have thought possible. For this blessing we also thanked God in the Synod of Delegates. But the Synod of Delegates did not only think of the blessing which God has showered upon us through our institutions, but it also remembered the obligations which this blessing imposes upon us. The Synod also discussed in detail the need for major repairs, new facilities and new buildings for the individual institutions, if the work in them is to proceed and continue without disturbance or hindrance. It turned out that three of the institutions had no special needs in this respect. But in six of them, in the opinion of your delegates, a number of new facilities, new buildings and major repairs are necessary. These are the institutions in St. Louis, Addison, Seward, Fort Wayne, Milwaukee and St. Paul.

As for our institution in St. Louis, it has grown to such an extent that the number of students has reached 200 in recent years. As

Blessed Dr. Walther, eighteen years ago, issued an appeal to all the congregations of the Synod to contribute to the construction of the present large seminary building at St. Louis, he said, among other things: "We want to erect only such a building as will be large enough, if, as we hope to God, in time the number of our students should increase considerably." This hope came true in a relatively short time. When the new large building was built, the number of students was about 90. Now the number has increased to 190 and above. There would be room for this large number if the whole building could be used as living quarters for the students. This cannot be done, however, because the institution building must also serve as a restaurant, i.e., the kitchen rooms, the house administrator with his family, the entire service staff, and the dining rooms have been housed in the institution building up to now. As a result, the space has now become too small for the large number of students. The Synod of Delegates therefore decided to procure the necessary space in such a way that a separate restaurant building would be built. This office building would have to be a large building. It would have to contain the rooms for the kitchen, for the house administrator, for the entire service staff, as well as a large dining hall for about 300 students and finally a large teaching hall, which is lacking in the main building. The Synod of Delegates therefore decided to build a dining hall in St. Louis at a cost of \$20,000. This sum, however, does not need to be collected, since the institution in St. Louis has received bequests that already total more than \$20,000. Furthermore, since a sixth professor has been employed here, there is no professorial apartment in St. Louis. Until now, the professor has lived there for rent, for which the Synod paid an annual rent of \$300. Since the Synod in St. Louis owns plenty of land, the Synod of Delegates considered that it would be more advantageous for the Synod to build a professor's apartment itself. For this purpose \$4000 was appropriated. This sum also needs

The funds are not to be collected, since a part of them is love of the communities would have to contribute, if the already covered by bequests, and the missing part is in decided buildings are to be executed.

prospect from the same source. Finally, our institution in St. Louis is in need of a new steam heating system, since the old Synod of Delegates, has to present to the dear one, which has been in use for 16 years, is failing and congregations. The fact that the Synod of Delegates has requires too many repairs. As it is impossible to get through "decided" on the aforementioned buildings does not mean the winter in St. Louis without a good heating system, that the matter has been settled, but only suggested. The Synod of Delegates approved \$4000 for the purchase of a Synod, as our Synodal Constitution says on the basis of the new steam heating system. As far as our old, well-established Word of God, is only an advisory body to the individual teachers' seminary in Addison is concerned, the Board of congregations. The synod cannot and will not give laws to the Supervisors of this institution made a request to the Synod congregations. A synodal decision is binding on the that a small building be built there for a training school, i.e. a congregations only when the congregations have voluntarily building in which the students gather, where our prospective accepted it and thereby made it their own. In this case, teachers are to learn how to teach or instruct practically under therefore, it is not possible to say that the synod has decided the supervision of their teachers. The Synod of Delegates, on the buildings and that the congregations must now raise after a lengthy discussion of this matter, came to the necessary money. No, the synod has no right, and it does conclusion that a building for the Training School would serve not take the right, to give the congregations even one cent, the purpose of our Teachers' Seminary, and appropriated let alone 54,500 dollars. What Synod has decided in this \$2,000 for the erection of such a building. The Synod also respect is but a counsel or suggestion to our dear recognized that our Proseminary at Seward, Neb. was in congregations. If the congregations do not say yes to the need of an addition at a cost of about \$2,000, in order to be proposal of the Synod, nothing of the buildings decided upon able to carry on its work without hindrance. Synod therefore will be executed. No stone will be bought and no foot of timber saw fit to approve this sum also.

will be purchased until the consent of the congregations has Our oldest high school at Fort Wayne, Ind. in which there been obtained, and that in such a way that at least two-thirds are 177 students this year, needs a separate building for a of the necessary sum has been secured by drawings or by hospital, as the hospital has hitherto been housed in a contributions from the congregations. The whole matter is makeshift manner over the inn building; also a new wash and now before the municipalities for decision. For, as already bath facility, as well as an outhouse. All together this would said, the "decision" of the synod is not a law for the cost about -7000. - Our younger comprehensive school at congregations, but only a council or proposal.

Milwaukee, Wis. has grown to such an extent, to the joy of However, the delegates assembled at St. Louis the whole Synod, that the number of pupils has already considered the counsel expressed by their "resolutions" to be exceeded 200. This year there are 188 pupils in the a good one, that is, they thought that the kingdom of Christ institution. This institution has thus grown into a strong youth, would be served if the proposed buildings were executed. but it still has on the outside the boy's clothes, that is, it still Therefore, the undersigned was commissioned to bring the has to make do, so far as the main building is concerned, with resolutions of the Synod before the congregations and to the limited rooms it already had as a preparatory school. The encourage the congregations to carry them out. This shall be Synod of Delegates therefore considered it necessary, after done herewith.

lengthy deliberation, to procure the appropriate premises for What buildings the Synod of Delegates considers this institution, which had grown in size, and decided to build necessary and for what reasons it considers them necessary a main building at a cost of -35,000. The Synod was also has already been briefly explained in the foregoing. Allow the convinced that three small additions (to the hospital and two undersigned, however, a few more remarks.

teachers' dormitories) were necessary in Milwaukee, at a cost First: It is of the greatest importance for all congregations of -1000 each.

and all individual members of them that we carefully care for Our Concordia College in St. Paul owns large, state your educational institutions and keep them in good order. It is buildings which provide the necessary space and which were true, of course, that each congregation must first maintain a purchased by the State of Minnesota. But it has pleased God church and school in its midst, and the individual synodal to afflict this institution of ours with a fire disaster in February districts, in turn, have their hands full with the mission in their of this year, as you have already learned from the "Lutheran" areas. Here it is necessary to constantly apply great diligence The main building of the asylum was badly damaged by fire and zeal. But above all this, the congregations must not It will cost about -5000 to restore everything to its former forget the educational institutions. Why not? Our churches condition. Of this the Minnesota and Dakota District, out of and schools would soon fall into disrepair, our missions would great love for this institution, has already collected -3500 in soon come to a standstill, if we did not continually train new its midst. With joy the Synod of Delegates granted the preachers and teachers in our educational institutions, who remaining -1500, in order to make the excellent building could take the place of preachers who have died or become completely fit again for the purpose it is to serve. incapacitated or have been called away, or who could take That would be the total appropriations. If we add up all the up the work in new mission fields. Therefore, as dear as the items, the total is -78,500. If we subtract \$24,000 from that, preaching and school ministry in the congregation is to us, as which is already there, we are left with -54,500, which is the dear is the mission in the individual synodal districts and



If we were to neglect our teaching institutions, this would soon take its bitter revenge, and a decline of our entire church work could not be avoided.

Secondly: But perhaps one or the other asks: "Was just as much necessary as was decided by the synod? Would not less have been sufficient? -54,500 is and remains a large sum of money, even if one takes into account that the sum is divided among six institutions. That is true. The requested sum is large. But the synod did not decide on this large sum quickly, but only after days of detailed discussion. I will not conceal from you that not all the delegates were in agreement from the beginning about the amount of money to be granted. The Synod proceeded in much the same way as congregations do when they want to build a church, a school, a parsonage or something else. The congregations are seldom of one mind from the outset. Some want to spend more, while others think they can save money and build more cheaply. This was the case during the synod's deliberations on the buildings needed in our educational institutions. All kinds of people had their say, even those who emphasized saving money. But in the end the great majority was in favor of the appropriations in the amount indicated. The great majority was convinced: The Lord needs this -54,500, to accomplish his work among us. And let me remind you of one more thing when we speak of the size of the amount granted. It is true, as has already been said, the sum is large. But

God in grace has also made our Synod a great people. We count 1021 congregations that are members of the synod. In addition, there are 949 congregations which are not members of our synod, but which are served by pastors of our synod with Word and Sacrament. These, too, will gladly want to contribute to the preservation and development of our teaching institutions. Yes, even in the 685 preaching places there are certainly quite a number of individuals who will be honored and pleased to participate in raising the 54,500. God has blessed our synod wonderfully, even in its outward growth. When our fathers once met in synod, they were told that they would soon perish. It was thought that a synod that followed God's Word in all things and did not want to know anything about any religious strife would have no future in America. But lo and behold, our synod did not perish, but grew steadily inwardly and outwardly! Then the prophecy of our downfall was repeated when our father and teacher in Christ, Dr. Walther, died. Dr. Walther, died. Now the Missouri Synod would surely soon fall to pieces. But lo and behold, even this prophecy did not come true. The Synod continued to grow in the same measure after Dr. Walther's death. What is the cause? Has our Synod used worldly, carnal means for its expansion? Has it courted the world and the false-believing churches? This, thank God, was not and is not the case. But our Synod, through God's un-

merited grace, "keeping God's word"; so God also, according to his promise, "gave her an open door," which no man could shut. As it is written, "Behold, I have given before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name." Revelation 3:8. Thus Gatt has dealt with us in grace. It is also out of gratitude for the grace that has been extended to us that we will be willing, and evermore become willing anew, to place ourselves and our goods at the service of grace.

Thirdly, if, therefore, brethren, after considering the proposals of the Synod, you come to the same conviction as your delegates assembled in the Synod; if you recognize that the execution of the buildings decided upon will serve Christ in his church, then let each one help in his part that what has been decided upon may also be put into execution. Consider: To serve the Lord Christ, that he may keep his entrance of grace here on earth through the preaching of the gospel, is the most delicious work that Christians can do here on earth. This work is really a Christian work. Even unbelievers, out of natural compassion, can take care of their neighbor's physical need, because they too still see this need and still have an understanding for it. But the care for the spiritual need of men, namely, that the gospel, and with it salvation from eternal destruction, may be brought to men, is incumbent on Christians alone. For they alone know that in no other salvation, neither is there any other name given unto men whereby we may be saved, but the name of Jesus Christ our most blessed Saviour. O, then, dear Christians, do not grow weary of serving your Savior in this work - even with your earthly goods - as long as he lets you live and work here on earth. Blessed Dr. Walther once called out to all the dear Christians of our congregations: "You can boldly believe that you cannot use the earthly blessings which God has bestowed upon you by grace more fruitfully or lend them at a higher rate of interest, namely, to your God and Saviour, than by sacrificing something of them for the purpose of training and sending out ever greater multitudes of evangelists. Giving for this purpose will not make you poor, but rather rich." This is still true today and will remain true until the last day. Whatever you give out of heartfelt love for your Saviour, and out of gratitude for the grace you have experienced, for the purpose that the Saviour of sinners may keep His entrance of grace here in the world, that will be richly blessed to you. Already here on earth you will be blessed in the spiritual and in the bodily. This is what God's Word tells us, and we have many examples of this before our eyes. But above all you will be blessed when our Christian glory actually comes to pass and is revealed in eternal life. Then you will find these and all the other fruits of your faith and love "superfluous in your reckoning," as the Holy Spirit assures us through St. Paul, Phil. 4:17. All that you have given to the Lord Christ here on earth, He, the gracious Saviour, according to His incomprehensible love and mercy, will then repay you with an eternal, unspeakably glorious reward of grace.

Let these words of remembrance, which I address to you in the name and on behalf of the Synod of Delegates, be well received by you. Your pastors and leaders, or your delegates to the Synod of Delegates, will soon bring this matter before you. When this happens, let each of you in his part help that the matter may be considered in the fear of God, and then that may be decided which, according to your Christian understanding, is best for the kingdom of God. You will also hold this reminder in my esteem: Do what your love intends to do for the execution of the buildings proposed by the Synod, soon, as soon as your circumstances permit; for, as already noted, nothing will be done in this matter until the congregations have given their consent and two-thirds of the necessary sum has been secured.

But thanks be to Him, our highly praised Saviour, that He has given us His precious gospel and made us blessed children of His kingdom through faith in it. May He also be thanked for the fact that He, by grace, dignifies us to be co-workers in the spreading of His kingdom, and that He through the Holy Spirit, always makes us willing anew to serve Him even with our earthly goods. Yes, to Him, the highly praised Saviour, be thanks for all the blessings which He has poured out on us and our children so abundantly up to now and, in grace, will continue to pour out. May He help us all out to His eternal heavenly kingdom, where we will serve Him fully and praise Him worthily with new tongues. Greetings to you in Christ Jesus, your brother and servant in Christ,

F. Pieper.

The great importance of holy baptism for our Christian life.

We have learned the first meaning of our holy baptism, namely, that it gives us glorious consolation in all distress, bodily and spiritual, in all the temptations of the devil, the world and sin, and in the dark hour of death. But our baptism has another important meaning for our whole life. It is this: From our baptism we continue to draw courage, joyfulness, and strength to fight against all sin and ungodly living with all earnestness, and to walk before God in a new and holy life. Our baptism already commits us to such a new life and to such a serious struggle. Baptism is, as the Apostle says to Tito in the third chapter, "the bath of regeneration and renewal of the Holy Spirit". Through holy baptism we are born again, we have become other, new men, a new creature. And "he that is born of God," says John 1 John 3:9, "doth not sin," that is, lives and serves sin no more. By baptism the Holy Ghost is poured out upon us, and where the Spirit is, the flesh and sin shall reign no more. In baptism, therefore, we renounce the devil and all his works and all his nature, renounce the world with its vanity, the flesh with its lusts and desires. In baptism we vow to God to serve Him in holiness and righteousness that is pleasing to Him. Since we were baptized, we have entered the army of Jesus Christ, and

have pledged allegiance to him, the Duke of our blessedness, to fight the good fight of faith under his banner of the cross against all who would rob us of our crown. That baptism commits us to a new life is shown to us especially by Paul in his letter to the Romans in the sixth chapter. There he shows Christians that they have been baptized into Christ's death, that they have been buried with him through baptism into death. Christ, and that which he purchased for us by his death, is imputed to us in baptism. And as Christ rose again after his death, so we also find that we have come forth with a new life out of baptism. Christ's death is now our death, his life our life. But now we also are to walk with Christ in newness of life. Since we have been baptized, we know that our old man was crucified with him, but for the purpose "that the body of sin might cease, that we should not henceforth serve sin," that we might henceforth live unto God in Christ our Lord.

So our holy baptism, as often as we remember it, is an earnest and powerful exhortation to constant, earnest struggle against the old Adam in us, against our evil, corrupt flesh, which still clings to us after baptism and always wants to gain dominion in us, against the godless world and the cunning attempts of Satan. When we look at our baptism, it calls out to us again and again: "Do you, who have died to sin, still want to live to sin? Be it far from me. "Let not sin therefore reign in your mortal body, to render him obedience in his lusts. Neither yield ye your members to sin for weapons of unrighteousness: but yield yourselves to him that is alive from the dead, and your members to him for weapons of righteousness." Rom. 6:12, 13. Would ye still serve the devil and his wooer, the world, those bitter enemies of God, whom ye solemnly renounced in baptism? Would you thus offend your God and Saviour, who in baptism became your dear Father and showered you with such rich benefits? Should you not serve him in heartfelt gratitude, follow him, out of heartfelt love for him as his children, keep his commandments? Thus baptism exhorts us again and again, as our small catechism says, "that the old Adam in us may be drowned by daily repentance and penance, and die with all sins and evil lusts, and again come forth daily, and rise again a new man, who shall live in righteousness and purity before God for ever".

And since our baptism exhorts us to this and entices and stimulates us, it also gives us strength, courage and joy to fight against the devil, the world and the flesh, to be diligent in sanctification and in all good works. Holy baptism is, after all, a means of grace through which God gives us his grace, power and strength for a new life. It is only through baptism that we are able to walk in newness of life. Before baptism we are wholly flesh, "for that which is born of the flesh is flesh." And our flesh, our old man, can do no good at all in the sight of God; he must die and perish. But through holy baptism we are born again, in baptism the new man is created in us, a new creature, and the Holy Spirit has given us new powers of grace, so that we begin to love God and to keep his commandments out of love for him.

to avoid sin and to pursue the good. But this new man is still weak, he is comparable to a newborn child, and must be strengthened so that he grows and increases, otherwise he will die. On the other hand, the old man is not yet completely dead in baptism, but only his dominion in us broken. He wants to rise up again and again and take over the reign.

And so we are to use our baptism daily as a means of grace to suppress and kill the old man more and more, so that the new man may increase more and more and become stronger. We are not to use our baptism in such a way that we allow ourselves to be baptized again, but that we faithfully remember our baptism, that we hold on to it in faith as our comfort in all distress of sin, against all temptations and temptations of the devil, the world and the flesh. The more we comfort ourselves in the faith of our holy baptism, of the grace of God in Christ, which is added and sealed to us in baptism, the more the new man in us is strengthened, the more we receive strength, courage, and joy for a new life, for the struggle against the mighty enemies of our faith. "If thou comfort my heart, I will walk in the way of thy commandments," says the royal singer David. Ps. 119:32. by this we gain strength and joy to run the way of God's commandments, to walk in the ways of the Lord, that he may comfort our hearts with the firm, certain consolation of the forgiveness of sins. Then the love of God is poured into our hearts through the Holy Spirit, the love that God has shown us. And this love of God inflames our heart, which is by nature so cold and dead, so that it burns with love for Him who first loved us so much that it cannot help but surrender to Him in this love and follow Him and do His will. Therefore the more certain a heart becomes in faith of the forgiveness of its sins by grace alone, for Christ's sake, through faith, the more joyful and glad it becomes to flee and shun the old lust of sins, and to serve its God out of heartfelt gratitude to this gracious God and dear Father. And since the very contemplation of our baptism, of this covenant which the faithful, true God has made with us, and in which he has assured us of his grace and of Christ's precious merit, makes us certain of the forgiveness of sins and of eternal life, it is from it that we again and again draw strength and joy to pursue sanctification, without which no one will see the Lord. When we comfort ourselves in the faith of our baptism, the Holy Spirit also comes to us again and again, and is not idle and idle, but purifies the heart from the old love of sin and impels us to all good works.

For this purpose, however, we should also diligently use baptism, so that we draw strength from it to kill the old man, so that the new man may rise and live, as Luther also says so beautifully in his Large Catechism: "These two things, sinking under the water and coming out again, signify the power and work of baptism, which is nothing else than the killing of the old Adam, and after that the resurrection of the new man, both of which are to continue in us throughout our lives; so that a Christian life is nothing else than a daily baptism, once begun and always continued in it. For

It must be done so without ceasing, that one always fights out what is of the old Adam and comes forth what belongs to the new one. This is the right custom of baptism among Christians, signified by baptizing with weapons. Now where this is not done, but the old man is left in the bridle, so that he only grows stronger, that is, he is not used to baptism, but strives against baptism. ... Therefore the old man in his nature goes unstopped, where the power of baptism is not restrained and restrained; again, where Christians have become, he decreases daily, until he perishes altogether. That is, fairly crawled into baptism, and daily come forth again." And in conclusion he says, "Therefore let every man keep baptism as his daily garment, in which he should walk always, that he may be found always in the faith and its fruits, that he may put off the old man, and grow up a new. For if we would be Christians, we must do the work of which we are Christians. But if any man fall away from it, let him come again to it. For as Christ, the mercy seat, departed not for this cause, neither forbade us to come again unto him, though we sin: so also all his treasure and gift remain. For as once in baptism forgiveness of sins came, so it remains daily as long as we live, that is, bearing the old man by the neck. "

G. M.

(Sent in by C. M. Zorn.)

Our East India Mission.

I.

When someone in the family reads a newspaper, he is in the habit of reading what is interesting to the others. Thus, reading the monthly reports of our East Indian missionaries, we want to take up the pen to share with our "Lutheran" family what - well, what is nice to read and suitable to awaken heartfelt participation in the work of our missionaries. -

Missionary Näther in Krischnagiri writes in his March report that he has 40 students in his first school there. "In the upper section, those who have joined since January have learned the entire first main section with explanation. The first article without explanation has also been learned by all. They have also all memorized the facts of the second article. Also the questions belonging to the execution of the article: 'Who has redeemed us? Whom, from what, by what, and for what purpose did Jesus Christ redeem us,' as well as the three offices of Christ, were explained to the boys in detail. The stories of creation, the fall of man, the life of Christ, and then the story from Cain to the flood were partly repeated, partly elaborated upon, and partly newly imprinted. The treasure of sayings was also increased. The secular instruction also continued its course." - In the lower section, of course, only the basics of the Christian religion were taught.

In his second or Pariah school *) Missionary Näther had 20 pupils, among whom were also girls. In total he has 60 school children. And that is a great blessing. For in this way he has the most beautiful opportunity to teach sixty poor heathen children.

*) Pariahs are called the lower class or caste of people, who live by themselves, separate from the higher castes.



He should not only "memorize" the catechism and biblical history for his children - if he did only that, it would be terribly wrong - but should sit down with them daily, as a father sits down with his children, and paint the Lord Jesus before their eyes in a sweet, delicate, living way, and thus, if God would give grace, win their hearts for Him. -

So from March 8 our missionary reports:

"In the morning I did the report and monthly accounts for February. In the afternoon I taught two hours in the first school and three quarters of an hour in the pariah school. On the way back I met an advocate, the so-called screamer. Asks me if I am in good health? I answer: "Oh yes, but you are not healthy.

"I'm quite well, too," he replies.

"Me: 'But not.'

"He says, 'Well, age and heat make me a little thin.'" He points to his cheeks, which, by the way, still look pretty sturdy.

"I said, 'That's not what I mean. Her soul is sick.'

"My soul is sacred!" he cries, throwing himself into his chest.

"I: 'No: unholy - through sin. Come to Christo, who can and will make you clean and whole.'

"He: 'I don't need Christ to come to God.'"

"Me: 'Without Christ, you'll never get to God.

God will not accept you.'

"'He should not accept me?' he cries, and goes." -

Another time, on the 15th of March, the missionary was walking on Krishnagiri's road and had become quite dull from heat and dust. There he met the clerk of the court, who asked him, "Is there rebirth?"

"The question is what is meant by it", Näter said.

"Is there a rebirth?" repeated the Schreiber impatiently.

"You understand," replied Näter, "by this expression the transmigration of souls, we the conversion and rebirth of a sinner into one justified by Christ, of a servant of the devil into a child of God during this life. That transmigration is a dream; this conversion, this change of heart, is a reality."

"Are you converts?" asked the scribe mockingly. Then he added likewise, "We are heathens. Are you of the true religion?" His question received the necessary answer.

On the same day Näter preached to a number of pagans in nearby Bapanapalli. One of them asked how the difference between the peoples and castes had come about?

The missionary showed the people from the story of the building of the tower of Babel that the pride of men against God was the cause. Then came the question: "Who gave those people the idea? Always the Indian heathen cast all blame from God. And soon followed the question: "Why did God create man at all? He knew beforehand that they would sin!" Then the missionary could preach to his heart's content about God's love, which created us to be companions of blessedness and has preserved us in spite of sin and invented an eternal redemption.

This was highly commended by the first questioner. -

On March 21, the missionary was first in the northeastern Otter village at Danlatabad, where he had hardly met with

(2) He had begun to talk to a man, when about 25 men, mostly younger Brahmins, *) also women and boys, appeared and tried to lead him up the garden path for a whole hour. They did not succeed at all, praise God! Rather, with their objections and questions, they only gave him an opportunity for a good testimony. What better question could he wish for, for example, than the admittedly mocking one: "Why did Christ have to hang on the wood?" Likewise the old accusation, "They have come only to corrupt our caste," was welcome to him, to speak of the sinful people and the God-ool. On the prison road, too, the missionary had a good question to answer, addressed to him by an old acquaintance, who seems to have grown from an enemy to a friend in 1895: "What is heaven? and how do you get into it?" Several listened. - On Photographer's Road he talked to about six men who had come from the village for a judicial inquiry, about the transgression of divine law as compared with that of human law. - In the southwestern Otterdorf he spoke with about nine women, in the Webergasse with about eight men. One weaver, in fact, boasted that he was righteous. Another said that this was right, for the man did his work and cared for his household properly. The missionary replied that animals do the same, even dogs, and then talked about sin and true righteousness.

When he returned home, the missionary had to teach one hour in the lower section and in the afternoon one hour in the higher section of the first school, as well as one hour in the pariah school. The day ended with all kinds of drudgery, which he had with workers who were working at the house.

Missionary Näter reports the following from March 22: "In our bathhouse the white ants are raging in the roof, no matter how much theer we have already used. When we looked, one of the three to four inch wide roof battens broke through, which we were fortunately able to replace immediately. - In the morning one hour of lessons. Studied Hebrew for the conference. In the afternoon one hour of lessons. When I had finished, I was called because the completely withered grass to the left of our house was on fire. An area of perhaps 100 at 25 paces was black in an instant. Even the leaves on a street tree had withered instantly. The wind drove the fire towards the house, where the pandels (protective roofs against the sun) could easily have ignited and then probably set the house on fire, if all the men had not brought water as quickly as possible and kicked out the fire back and forth with their bare feet (I with my shoes). We do not quite know how it started. Several children were at the same time concerned about how they were driving cows that had run into our homestead. The only thing that seems possible is that one of the children somehow found an opportunity to play with fire. - Then I went to the pariah school, where I gave a lesson. In the evening, by moonlight, I was in Put hur, where I could talk on the whole with about six men, six women, and eight boys. One woman assured me that they would not become Christians even for money. Yes certainly, the caste compulsion is even stronger than the avarice." -

*) Brahmins are called the highest class or caste of people.

On March 28 our Näther writes: "In Guttur I was as I was on March 10 in Vetimutti: only women and children were there doing their work. In Samandamalai it was not very much better. At least I was able to preach to four men, five women and several children. One of them had told me that the neighboring village of Patschkanpalli had burned down yesterday at noon. When I went there, I found it to be the same. The poor people seem to have saved almost nothing. Many women went in miserable rags. One man said, Even my turban is burnt for me! He wanted 50 rupees *) from me, because he would have to rebuild a house and two stables. So I would have had to give away about 1200 rupees so that no one would be short of money. I promised a little help for some of them to come and get it, for here one does not go out with money unless one goes shopping at the market. However, so far no one has come. I preached and talked to about twenty people. Especially I spoke of the visitations of God and their purpose." - The day was closed with more heathen preaching and with the ordinary school lessons. -

Missionary Näther closes his report with the following words: "Because today is Easter Sunday, I pose a question in the form of a scripture passage: Ezek. 37,3.: And he said unto me, Son of man, thinkest thou that these legs shall live again? And I said, Lord, Lord, thou knowest it well.' Oh, that the answer of vv. 4-10. would apply also to our region: 'And he said unto me, Prophecy of these legs, and say unto them: Ye legs of the Lord, hear the word of the Lord. Thus saith the LORD of these bones, Behold, I will put a breath in you, and ye shall live. I will give you veins, and flesh shall grow upon you, and cover you with skin; and I will give you breath, and ye shall live again; and ye shall know that I am the LORD. And I prophesied as I was commanded: and, behold, there was a noise as I prophesied, and, lo, there was a stirring; and the bones were gathered together, every one to his own bones. And I looked, and, behold, veins and flesh grew upon them, and he covered them with skin; but there was no breath in them yet. And he said unto me, Prophecy unto the wind; prophesy, thou son of man, and say unto the wind, Thus saith the Lord GOD; Wind, come forth out of the four winds, and blow upon these that are slain, that they may live again. And I prophesied as he commanded me. And the breath came into them, and they revived, and stood up on their feet. And there was a very great host of them.'"

of the Holy Spirit under visible signs is proof that in the New Testament Pentecost now occurs every day, namely, when and where the gospel of Christ crucified and risen from the dead is preached. If, therefore, we but persevere in the faithful and simple preaching of the gospel, the Holy Spirit will soon cause a Pentecost in this heart, and soon in that heart, and often before men perceive it. Human faithfulness in the preaching of the Word of God and human additions to it cannot hasten the Pentecost, but they can endure it.

F. P.

Sunday school and parochial school. The Lutheran Evangelist of the General Synod calls the Sunday schools "God's infantry". He praises these schools as a great advance of modern times, of which the fathers knew nothing. "Of this great work" - says the "Evangelist" - "the fathers knew nothing. It is one of the newer agencies (modern agencies) with which the name of Robert Raikes is inseparably connected, and which, as the years come and go, will express its effect in educating great multitudes for God's kingdom." It is quite wrong to speak of Sunday-schools as a progress. The Christian Sunday-school is, to be sure, better than no instruction of children in the Christian religion at all. But if we compare the Sunday school with the Christian weekly school, such as many "fathers" still had and wanted, the Sunday school is a great step backward. Inasmuch as Christians are satisfied with Sunday school for their children, and do not seek a Christian weekly school, Sunday school owes its origin to the indolence and ignorance of Christian parents. Christian parents who have a truly awakened conscience will always seek to have their children in a Christian school not merely one hour a week, but all the days of the week. Robert Raikes also established his Sunday schools at first only for poor, abandoned children who had no parents to care for them.

F. P.

The false Sunday doctrine of the Presbyterians, as can be seen from the newspaper reports, was once again expressed quite clearly at the "General Assembly" of this sect, which recently met in Minneapolis. The Presbyterians believe that Sunday is instituted by God as a New Testament Sabbath, although they have not yet found, nor will they find, any passage in the New Testament where God has ordained Sunday to be a "New Testament Sabbath day". Yet this very false Sunday doctrine is one of their favorite doctrines. Great emphasis is laid with them on Puritan Sunday sanctification. How much they expect from Puritan, i.e., outward Sunday observance, and what they attribute to its decay, is shown in the following sentences, taken from the committee report recognized by them: "Your committee on Sunday observance would humbly inform you that the American Christian Sabbath is in great danger." - "In many of our cities and in other parts of our country it is already gone." - "This means that American liberty and American institutions are in danger, for for these the American Sabbath has always been both the foundation and the protection." -We note Hiezu: If the American Puritan Sunday observance (for that is what is actually meant by the American Christian Sabbath

If we think of the "Sunday" as a "church service", which more than a hundred years ago was governed by highly petty and ridiculous regulations in the American colonies, this is not to be regretted. Thereby a right, scriptural celebration of Sunday

To the ecclesiastical chronicle.

America.

"Revivals in the Christian Church. The Lutheran Observer of the General Synod chides those who speak against "revival meetings" as they are common among the sects in this country. He holds that God Himself has appointed special seasons of harvest in the Christian Church, as is evident from the first day of Pentecost. With this reasoning, however, the "Observer" is very much in error. The first day of Pentecost with its outpouring

*) One rupee is about 32 cents. But the silver value changes.

The fact is that, in the first place, the sanctification of Sunday by God's Word and prayer on the part of Christians is not in the least impaired. By an outward, more or less enforced "sanctification of the Sabbath," no one is improved, but by such workaholism only Pharisaic hypocrisy is encouraged. How, however, the "American Sabbath" has always been the protection and foundation of American liberty is difficult to see. The leaders of the American Revolution, the "fathers of our country," were at first people who more or less paid homage to the French unbelief that was then becoming fashionable. With them the Presbyterian Sabbath was certainly no more the "foundation and safeguard" of the liberty they sought than it has been in other times and in our day. What our country needs is not puritanical nature and puritanical, church-and-state-mixing laws concerning Sunday, but right preaching of the gospel also in our national language, as this is also more and more vividly recognized and more and more put into practice in our country. From the above-mentioned outrageous charges of the Presbyterians about their "American Christian Sabbath" one sees again clearly how false doctrine can make people dumbfounded. It is sad that the very committee report on Sabbath observance in which such baseless assertions were made, was received with enthusiasm by the General Assembly. It would be even sadder if some nominal Lutherans in the East of our country were now still hastily applauding it from afar. C. Dreyer.

Congregational Schools among the Presbyterians". The Southern Presbyterians, who at present number about 220,000 communicant members, also held their General Assembly during the last few weeks, at Richmond, Va. From their proceedings this is especially noteworthy, as it is also described in the "Independent" as one of the most important resolutions, that the General Assembly would recommend to the individual congregations to establish parochial schools which should be under the supervision of the presbyteries. A committee was appointed, the "Committee on Christian Education," to set this thing in motion. This is a welcome decision, and a step in the right direction, which I hope will prove quite successful. - In other respects, too, the right views were expressed at the meeting. The "Young People's Societies" were

The discussion was lively, and particular reference was made to the dangers to the church and young people of the well-known large youth society, "Young People's Society of Christian Endeavor," which has been repeatedly described in this paper. One member described this society as an artifice of the world, of the flesh, and of the devil. - It was all the more perverse that a motion to celebrate Christmas and Easter was defeated. The assembly reasoned that not only was there no evidence in Scripture for the celebration of these feasts, but that such a celebration was even contrary to Scripture. They referred to the passages Gal. 4, 10. f.: "Ye keep days, and moons, and feasts, and seasons. I am afraid of you, lest perhaps I have wrought in you in vain," and Col. 2:16: "Let no man therefore make you conscience of meat, or of drink, or of certain feasts, or of new moons, or of sabbaths." But the apostle in these passages evidently warns the Galatians and Colossians against relapsing into the Jewish, legal nature, and both passages are just against the Presbyterians, as against most sects of our country, who are becoming Jewish by their perverse Sunday doctrine, as if in the New Testament a certain holiday, Sunday, was commanded by God. In the New Testament God has left all days free, and commanded only one thing, that we should love to hear and learn his word. And it is precisely in order that the great deeds of God, which took place at Christmas and Easter, may be properly celebrated.

from his word, therefore we Lutherans celebrate with the ancient Christian Church those two glorious feasts. L. F.

"Bring religion back into my country." With these words King Frederick II of Prussia is said to have once expressed his displeasure at the consequences of the unbelief which he himself had cultivated. Similar thoughts seem to have recently moved the Governor of the State of New Hampshire. In a public message he said among other things: "I find that our rural population is falling away from the old faith and that the youth is growing up without religion. There are towns where no church bell is heard year in and year out, where children grow up without baptism, and marriages are blessed only by the justice of the peace." The governor deplores this state of affairs, considers it harmful to the state, and calls for the abolition of the evil. Now it is not the business of the state officers to propagate the Christian religion. That is the business of the Christian Church alone. But every sensible state official soon realizes that the Christian church also educates truly reliable citizens of the state through church and school. The State therefore acts suicidally if it places obstacles in the way of the Christian Church in its work. This should be remembered especially by those people who for years and ceaselessly have been endeavoring to stand in the way of our Christian parochial schools and to possibly put an end to them - for the good of the religionless state school. F. P.

From World and Time.

A sign of the times is also the spread of Social Democracy and the shameful outrages and blasphemies perpetrated by its adherents. Thus it is reported from Saaz in Bohemia that the wife of a Socialist died there recently, who in healthy days, out of raw wantonness and amid the diabolical jeering of the Socialists present, committed the unheard-of outrage of tying a crucifix to the tail of her dog and letting it run around with it. Now, however, a painful illness had come upon the woman, and in the face of death she eagerly demanded a priest; but her husband was threatened with dismissal if he let a "priest" come to the deathbed. - It is also reported from Saaz that a Socialist inscribed the following materialistic-neuheidnian inscription on his wife's gravestone:

"She was torn away nevermore, who stood by my side as a wife; But I did not lie at her grave's edge, The being of the universe calls for becoming and passing away. Not hypocritical tears will I shed here, Where development has caused me pain, Because it destroys the form. My only consolation is my knowledge."

Without God, without comfort, without hope. This is truly a new paganism in the midst of visible Christianity. L. F.

A burning text.

In a large city of our country a church was once consecrated in the evening. The pastor had no more ardent wish than that he would engrave his words in indelible flame script in the hearts of his listeners. For this purpose it might be well, he thinks, if we were to paint the text before the people also in flame writing; if it finds its way not through the ear, it may yet find its way through the eye. So he reads to himself the most beautiful and glorious word in the whole Bible, the star of the whole Gospel: "God is love." And this word he lets out in little flickers of light...



over the pulpit. That was the burning text of the evening. That was what he preached about. The doors of the house of God were wide open, the ringing, the sound of the organ and the glow of the lights invited the passers-by to enter.

There is also a man walking by. You can tell from a distance that he does not intend to go to church. Nothing was further from his mind this evening than to attend a church service. His eyes are dark and sinister. It is a man, outwardly and inwardly degenerate, fallen to pieces with God and all mankind. Of course, how was the man! No bread, no money, no home, no work; two healthy arms, but no one wants them. He no longer wanted to believe in a gospel for the poor. Nevertheless, he cast a fleeting, shy glance through the open church door. If that were true, life would look different and there would be no need to despair. Let us see what the priest knows about it! He thought, entered, and sat down in a corner of the room... Holding his hand to his eyes, he no longer sees the text, but soon he feels it inside him. His heart warms and his spirit brightens. God is love! The preacher said: "The full proof was given almost 1900 years ago. God gave His own only begotten Son for us. I was able to appreciate the greatness of this when I myself was given a son. If I were to let a suffering happen to my child for the sake of other people, even for the sake of my enemies, that would be the most terrible thing for me; I don't think I could bring myself to do it. But God has done it and can do it. He is love!" The

The man in the corner is deeply moved by these words, even though all his questions are still unresolved. But afterwards he spoke to the pastor personally, lifted up his head again, regained his courage and joy of life, believed again that there is still a love in the world, an eternal love of God, a faithful love of the Saviour, a true love of Christ. And he also learns to believe the word: "To those who love God, all things must serve for the best. God is love! His faith has not been put to shame. God is love! Yes, this is the sun that can brighten every darkness of heart and life.

Inauguration.

By order of the Hon. President Pfothner, Rev. A. d. H. Habekost was installed on Sunday. Trinity in his congregation at Brainerd, Minn. and the following Monday in his congregation at Cedar Lake, Minn. introduced by E. Kolde.

Kivrh and Srhul consecration.

On Sun. Exaudi the Lutheran congregation at Columbia Heights, Ill, dedicated their newly built church and school building (22X40 feet) to the service of God. The festival preachers were PP. C. Schroeder and F. r. E. Brauer.

Gvundstetnlegung.

On Sun. Trinitatis, the Lutheran Salem congregation in Black Jack, Mo. had the joy of laying the cornerstone of their new church. In addition to the congregation, a large number of out-of-town guests participated in this beautiful celebration. Officiating were PP. O. Horn, C. L. Janzow, A. Poppe and I. astor loeiM . Meyer.

Conference - Arrivals.

The Buffalo District Conference will meet, v. v., June 20 and 21, at Martinsville, N. A., at the church of k. Ph. Laux. Labors: P. Cradle; P. E. Holls; P. Laux; k. Herring. Preachers: p. Klein - p. Keyl. LuSalo and k-oakport LIsotrio 6ar8 leave Buffalo and Lockport every half hour. - Signing up at times desired; also wanted to note when to arrive at Martinsville.

I. Geo. Spilman.

The Conference of Teachers of St. Louis and vicinity will meet July 5, morning 9 o'clock, at Trinity Parish School, St. Louis. Registration with P. A. Fühler, 812 Hka^etteH . F. Hölter.

The Fort Wayne Pastoral and Teachers' Conference will meet, v. v., at Kendallville, Ind. from July 5, afternoon 2 o'clock, to July 7, afternoon 6 o'clock. - Proceedings: Formula of Concord, Article V: Prof. F. Zucker; passages of Scripture on Spiritualism compiled and explained: Bro. Biedermann; the Walther League, nature, purpose, dangers and benefits of same: PP. Miller and Gross. - Registrations with Fr. R. D. Biedermann in time and urgently desired. G. Gotsch, Secr.

The Quincy Specialconference will meet, w. G., July 25-27, at the church of Bro. Nachtigall, at Canton, Mo. Work: 1. "The Church:" Bro. Hallerberg, Sr. 2. Exegetical work on John's baptism according to Acts. 19,1-7.: k. Rabe. 3. exegetical-homiletical sermon study on Luc. 16, 1-9.: Fr. Nachtigall. 4. German sermon: P. Bliefernicht; Recensent: P. Wolf. 5. English sermon: Fr. Lauer; Recensent: Fr. Zahn. 6. mooution ndtd speial rakarsnee to pulpit Orator): Fr. Zahn. Registration in time with the local pastor! W. G. Klettke.

Election display.

Since Professor Pankow of Concordia, Mo., has resigned from his office, and the supervisory authority of the institution there has accepted his resignation, a request has been made to the electoral college to see to the filling of the vacant professorship.

Accordingly, all Synodal congregations, the Board of Supervisors, and the Teachers' College of Concordia, Mo. and the members of the Electoral College are requested to propose suitable men within the next four weeks from the date of this advertisement, that is, until Tuesday, the fourth (4th) of July. The Professor to be chosen shall teach principally in English and Mathematics.

Fort Wayne, June 6, 1899, C. Gross, Secr. p. t.

Announcements.

The conference of the professors at the higher educational institutions of our synod will meet on Thursday, July 6, at 9 o'clock in the morning in the schoolhouse of the Trinity congregation in Milwaukee. All members of the conference who desire quarters are requested to report immediately to Pastor Sprengeler.

A. L. Gräbner, Bors.

Parishes desiring a substitute from Addison for their parochial school for the duration of the next school year are requested to apply to the undersigned by June 20.

Addison, late May, 1899.

E. A. W. Krauss.

Notice to Wisconsin District.

Since the office of one of the visitators for the northwestern visitation district has become vacant due to the removal of Mr. P. F. Randt from that district, the undersigned has requested Mr. K. C. C. Kössel to preside over this office until the next Synodal Assembly. I. Penalties.

For your consideration.

Fellow believers whose relatives or friends are moving to Cars, Mich. are hereby kindly requested to send the names of the same to the undersigned.

E. Heinecke, k. Xulindaoü, Saginaw 60th, üliod.

Advertisements.

Since the Venerable Synod of Delegates has placed me at the service of the General Synod, I place the business of the Presidium of the Eastern District in the hands of the Venerable Vice-President. You should therefore address yourself in District matters to Uev. U. IValker, 112 Linz 8t., kork, ka. P. Brand.

From April 1, 1898, to then 1899, the following acts of the township of Columbus, O., have been redeemed: 252, 234, 254, 369, 370, 371, 373, 201, 425, 509, 510, 54, 204, 205, 206, 207, 208, 56, 82, 77, 87, 21, 47, 136, 62, 63, 64, 65, 72, 301, 302, 304, 305, 306, 307, 308, 309, 474, 187, 53.

Cleveland, O. May 27, 1899. I. H. Niemann

Proceeds to the Treasury of the Illinois District:

Synodical treasury: Pentecostal and other collections from the congregations by the: Kuehn at Dorsey -4.25, Uffenbeck at Chicago 12.25 and from the Synodical box 5.74, E. Koch at Okawville 6.40, Kolb at Stewardson 5.50, Riedel, Theil. of Coll. at Cayuga, Union and Sunbury Tp., 3.65, Hohenstein at Peoria v. d. Dreieinigk.-Gem. 17.30, W. H. Meyer at Bonfield, Coll. on the 1st day of Pentecost, 11.00, Wagner at Chicago 31.90, Döderlein at Marengo 1.75, Plehn at South Litchfield, Communion Coll., 1.67, Woltmann m Mascoutah 5.00, Frederking in Chicago 3.77, Wockenfuß in Dwight 6.00, Sallmann in Hrgland Park 4.25, Bünger in Hamel 6.65, Zapf in Melrose Park 13.03 (half-, Berthold in Danville 8.54, Schuricht in Harvel 2.15, Brewer in Eagle Lake 22.62, Brewer in Bescher 12.15, Jben at Prairietown 5.50, Bruegmann at Nashville 3.50, Budach of Zion's congreg. at Washington Heights 8.50 and St. Paul's congreg. at Blue Island 3.75, Luecke at Chicago 11.00, K. Schmidt das. 13.00, Lueker at Bethlehem 16.55 & Brockmann at Hoffman, Coll. at Trinity, 6.75; by W. Balzer, Pentecostal coll. of P. Great's congreg. at Addison, 64.50, by H. Schweer, Pentecostal coll. of P. Brauer's congreg. at Crete, 33.00. (S. -361.62.)

Synodal building fund: Fr. Zahn in Quincy, evening coll., 6.00, ? Behrens, Pentecost coll. in Varna, 12.03 & La Rose 5.50, ? Brauns of Nashville congregation, 5.00; Fr. Schwarzkopf of Willow Springs congregation, 6.00; Fr. Seils of St. Paul's congregation, Woodworth, 10.00; Fr. Gose of Grant Park congregation, 5.40; and? Schroeder, Pentecostal coll. of St. Paul's congregation, Chicago Heights, 8.10. (p. -58.03.)

Milwaukee Synod Building Fund: P. W. C. Kohn's Chicago Gem. 11.24.

Synod building fund at St. Paul, Minn: P. Mundt, Coll. v. the comm. at Island Grove, 4.00.

Inner Mission: By the Uk.: Graupner in Benson of N. N. 5.00, Wunder in Chicago, part of the Mission Coll., 65.00 & found in the bell-bag 1.50, Beck v. d. Gem. in Jacksonville 6.25, Bode v. d. Gem. in Ash Grove 7.00, Blanken in Buckley, Pentecost Coll., 18.12, Guelker at Huntley, Pentecost Coll., 5.60, Wehrs v. d. Gem. at Glenview 3.30, Riedel, Theil. of Coll. at Cayuga, Union & Sunbury Tp., 4.00, Mundt at Montrose by Wwe. N. N. 1.00, Dorn at Pleasant Ridge, Pentecost Coll., 6.66, Wheels by the comm. at Arlington Heights 30.00, Heyne at Decatur, Pentecost Coll., 10.00, of Mrs. Otilie Jordan 1.00 & Aug. Behrend 1.00, Sieving at North Plato, Coll. of the Gem. 5.00, Feddersen, Coll. of the Gem. at Bethalto, 5.50, Gübent at Baldwin v. N. N. 2.00, A. Heerboth in Wheaton, Coll. of Pentecost, 4.75, Drögemüller in Palatine, Coll. of Pentecost, 5.00, Schwandt v. d. Gem. in New Berlin 4.00, Seehausen, Coll. v. d. Gem. in Chebanse, 4.05, Brewer in Eagle Lake v. Sewing Association 5.00, Schroeder v. d. Gem. in Willow Creek 4.70, Succop in Chicago, Theil. of Missionary Coll., 200.50, Engelbrecht this, part of missionary coll., 106.66, Budach of Zion's congreg. in Washington Heights 8.50 & of Mrs. N. N. 1.00, K. Schmidt in Chicago of Violet Club 5.00 & of N. N. 1.00, Gübent in Sigel, coll. of congreg. 1.39, Mariens in Danville of his own congreg. Gem. 11.11 & P. Strasen, Pentecostal Coll., 10.71. (p. -551.30.)

Missionary congregation in Granite City: by Chas. Link of Trinitatis congregation at Springfield, 7.55; U. Merkel, Coll. of Dieterich congregation, 3.87; P. Uffenbeck's congregation at Chicago, 14.86; P. Heyne's congregation at Decatur, 5.00; P. Kirchner's congregation at Secor, 7.50; and P. Brockmann's congregation at Hoffman, subsequent to the congregation, .25 (p. -39.03.)

Negro Mission: From Chicago: Part of the Mission Coll. dch. P. Wunder 15.00, dch. Succop 20.00 and dch. P. Engelbrecht 26.67, P. Leeb by E. Bannebach 1.00, P. Pardieck by Mrs. W. U. Heyne 5.00, P. K. Schmidt by Violet Club 2.00 and N. N. 1.00, U. Succop by Mrs. N. N. 2.00; U. Rabe in Warsaw by Jugendver. 7.40, half of the Pentecostal Coll. by P. G. A. Mueller v. the Gem. in Schaumburg 25.50, P. Drögemüller in Palatine, part of the Pentecostal Coll. 4.00, P. Rösel in Burlington v. the Schulk. 2.80, P. Brauer in Eagle Lake from the Sewing Ver. 5.00, ? Bartling in Austin by Mrs. N. N. 1.00. (p. -118.37.)

English Mission: Fr. Seils of St. Paul's Parish, Woodworth 10.00.

English Mission in Chicago: From Chicago: Miracles, part of the missionary collection, 10.00, P. W. C. Kohn from the Disciples' Meeting, 5.00, Fr. Succop, part of the missionary report, 20.00, ? Engelbrecht, part of the missionary coll. 26.67; Fr. Matthius of the Glencoe congregation 4.53. (p. -66.20.)

Mission to the Jews: Bro. Seils of St. Paul's congreg. at Woodworth, 5.00; Bro. Succov at Chicago, Theil of the Missionary Festival Coll. 20.00; Bro. K. Schmidt at Chicago from N. N. 1.00, 1". Dorn, Coll. on occasion of a lecture in Belleville by Friedmann, missionary to the Jews, 11.00. (S. -37.00.)

Emigrant mission: P. Steege in Dundee, part of a coll., 6.78, P. Strasen in Wine Hill, coll. on Ascension Day, 5.73. (p. -12.51.)

Emigrant Mission in New York: Fr. Leeb in Chicago v. sr. Gem. 12.77.

Heathen Mission: Teacher Flöring in Addison v. s. Schulk. für Ostindien 1.32; from Chicago: Wunder, Theil d. Missionscoll., 10.00, P. Succop, Theil der Missionscoll., 20.00, U. Werfelmann of N. N. 2.00; P. K. Schmidt of Violet Club 1.00 & of N. N. 1.00; half of Pentecostal coll. by P. Müller of Schaumburg congreg. 25.50, P. Drögemüller at Palatine, part of Pentecostal coll. 2.40, P. Seils of St. Paul's congreg. at Woodworth 10.00. (p. -73.22.)

Support fund: P. Hieber v. d. Gem. in Riverdale 10.40, P. Kühn in Dorsey a. d. poor box 1.07, through Riedel at Cayuga 1.00, by U. Meyer at Bonfield, Coll. on Ascension Day, 5.00, P. Döderlein v. d. Gem. at Marengo 5.00, P. Plehn at South Litchfield by Mrs. N. N. 3.00, k. Schwarzkopf v. d. Gem. at Willow Springs 4.00, P. Ruhland at Altamont v. d. Effingham Specialconf. 7.50, P. Heinemann at Belvidere, Pentecostal Coll., 12.32, P. Gübent at Baldwin v. N. N. 1.00, P. Drögemüller in Palatine from the Arimatton Heights Pastoralconf. 5.25, Teacher Fathauer from the Crete Teacherconf. 11.00, U. Prairie, 7.66, Wohlfeil, Hanover, 4.72, Gaiser at Elmore 7.50, Schroeder in Squaw Grove, Thanksgiving offering from W. Maas b?i James 8.65, Becker, Waseca, 3.25, Josco 9.49, Wielert, 5.00, P. Bruegmann, Eastercoll. from sr. Gem. near Nashville, 5.00, orphan father Leubner in Addison 2.00, Fr. St. Paul 23.00, Sievers,

mann v. d. Gem. in Chicago 26.00, further that. v. P. Füllings Gem. 8.05 u. dch. P. Merbitz v. Mrs. Meske 1.00, P. Mennicke, Coll. of Rock Island and Peoria Specialconf., 9.21. (p. -122.80.)

Students in St. Louis: r. Alf. Reinke, Pentecostal coll. of St. John's parish at Galesburg for Alb. Dallmann, 14.05, dch. H. F. Rathe v. l'. Fedderfens Gem. in Homewood for H. I. Oetjen 10.00, P. Weisbrodt in Mount Olive v. Frauenver. for H. C. Kothe 5.00, dch. Teacher J. G. Palmer in Hamel, Coll. at Geissler-Büttemeiers Hochz. for Martin Nickel, 4.56; from Chicago: P. W. C. Kohn of the Women's Ass. f. W. Glawe 32.00, ? Wagner v. the Raitel bequest for L. Millies 38.00, H. Sandrop 38.00, W. Burhenn 38.00 and F. Förster 38.00, P. Succop of the Frauenver. for Stud. Sieving 18.00. (P. -235.61.)

Students in Springfield: By Praeses Succop in Chicago, Theil d. Ertrag des Krieg-Werfelmann-Siekmannschen Belegands, 10.00, Fr. Dorn in Belleville v. Jungfr. Ver. for W. Lash 5.00, dch. Fr. Bertram in Crystal Lake f. W. Graf 8.00, Fr. Weisbrodt in Mt. Olive v. s. Gem. f. H. Swmelzer 8.20, P. Schroeder v. s. Gem. in Squaw Grove für Theo. Siwwf 11.55, 1". Lochner m GHccago for Müdek o. Jüngkoer. 5.00, youngfrver. 5.00, Frauenver. 5.00 u. v. Mrs. N. N. 1.00, ? Kirchners Gem., Secor, f. Ch. Bräunig 10.00. (p. -68.20.)

College students in Fort Wayne: For election by ? Graupner in Benson from N. N. 5.00 u. U. Werfelmann in Chicago from Jüngl.- und Jungfrver. 20.00, P. Succop in Chicago v. Women's Ass. for Brun 18.00. (p. -43.00.)

College students in Milwaukee: P. Succop in Chicago v. Jungfrver. for E. Lams 18.00 and Theil of the proceeds of the Krieg-Werfelmann-Siekmann bequest for Herm. Meyer 22.00. (S. -40.00.)

Seminary Gym in Addison: Prof. J.L. Backhaus of St. Matthews Church Choir in New Bork by Teacher E. Franke 21.00.

Studying Orphans from Des Peres: P. Weisbrodts Gem. in Mt. Olive 4.20.

Illinois District Church Building Fund: P. Meyer at Bonfield, Coll. on the 2nd day of Pentecost, 3.00.

Deaf and Dumb Institution in North Detroit: k. Döderlein v. d. Gem. in Marengo 6.00 and? Steege in Dundee, part of a coll., 5.00. (S. -11.00.)

Deaf and Dumb Mission: From Chicago: Fr. Wunder, Theil der Missionscoll., 7.15, Fr. Uffenbeck's Gem. 6.50, ? Engelbrecht from the Women's Assoc. 15.00, P. K. Schmidt of the Violet Club 1.00, Emil Reinhardt 1.50, and N. N. 1.00; Seils at Woodworth from St. Paul's congreg. 6.08, P. Steege, Dundee, part of a coll. 5.00. (P. -43.23.)

DanishFreeChurch: Fr. Ruhland at Altamont, half of a coll., 3.39.

Saxon and German Free Church: P. Ruhland at Altamont, half of a coll., 3.40, P. Succop at Chicago, part of mission coll., 20.00, and P. Engelbrecht the. of E. G. F. Brill 2.00. (S. -25.40.)

Mission School at Columbia Heights, Ill: ? Brewer in Crete, Coll. at Steiber-Schumacher's High School, 10.55.

k. E. Lenks Gemeinde in Blauen, Sachsen: U. Müllers Gem. in Ehester 10.50.

Parish at St. Joseph, Mo.: Fr. Kirchner's Parish at Secor 8.00.

Orphanage at Des Peres: Teacher F. K. HildekMndt at Troy v. s. school children 1.60 & Miss Lucy Kissel's pupils 1.00, P. Link at Red Bud, Coll. ber Chr. Rohlsing's Hochz., 5.20, P. Plehn at South Litchfield v. Mrs. N. N. 2.00. (S. -9.80.)

Home for the aged in Arlington Heights: U. Matthius v. d. Gem. in Evanston 10.25, P. Werfelmann in Chicago, Coll. at Struß-Schmidts Hochz., 3.25. (S. -13.50.)

Orphanage at Addison: P. Leeb at Chicago v. N. N. 2.30, P. Wagner das. v. N. N. 1.00, P. Bartling at Austin, Pentecost coll., 14.66., P. Schulze at Ruma v. D. Wegener at Evansville 5.00, P. Strasen at Wine Hill, Coll. ber EdlerKoches Hochz., 7.30. (S. -30.26.)

Mission in London: P. Grörich of the congreg. in Lost Prairie 5.50, P. Matthius v. Jungfrver. in Evanston 5.00, ? K. Schmidt in Chicago by N. N. 2.00 by Violet Club 1.00, ? Tappenbeck in Chopin by Fräul. Laura Brockhaus 2.50. (S. -16.00.) Total: -2064.73.

Addison, Ill, June 2, 1899. h. bartling, cassirer.

Revenue into the Minnesota and Dakota District coffers:

InnerMission: Gemm. d. l'k.: Engelbrecht to Milbank -4.00, Rådeke, Chaska, 16.05, Beck, Bellingham, 18.75, von Grandmother Götsch .50, Ude, Willow (Lreek, 14.00, Maaß at Blue Earth 5.25, Köhler, Mountville, 8.25, Hertrich at Plato 13.00, Pfortenhauer, Hamburg, 33.93, Schoknecht, Valley Creek, 6.63, Oetjen, Waubay, 3.00, Hertwig, Gaylord, 17.36, Nickels, Rochester, 10.00, Rocker, Sprngfield, 4.44, E. Mueller at Madison 7.00, List, Elysian, 10.75, Rådeke, Carver, 7.29, Wolfs, Montevideo, 7.00, Gross, Tönn Havelock, 4.60, Grabarkewitz, Good Thunder, 15.50, P. Achenbach by Mr. Aschenbeck 5.00, Gemm. of: W. v. Schenk, St. Paul, 10.94, Schmiede, Wildert, 10.00, Stroelin to Minnesota Lake 6.20, Neeb, Detroit, 3.00, Porisch, St. James, 9.35, Bohsen, Turner Co., 2.48, Endeward, Lakefield, 7.83, Oberheu, Wentworth, 13.65, Madison 2.30, A. Brauer, Heilbron, 18.00, J. C. Meyer, Menno, 6.90, Wittenberg 1.00, Quast 1.45, E-Kolde, St. Cloud, 2Coll., 6.90, B. J. Otte, Elgin, 5.40, Dubberstein, Wykoff, 9.50, Ferber, Belvidere, 5.50, Hilgendorf, Belford, 8.21, Sell, South Branch, 8.00, P. Fackler of N. N. at Osseo 10.00, Gemm. of kl': Groh, Perham, 9.25, Gorman 4.25, Uhlmann, Howard, 2.68, Hilpert, Grand Harbor, 2.40, Malkow, Rost, 7.15, Okabena 1.70, Brewster 4.70, Albrecht, Fairfield, 10.00, Shible 9.00, Brinkmann, Blue Earth City, 7.65, Luebke to Rudolph 3.00, Kuntz, Silo, 23.45, Brvcsch, Fulda, 11.08, Thusius, Flensburg, 10.00, H. J. Mueller, Lesrer 5.25, Teacher Fathauer from the Crete Teacherconf. 11.00, U. Prairie, 7.66, Wohlfeil, Hanover, 4.72, Gaiser at Elmore 7.50, Schroeder in Squaw Grove, Thanksgiving offering from W. Maas b?i James 8.65, Becker, Waseca, 3.25, Josco 9.49, Wielert, 5.00, P. Bruegmann, Eastercoll. from sr. Gem. near Schlüter, Courtland, 68.41, Schedler b. Fisher 4.30, Walther at St. Paul 23.00, Sievers,

Minneapolis, 6.00, v. Confirm. das. 4.00, Friedrich, Waconia, 24.66, Schilke, Parkers Prairie, 4.80, Frey, Fairmont, 6.70, Hannemann, Monroe, 9.56, Kruger, Billfry, 8.75, Oetjen, Waubay, 1.20, Krumsieg, Farming, 8.06, Eifert at Wilnot 8.80, at Grant 2.71, at Corona 3.08, Böttcher, Freedom, 18.06, Ritschls at Albes 10.87, Kaiser, Benton, 33 50, E. Rolf, Hollywood, 9.19. P. Schmiede, Coll. b. d. Southwest Districtconf., 15.00. Gemm. d.: Wihlborg, Sabin, 4.53, Bode, Easton, 4.67, Kretzschmar, Watertown, 3.71, Abel, Pine City, 5.25, Klingbeil, Howard Lake, 5.00, Czamanske, Madelia, 5.72, Karstensen, Canastota, 6.00, Agather, Saul Rapids, German, 2.75, Polish das. 2.52, in Gilman 3.20, Rörig, St. PetriGem, 4.17, Martini-Gem. 4.18, Clausen, Aellow Bank, 8.00. (S. -831.63.)

Building fund in St. Paul: P. Rosenwinkel's Gem. of Woodbury, 19.25. P. Huddtloff of Mrs. E. Löber in Butte 5.00. I. J. v. Brandt .50. gem. d.: Waack to Corinna 11.01, Steinmeyer, Worrington, 4.25, Rushmore 4.25, Marth, Spencer, 4.60, Beck, Bellingham, .75, Strafen, Janesville, 45.00, Ude, Willow Creek, supplemental, 9.00, Vetter, Benson, 14.50, Melinat, Webster, 15.50, Pfothenhauer, Hamburg, 2nd broadcast, 15.10, Schlüter, Courtland, 2nd Sdg, 82.83, Hertwig, Gaylord, 60.00, Schultz, Faribault, 26.68, Michlau, Fair Haven, 11.00, Schmiede, Hilbert, 15.00, Loßner, Green Isis, 19.15, Friedrich, Waconia, 110.00, Hillger, Tyro, 20.15, Bartz, Alexandria, 16.75, Neeb, Cormorant, 1.50, Detroit 2.50, Porisch, St. James, 10.75. P. Porisch, Hochz. Rincker-Landwehr, 3.36. Gemm. d.: Endeward, Lakefield, 16.98, Oberheu, Wentworth, 58.25, A. Brauer, Heilbron, 21.80, Freeman 35.76, I. C. Meyer, Menno, 6.10, Baumann to Steen 18.00, to Luverne 6.63, to Hudwick 5.75. P. Baumann's sermon pl. to Beaver Creek 5.00, personal 3.62. Gemm. d. kk.: Beer wagon at Dresden 6.40, Ferber, Belvidere, 12.50, Metz, Helena, 32.30, Zitzmann, Morristown, 21.15, Sell, South Branch, 15.25, tizemmann, Triune! Comm., 42.05, Imm. Comm. 12.50, Fackler, Osseo, 32.75, Seltz at Wylie 5.50, at Euclid 5.38, Hilpert b. Niagara 4.02. Fr. Kretzschmars preaching place in Mifsoula 18.00. Albrecht, Fairfield, 53.50, Shible 48.50, Horton 3.00, Brinlmann, Blue Earth City, 6.50. Fr. Wieting v. H. Hartmann .75. congreg. d. kk.: Lüble zu Mansfield 13.37, Ehlen, Zions-Gem., 9.50, Joh.Gem. 6.10, Kuntz zu Silo 37.55, Kolbe, Howard Lake, 15.00. L. Kolbe personal, 5.00. P. H. J. Müller personal, 1.25. Lk. comm.: Brasch, Fulda, 7.60, Thusius zu Flensburg 10.00, H. J. Müller, Lester Prairie, 10.75, Wohlfeil, Hannover, 8.38, Becker, Josco, 15.00, Hitzemann, Drei einigk.-Gem. second shipment, 4.00, H. Meyer, Waltham, 50.00, Hannemann, Monroe, 13.70, Krumsieg, Farming, 24.05, Krain 4.75, Böttcher, Freedom, 50.60, Vivian 10.50, Rosenwinkel, Woodbury, 22.60, F. W. Potratz at Willow Creek, N. Dak, 30.00, G. F. Potratz at Bohnsacktown 10.00, b. Hillsboro 2.60, at Thompson 3.90, Hinck, Great Bend, 34.00. P. Kaiser of F. Pröhl 5.00. Gemm. d. k?.: Light, Rosenberg, 10.65, Aanktown 4.05, Ecclesiastes Pl. 3.80, Th. Rolf at Crow River 2.00, Schulenburg, Owatonna, 14.00, Daberkow, addendum a. beid. Gemm., 3.35, Lange, Hay Creek, 60.50. P. Hertrich of etl. Gl. d. Gemm. in Plato 30.00. Gemm. of: Reinhardt in Fergus Falls 5.50, Wm. Meyer, Millard, 9.00, P. Scherf, millers, 12.00, Robert b. Arlington 43.70, Bode, Easton, 5.00, Schneider, Naper, Nebr., 4.60, Weerts, Leaf Valley, 31.00. ? Kretzschmar, Hauscoll., Watertown, 30.25. P. Brewer v. Joh. Höfner, 1.00. Gemm. d. LL.: Rosenwinkel, Woodbury, 3.75, P. Kretzschmar at Helmsville 3.30, Abel, Pine City, 3.00, Rush Lake 6.50, Hinckley 12.50, Kruger, Billfry, 10.00, Nauss, Sherburn, 2.28, Kimball 4.37th P. Nauss v.N.N. 2.00. Gemm. d. LL.: Koehler, Mountville, 61.00, Karstensen, Canastota, 6.00, Agather, Sauk Rapids, Germanⁿ. Polish, 3.83, Judge, Unity, 5.30, Lake Henry 5.00, Sauk Center 5.00, Melrose 3.70. (S. -1851.45.)

Synodal treasury: Gemm. der??: P. Scherf, Millers Tp., 6.00, Strafen, Janesville, 3.85, Ude, Willow Creek, 12.00, Röcker, Springfield, 3.01, Kolde, St. Cloud, 2.05, Kuntz, Stockton, 1.00, Sievers, Minneapolis, 6.00, Frey, Fairmont, 5.25, Rumsch, Claremont, 10.50, Hinck, Great Bend, 9.00, Lange, Hay Creek, 9.31. (S. -67.97.)

Negro Mission: P. Vetter's congregation in Benson 1.10. ?.. Röcker v. J. F. Wendt .25. P. Strölin's congregation in Minnesota Lake 1.30. P. Sell v. N. N. .25. P. Hinck v. C. Trittin .25. (S. -3.15.)

English Mission in Venice, Ill: Fr. Eifert by Sophia Schenk 1.00.

Deaf and Dumb Mission: Praeses Pfothenhauer's congregation, Hamburg, 17.76. P. A. Brauer's congregation, Freeman, 7.95. (S.)

Institution for the deaf and dumb: L. Hertrich of N. N. 2.00, F. Schütte.25. (S.-2.25.)

Support fund: P. R. v. Niebelschütz' Gem., St. Paul, 11.50. 1* Maaß' Gem. at Blue Earth 4.00. Contributions by L?: Kirmis 1.00, List 2.00, Rådeke 3.00. P. Bartz' Gem. at Alexandria 4.00. P. Zitzmann's Gem. at Morristown, 13.35. P. Fackler, contribution, 5.00. Gemm. of: Groh, Perham, 5.72, Albrecht, Fairfield, 5.00, Shible 3.15, Friedrich, Waconia, 20.00, Dreyer, Glencoe, 9.00, Nitzschke at Albee 5.40, E. F. Muller, Town Posen, 16.40, Town Echo 3.60, Lange, Hay Creek, 16.73. (P. -128.85.)

Parker Township (k. Bohsen): Gemm. of k?: Hertwig, Gaylord, 4.00; J. Brauer, Hart, 10.55; A. Brauer, Freeman, 10.00; Frederick, Waconia, 10.00; Boettcher, Wilton, 6.72; Vivian, 3.23; Lange, Hay Creek, 6.14. (S. -50.64.)

Orphanage in Wittenberg: L. Achenbach of Mrs. Quiel, 2.50. P. Schlüter, Coll. of Confirm. in Courtland, 4.76. L. Eifert of M. Eifert, 1.00. P. Böttcher of the children, 1.35. P. G. F. Potratz, Hochz. Mergenthal-Krüger, Hillsboro, 3.73. P. Licht v. etl. Gemgl. 2.25. P. Karfiensens Gem., Canastota, 1.50. P. Clausens Gem., Mllow Bank, 4.00. (S. -L1.09.)

Free Church in Germany: Gemm.d.k?: A. Brauer, Wolfcreek, 2.53, Ferber, Jacksonville, 2.60, Rumsch, Claremont, 5.00. (S. -10.13.)

Free Church in Saxony: P. List personally 1.00.
Danish Free Church: Fr. List personally 1.00.

Church building fund: Hertwigs Gem., Gaylord, 2.00.
Poor Students: Gemm. d.: Albrecht, Fairfield, 9.00, Shible 5.55, Sievers, Minneapolis, 10.00. (p. -24.55.)
Students in St. Louis: L. Ferber's Gem., Lincoln, for Vomhof 3.10, s. Gem. in Belvidere for dens. 6.55. (S. -9.65.)
Pupils in Milwaukee: P. Schlüters Gem., Courtland, for Hermerding 15.00. P. E. Rolf, Hochz. Narr-Norrenberg for A. Kollmorgen, 4.48. (S. -19.48.)

Students at St. Paul: Gemm. d. ??: Penalties, Janesville, 10.40; Nickels, Rochester, 4.00; Neeb, Cormorant, 1.50; Detroit, 2.50. P. J. C. Meyers Gem., Menno, 4.00; J. C. Meyer 1.00 for Franz Kuehn. P. Beckers Gem., Josco, 5.26. ? Krumsieg, thank offering by Mrs. Abraham, 2.00. P. Böttcher by Confirm. in Alma City 22.68. (P. -53.34.)

Pupils at St. Paul (replacement for fire damage): k. Kirmis by Mrs. H. H. 5.00. P. Michlau by Rickmeyer family 2.00, H. & Mrs. May 1.00, H. L. 1.00. P. Schulenburg, Hochz. W. Wegener-A. Zeige, 5.35. (p. -14 35.)

Students in Springfield: P. Michlaus Gem., Fair Haven, for J. Schulz 4.75. P. Sell, sil. Hochz. Abraham f. Cords, 5.00, Kindtaufcoll. W. Knaack for dens. 3.00. (S. -12.75.)

Household in St. Paul: Gemm. d. ??: Fackler, Osseo, 1.00; Krumsieg, Farming, 2.00; Michlau, Fair Haven, 5.25. (p. -8.25.)

Students in Springfield: Präs. Pfothenhauers Gem. in Hamburg for Wm. Strothmann 15.00, v. H. Scheebe das. f. dens. 1.00. (p. -16.00.) (This had been receipted on April 1 by mistake under "Collegebaukasse".)

St. Paul, Minn, May 1, 1899.

Theo. H. Menk, Kassirer.

Entered the coffee of the Southern District:

(April.)

Inner Mission: Fr. Brommers Gem.-5.25. Fr. Gans, Ostercoll. s. Gem., 13.00. Fr. Crämer, St. Joh.-Frauen-Missionsver., 3.65; v. Jungfr.-Missionsver. 5.85. Fr. Krämer v. Mutter Mürbe 1.00. Fr. Birkmanns Gem. 9.90. (S. -38.65.)

Support Fund: By Teacher Werner from Teacher R. L. 1.00. P. Ernst, Kindtaufcoll. with E. Böttcher, 4.00.

Krämer from H. Mörbé and Michalk, 5.00. Teacher Schönhardt from the teachers' conference in New Orleans, La., 10.00. (p. -20.00.) Orphanage in New Orleans: L. Gresens, children's collection from Aug. Reinhardt, 1.70; from N. N., 30. (p. -2.00.) Student fund: For I. Behnken: P. Birkmann, children's collection from J. Lehmann, Lincoln, Tex. Behnken: P. Birkmann, Kindtaufcoll. at J. Lehmann's, Lincoln, Tex. 3.25. For Bernh. Fritsche: P. Birkmann, Kindtaufcoll. b. E. Nitsch, 3.10. For Louis Werner: P. Bernthal, Hochzcoll. b. Gersch-Schulz, 11.00. ? Kilian, Kindtaufcoll. b. M. Jakob!, 2.00. (S. -19.35.)

Total: -80.00.

New Orleans, May 15, 1899.

Aug. C. Reisin, Kassirer

Entered the coffee of the Western District:

Synod treasury: comm. of kk.: Mueller at California -2.00, Lobeck at Cape Girardeau 6.40, Brandt at St. Charles 29.60, M. Schmidt at Ulm 4.00, G. Mueller at Lockwood 6.95, Roth at Pevely 3.15, Matuschka at Lake Creek 7.50, Nütze! at West Ely 6.50, Mangelsdorf at Wellsville 2.35, Falke, Forest Green, 4.82, Vetter at Farley, Easter Coll, 4.40, Pentecost Coll. 5.20(9.60). (S.-82.87.)

Progymnasium at Concordia: Gemm. d.: Demetrio, Emma, 8.58, Biltz, Concordia, 25.00. (S. -33.58.)

Inner Mission of the District: Gemm. of: Demetrio at Emma 5.25, Roschke at Freistatt 20.75, Muller at California 7.20, Brandt at St. Charles 7 09, Schmidt at Carrollton 9.25, Norden at Jarvis 2.60, Mießler at Des Peres 9.30, Pflantz at Gordonville 8.00, Wilk at Stuttgart 2.70, Hedge! at Kirkwood, Pentecost Coll, 5.00, Jesse at Corder 14.25, Brink, Sweet Springs, 13.25, Bundenthal, Augusta, Ablmcoll., 5.00, Nothin Pevely 1.60, Matuschka, Lake Creek, 37.00, Fritz v. s. Gem. at Pilot Knob 3.50, Heck at Honey Creek 7.00, Meyer at Jefferson City, Abdmcoll, 6.80, Schrader, Manning, 6.60, Ludwig in Appleton City 2.45, Muller in Lockwood v. s. branch in Jerico 1.62, Höneß in Lincoln 17.00, Walther in Brunswick 4.00, Hartenberger in Paducah, Theil d. Abdmcoll, 10.00, Ehlers at Norborne 20.00, Kellermann at Little Rock 5.50, Biltz at Concordia 22.45, v. F. R. 2.00 & v. Wwe. H. 1.00 (25.45). P. Richter at Washington by N. N. 1.00. Jungfrver. at Altenburg 5.00. L. Falke at Forest Green by L. St. .25. P. Roschke at Freistatt by L. Kottmeier 5.00. KreuzGem. at St. Louis 81.02. (S. -350.43.)

St. Louis City Mission: By C. Lowes of Ebenezer Parish in St. Louis 3.35.

Negermission: Gemm. of the Uk.: Horst in Fort Smith 16.00, Rösener in Altenburg 12.40, Matuschka in Lake Creek 7.50, Möller in Mora 5.85, Gaßner in Friedheim 6.00. ? Biltz at Concordia v. F. R. 2.00. (S. -49.75.)

English Mission: From the piggy bank of little Herm. Franke in St. Louis for the school in Madison and Venice, 2.92. Fr. Rösener's parish in Altenburg, 15.10. Through Fr. Janzow for the school in Madison and Venice from Miss T. Wendt, 1.00; A. Dezur, 25; H. Mink, 25; E. Schlerf, 10; C. Müller, 10; Grandfather Wendt, 10; Walter Wendt, 05 (1.85). P. Hartenberger's comm. in Paducah, Theil of the Abdmcoll. 4.00. (S. -23.87.)

Judenmission: P. Brandt's Gem. in St. Charles 8.90, Coll. on W. Lutter's silb. Hochz. 3.50. P. Rösener's congregation in Altenburg 20.50. Cross congregation in St. Louis 18.74. (p.-51.64.)

Heathen Mission: P. Müller in Lockwood v. Mother N. N. 1.00. P. Walther's congregation at Babbtown 3.60. L. Meyer's congregation at Jefferson City, Miss. Coll., 2.00 and by Miss Helene Bösche l.OO. (S.-7.60.)

Support fund: P. Biltz in Concordia 3.00. ? Fritz v. s. Gem. in Bismarck 4.00. L. Falke in Forest Green, Coll. a. d. Hochz. W. S. u. L. S., 7.05. (S. -14.05.)

Orphanage near St. Louis: Fr. Norden v. etl. women

s. Gem. in Jarvis .85. Gemm. of: Biltz in Concordia 10.00, Zschoche in Frohna, Pentecostal coll., 22.64. By U. Horst in Fort Smith from the Frauenver. f. the orphans Schmidt 10.00. Mrs. Boehme in Altenburg (f. debt redemption) .50. k. Heck in Honey Creek by Bertha Beck 1.00. (p. -44.99.)

St. Louis students: k.Buchheimer's comm., Memphis, f. W. Wishart 9.00.

Seminarians in Addison: Fr. Mießler's Gem. in Des Peres for H. Bundenthal 5.00.

Pupil in Concordia: Coll. a. d. silb. Hochz. Gottlieb Niemanns in Alma f. Herm. Kowert 10.00.

Students at Fort Wayne: P. Biltz'Gem. at Concordia for R. Jefse 5.00.

Church building fund: Jungfrver. in Altenburg 5.00.

Mission to Columbia, Mon: Young Fri. in Altenburg 5.00.

For poor school children damaged by fire at St. Paul, Minn: Fr. Horst at Fort Smith v. Geo. War .50. P. Vetter's Gem. in Farley 5.90. (p. -6 40.)

Church building in Poplar Bluff: P. Purzuers Gem., Egypt Mills, 4.25. P. Zschoche in Frohna v. Jungfrver. 15.00. (2. -19.25.)

Congregation in Simpson Station: k.RohlfingsGem. in Alma 12.75. Total: -739.53.

St. Louis, June 3, 1899. h. w. c. waltke, cashier. 15258t

Received for orphanage in Fremont, Nebr.: (Conclusion.)

Common P. Leuthäusers, Cedar Bluffs, Nebr, Hans Kiesbye 1 p. wheat, Joh. Anthony 50 ps. Flour, Hans Anthony 50 p. flour, 1 gall. Fat, Andreas Husher 50 P. Flour and 2 S. Oats, Wilh. Brackmann 50 P. Flour, 1 Piece of Bacon, Heinrich Knutzen 50 Ps. Flour, Jürgen Mahrt 100 p. flour, Chr. Asmussen 50 p. flour, Fr. Hoffmann 50 p. flour, Claus Jensen 1 p. wheat, Chr. Husher 1 p. wheat, 1 p. cart, 1 piece of bacon, Alb. Leuthäuser 1 p. wheat, 1 p. haser, Joh. F. Anthony 1 gall. Fat, Ferd. Gläser 1 shoulder of pork & turnips, Joh. Jürgens 1 shoulder of pork, Hinrich Paustian 2 pieces of bacon, Joh. Harding 50 Ps. Flour, Jac. Harding 1 p. cart. Mrs. Albin Huster by M. von der Au, Council Bluffs, Iowa, 3 bonnets, 2 caps, 5 hats. Women's ver. (l'. Allenbachs), Lincoln, Nebr., 2 quilts, 7 waists, 7 nightgowns & patches, by F. Brandhorst same. 8 pc. Shoes. Gems. k. Hilperts, Laurel, Nebr. 14 bu. Wheat, 14 pp. Oats, 9 p. Cart, 2 p. Flour (could not be specified for want of list of names). From Fremont: Adolf Meister 1 oil can, Mrs. Hartmann f. Heinr. Hartmann 1 pr. shoes, 1 pr. Aeberschuh, 2 trousers, 1 skirt, 1 pr. underpants, 1 pencil, 1 shirt, candy, f. Emma Hartmann 1 dress, 1 apron, 1 petticoat, patches to quilt, oranges, cake, for Paul Hartmann 1 pair of trousers, 1 knife, 1 top, candy, cake; Women's Club 6 hats, 432 dd. Gingham, 50 ad. Shirting, 3 dozen handkerchiefs (together worth -19 05 according to bill), Mrs. Gartmann 8 bouquets of roses f. 8 confirmands for blessing. Martha Abraham 8 ad. black ribbon & 1 handkerchief for Katie Lentz, Mrs. Aug. Kuntzmann 1 box of Easter eggs (from > chicken) and 1 bag of Easter eggs (from sugar), N. N. a white confirmation dress, 1 pr. consecration gloves, 3 ud. white ribbon, Mrs. Rexroth 52 doz. Eggs, H. Gumpert artificial flowers and embroidery silk. - To all the dear givers for the last time, God's rich blessings.

F. Nammacher, orphan father.

Fremont, Nebr. 1 May 1899.

For the Danish Free Church the undersigned received -2.00 from two "Lutheran" readers in Millard, Nebr. and 1.00 from P. F. Lochner for forwarding. Further gifts were to be sent to the gentlemen's district treasurers.

St. Louis, Mo., June 7, 1899. I. Fuerbringer.

The receipts of Messrs. PP. C. Aeppler, H. C. W. Frese, Th. Nickel, E. Scherf and Dir. Th. Bünger, as well as Messrs. Kassirer F. A. Jäckel, C. A. Kämpfe, C. Spilman, G. E. G. Küchle, H. F. Oehlschläger and G. Wendt will follow in the next number.

Changed addresses:

- Rov. 6th MtriA, 232 Oeuter 8t., Oumderlavck, Lick.
- Rsv. Hi. LIAKlcker, 118 DI6ü1u80v^ve., IV1t. Clemens, Llicrü.
- Rev. L. Oolrko, Neusou, Douglas Co. dledr.
- Rev. ^4. 8th Had6ko8t, Lrainerck, Ororv ZVlVA Co, Ninv. Rev. P. IV. Herrder^er, 2300 LHami 8t., 8t. I-oui8, Llo.
- Rev. L. I., LlauA618<1orL, 1^L8t. em., VerckiAri8, P^ou Co., Lau8.
- Rev. 6. I-. OrbLok, 239 load l2tk 8t, nerve Vork Gitz^, liev. l?.
- 8Ltte1M6rer, 2043 VVLzue ^ve, 8orLNtou, ka. Rev. ^ouü 6th 8cümickt, 9008t, Creeusdoro, c.
- 3. p. I-luckoerker, NavvillA, 8eott Co, Vlo.
- kreck. 8L88MLlv8kLU8ev, l,ookkox 704, IVest kört, l4edr.
- L. 86daumlöeS6l, 913 8. 20ttr 81st, 8t. 3o8ep1r, ^lo.
- IV. H. 8t6!vkamp, 215 Van Ruren 8t., Topeka, lvs.n8. v. IV. Vomlrok, Courtlanck, Llinn.

The "Lutheran" is published every fourteen days for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where it is brought to the house by porters, the subscribers have to pay 25 cents extra for porter's wages.

To Germany the "Lutheran" is sent by mail, postage paid, for Sr.25.

Letters containing business, orders, cancellations, monies, etc., are to be sent under the adrefse: OovoorÜia vuvlistrivx Uonss, Oellerson Lliami 8t., 8t. l.ou>8, Llo., to be sent here.

Letters containing notices for the paper (articles, advertisements, receipts, changes of address, etc.) are to be sent to the editorial office at the address:

Lvtreck at tüe kost OMoe at 8t. l.louis, Llo-,L8 seeovcl-class matter.



Herausgegeben von der Deutschen Evangelischen Zeitung
Zeitweilig redigirt von dem Leh-

Vol. 55

The Church and God's Word.

Lecture delivered before the Synod of Delegates in 1899
by F. Pieper.

The church of God has a wonderful task in the world. It is not merely to impart culture, although it is in fact the greatest factor of culture in the world. Nor is it merely to educate good citizens, although it is in fact the most reliable educator of good citizens. No, the church has a much greater, more important, and more difficult task in the world. The real task of the church is to bring men to faith in Christ, the Savior of the world, and thus to make them blessed. This task of the church includes nothing less than that the church should make spiritually living men out of spiritually dead men, that it should overcome the world and the devil, and that it should constantly assert itself against these powers, which are and remain irreconcilable enemies of the church.

How can the church accomplish this work? Is the church God, then, that it can bring the dead to life and change men's hearts, that it is able to overcome the world and the devil and to assert itself victoriously against these powers? No, the church is not God. But the church has God's word. And with this Word she is able to accomplish all the great things she is called to accomplish.

And it is very important that all those who are members of the church by God's grace recognise this vividly and always keep it present. Nowadays there are many complaints about the failures of the church, about its weakness and lack of influence. Inasmuch as this complaint is justified, the reason for it is that the church, and what calls itself the church, has given up its power, God's Word, or is not asserting it properly. The danger of misjudging God's Word and its power, and of reaching for other means of church-building, is great at all times and among all Christians, since flesh and blood always find it difficult to enter into the way in which God builds and maintains His church here on earth.

It would be appropriate, therefore, if we too, at this general church meeting, like



hergegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
 Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Wo., June 27, 1899. No. 13.

I would like to take a look at some of the main features of what we as a church have in God's Word. Let me therefore briefly deal with the subject:

The Church and God's Word.

There are four things I would like to draw our attention to here:

1. the church really has God's word;
2. This word has divine power;
3. With this word the church can do all that it is commanded to do;
4. There is therefore really only one danger for the church, the danger of falling away from God's word.

1.

The church really has God's word, not merely a human word. God has endowed His Church on earth with nothing less than His own divine Word. The Word that God has given to His Church, we must sharply distinguish from all human word.

Of course, even the mere human word, human speech and language, is God's creature and God's gift to man. Human speech and language is not an invention of the human mind; it is not the product of a natural development of creatures from a lower to a higher stage, as unreasonable naturalists and even incomprehensible theologians have thought. No, human speech and language belong to the divine endowment of man at the creation of man. It is a creature of God's hand like all other creatures which God's creative word called into existence and sustains in existence. For although man fell, and with his fall deserved that God should make him dumb, deaf, and blind, yet God in his great goodness left to the fallen human race, like other natural gifts, the gift of human speech and language. And this is truly a great gift. Luther says: "Of all God's gifts, speech is the most beautiful and glorious, and by it alone man is distinguished from all other animals.

Otherwise there are some animals that surpass a man in other gifts; some with sight, some with hearing, some with smell, but none can speak. Wherefore this very thing is a sign that the word is even a superior kind and nature." *) Therefore we also thank God for the human word, when we confess in the declaration of the first article: "I believe that God created me together with all creatures, gave me body and soul, eyes, ears, and all members, reason and all senses, and still preserves them."

But with a completely different word God has endowed his church here on earth. To his church he has given not only a human word, but - his own, his divine word. And men need such a divine word after the fall. It is the bridge by which God has restored fellowship between fallen humanity and Himself. When Adam had fallen into sin and death, no human word could help him, not even the word of all the wise men of Greece and our most advanced times, if they had existed at that time. There was only one thing that could help: God's own word. God approached Adam, spoke to him Himself, punished his sin, and then made him alive again with the word of the promise of the woman's seed. Luther says, "Adam, being fallen, was already dead before God, his conscience was scattered and broken.... But God made him alive again with his living word. God said to the serpent Gen. 3, 15: I will put enmity between thee and the woman. And the seed of the woman shall bruise thy head." When Adam heard this, he was filled with courage and rejoiced." So: it was not on man's word, but on His own word that God placed Adam and Eve after the fall, and thus established the first church of believers. On God's own word was also the subsequent church placed, for his word God caused to be preached through the patriarchs and archfathers. And the word which he later gave in writing to Israel was not Moses', David's, Isaiah's, etc. Word, but

*) E. A. 57, 248 f.

his own, his divine word. This, according to the express the rental contract was concluded, otherwise the host did not testimony of Scripture, was Israel's advantage over all other agree, and I even had to sign that I would never take a fruit in nations. The Gentile nations had the human word in the garden. And behold, God had closed the ark well; for when common with Israel, but Israel alone had God's word. St. six months were up, the landlord let us stay another six Paul answers to the question, "What then have the Jews months. But even that was not enough; when these were also advantage?" "Indeed, almost much. First: They have up, he had to let us stay in the house for another three confidence in what God has spoken," Rom. 3:2. Thus the months, although he now did not do otherwise than rent us 10 word which the church of the Old Testament had was God's rupees a month more than before. So we were in this house own word. God's own word now the church of the New for a full fifteen months, from December 15, 1897 to March Testament also has. We have in the holy Scriptures, which 15, 1899. As happy as we were now and as much as we are in our hands, the word which God spoke to Israel through thanked God that he had let us find the house, we also longed the prophets, and in addition the word which God spoke to to get out again. Situated on the Palar River, it was not only all men through the evangelists and apostles. This word of in constant danger of flooding during the rainy season, but it the holy Scriptures, it is true, looks, on the face of it, just like was always surrounded by dew and fog, which rose from the human words, as it is also spoken through men and to men. riverbed, in such a way that it would have been detrimental to But it is truly God's own word, for all Scripture is inspired by our health to live in it for any length of time. Since it was built God (1 Tim. 3:16); the holy men of God have spoken, in the oriental style, it rained right into the house, and we could impelled by the Holy Spirit. 2 Pet. 1. Let us not contradict the only escape from it with difficulty. We didn't have a proper modern heresy that the Scriptures are not God's Word itself, bedroom, let alone a place for dear guests to stay: every but only a human account of God's Word and revelation. By evening a knitted bed was brought in from outside for me - this false doctrine the devil wants to rob the daughter of and when guests came, for them - and carried out again in the heaven, the Christian church, of her heavenly endowment, morning. For our people, the cook, his wife and children, and the Word of her God, and put her on the word of men for the nanny, there was only a narrow room of 6 x 5 feet at instead. A bleak position. No, no. God has given to the our disposal. There is much need, especially in the rainy Church nothing less than His own Word.

(To be continued.)

season. Our house was always surrounded by curious people, countless Muhammedans came into the garden, they always came in whole packs, we were exposed to their curious looks every day. But an ark is not a permanent dwelling, but only a rescue ship; it lasts only a little while, and God thinks of the occupants and opens the door of the ark. So God has also thought of us, and that in such an exceedingly glorious way.

"On September 1, I received the news from the venerable Mission Commission that Vaniyambadi had been confirmed as the third mission station, and the order to buy land and build according to the building plan that had been sent in before. My heart rejoiced with joy. But now the old things repeated themselves. The old evil enemy did not want us to buy land. They would not let us have suitable pieces of land, and we could have gotten less suitable ones, but only by paying prohibitively high prices that greatly exceeded their true value.

(Sent in by P. C. M. Zorn.)

Our East India Mission.

ii.

Missionary Freche sends the following report about the month of March. Dear readers can see how things are going with the establishment of a new mission station in India. He writes:

"To found a mission station in India is a difficult task, especially in a place where there are still no Christians, but only Turks and pagans have their undisturbed being. The prince of this world is against such a mission station, and the purer God's Word is to shine out of it into the darkness, the more he is against it; all heathens and Muhammadans are against it, for they are servants of the devil; Catholic Christians, who are to be found everywhere, are against it, even individual sectarian Christians are against it. But our King, the Lord of heaven and earth, rules in his kingdom and sees to it that it is spread. Not only the angels of heaven, not only his children, but also unbelievers, heathens, Jews and Turks, yes, even the unreasonable creatures, must be at his service when and where he wants to be heard. So he also managed to rent us a house in Vaniyambadi, although the landlord of this house was so opposed to it that I had to knock on his door more than six times and had to leave again and again to no avail. But at last we got it, the Lord made it so. Thus I had found an ark for me and my family to escape into until we had a place of our own. and built a mission house on it. Only for six months was

and four times the value they wanted. Months passed and nothing came of it. But I knew: the Lord is King in his kingdom, and for the sake of the expansion of his kingdom alone, if we want to buy a piece of land, he must provide advice. And he has provided counsel. Because at first no one wanted to let us have his land, one day I went along the road, a little further away from Vaniyambadi, to see if there was anything suitable for us. A hill on the road caught my eye and I went up to it and saw that it formed a beautiful area at the top, probably suitable for the construction of a mission station. That was the right place. It was owned by the English government. Before

But when we were to receive this land, it seemed as if another country was to become ours after all. But it fell through because of the high price and the unhealthy location. Under the advice of the dear brothers I decided in favor of the hill. Brother Näther and I wrote to the government, and on February J. the government gave our mission 15[^] Aeres of land for the establishment of its station. That is what the Lord has done! He is and remains the King in His kingdom; He rules in the same small and great things. But that was on February 1; we were to "move out" of the rented house on March 15; the landlord would not let us stay there any longer. So we had to see to it that we had an apartment on our own land ready and waiting for us within six weeks. That was difficult. In the best case it could only be a mud house. But even to build this in such a short time seemed quite impossible, since only unreliable, heathen pariahs were available for the work. In addition it was necessary to travel to a conference in Krischnagiri. When I returned, my watchword was: "Lord God, build, for it is impossible where thou buildest not!"* That I was right in this, God himself tells me in his word: Where the Lord does not build the house, those who build it labor in vain.' I had already had the doors and windows made on reserve, so they were ready. The worst thing is that in India nothing is done without advance payment. Thus the masons, the tailors of the manjapillu (sedge) to the roof, etc., could not lift a finger in their opinion until they had a certain sum of money in their hands. But this is a very dangerous thing: they soon use the money and waste it, and they have neither the inclination nor the time to do the work they are supposed to do for it. They work for bread that they have eaten before. This is a terrible trouble in India. Otherwise it is the custom in the world that one first works and then receives his wages; here it is just the other way round in all important matters: first the money, half of it or a good part of it at the least, and then the work. The consequence of this is that they must be driven to work continually, that while they are working they are always slapping their bellies and sighing that they must starve, and that they treat one as if they had received nothing at all for their labor. But if they disappear with the money, the Advance, at all, which you must fear with everybody, you have loss and trouble to bear. Well, I gave as little Advance as I could and had people sign their names for it, but of course, something I had to give them, otherwise no one would have laid a hand-and then it started. Every day from morning till evening, not minding the sun, I stood on the building site and urged the people on, gave Advance, and saw to it that everybody worked neatly and somewhat properly. Besides that we also built a kitchen with a cooking apartment. We built the big mud house 60 feet long and 12 feet wide, the walls 7 feet high, it is the lowest possible height. The inner room, 60x12 feet, we divided into three rooms, the bed room 16 feet, the study room 12 feet, 3 feet go down on the partition walls, the remaining big room, in which we eat and live, 29 feet long. In addition, there is a bathroom 10 x 8 feet and a small room as a continuation of my study room to the outside, which represents the veranda.

and whose walls form a support for the long wall on the north side of the house. To the east side I have built a small room 6X3 feet as a pantry. The roof is made of bamboo poles, bamboo sticks, mats and sedge. The whole house has four doors and eight windows. The kitchen is 10X10 feet, as is the cooking room, the walls are 6 feet high. - There have been many a day of anguish during the construction - when people were unreliable, when not as much was finished as I considered necessary in one day, when the manjapillu for the roof was not sufficient and new ones could not or should not be obtained, when in Vaniyambadi only half of the roof mats could be obtained as necessary, when it was doubtful whether it would be best to do it this way or the other way. But the eternal builder built steadfastly; whatever might be lacking, it still came along at the right hour. Shortly, on March 15, about four weeks after the beginning of the construction, I moved in with my family and actually took possession of our mission property.

"Of course, the move also required a lot of strength and time. As soon as I could, I always took something with me in the wagon every morning when I went to the construction site, books, laundry, and the like. Then I ordered all the day laborers, male and female, to carry the furniture to our house three days in a row. This made it possible for me to manage the whole move for 8 rupees (about tz2.50).

"When we moved in, the house was by no means finished; it still had to be painted with fine clay and whitewashed with lime. Also there was still a way to be made from the kitchen to the house, and around the house there was much to be leveled and made smooth and ready. Since I had not left the wagon from February 6 to March 15, so to speak, but had driven in it every day, I was quite happy not to have to drive for a few days, because now I could supervise the finishing of the whole thing at home. Unfortunately we still have no water in the well. The digging is going very slowly because the earth is hard. But we have water in the surrounding area. However, we cannot start building the big house until we have found water and thus have our own and nearby water in the homestead; I hope to be able to start in June. If the venerable Mission Commission could see our mud house and kitchen building, how happy they would be! Now we have a mission homestead in Vaniyambadi, the station is established. The Lord has proven Himself to be a wonderful master builder, all the glory to Him, to Him alone! The large mud house costs 321 rupees (about \$103.00), the kitchen with cook's apartment 59 rupees (about \$19.00), the road to the kitchen and the plains around the house 6 rupees (about \$2.00). I now express my most sincere, heartfelt and warmest thanks to the venerable Mission Commission for all their kind grants!

"It was not until March 24, early at four o'clock, that I got back into the wagon to go to Ambur for the conference. By riding in the ox-cart one can escape the passport, for only those travelling by rail get one. Now a plague passport, with which I would have to travel for ten days to the Doctor's hospital to present myself, would keep me too much from supervising the workers,

so I preferred to take the four-hour wagon ride. At this lecture must be identical with the mission celebration conference I presented my building accounts in detail to the announced in the newspaper. The beginning of the brothers, and they found them to be correct and good. Then celebration was set for 3 o'clock in the afternoon. At this time, I was entrusted with the supervision of the school and the in addition to the missionary, a high school teacher Sch. in mission property in Ambur during Brother Mohn's absence in Eisenach, who had previously been a "missionary" in Japan the mountains.

"On the 28th of March I held school at Sengadaweram. I had been specially summoned, in addition to a singing club, was sorry that I had to neglect this school for the sake of a total of 40 adults had appeared. These sat scattered at the construction, but it could not be helped; the construction individual tables of the large garden and smoked and drank workers immediately go idle if you turn your back on them for beer diligently. The celebration was opened by a song of the even a few hours. But should I give up school because of singing society, in which the Thuringian country was praised. that? I could not make up my mind to do so. Things will be This was followed by a short welcoming speech by a member better again from now on."

A missionary festival in the manner of the Protestant Association.

The "Protestant Association" is the name given in Germany to an association of church liberals who defend the fundamental truths of Christianity, e.g. the doctrines of the Holy Trinity, of the divinity of Christ, of the vicarious atonement of Christ, and of the "death of Christ".

for our sins, etc., and put reason above the Scriptures. These Protestant associations are the true opponents of the American Unitarians and stand with them outside of Christianity. Nevertheless, this Protestant association has also started a mission to the Gentiles, and has chosen Japan as its mission field. A German ecclesiastical newspaper reported the following about this liberal heathen mission and about a celebration of it some time ago, which is characteristic of this whole unholy direction:

Last summer, a long, turgid report was published about the mission of the "General Protestant Missionary Association" in Japan. After working through it, so much stuck that, on the whole, three ordained missionaries are working there; the entire missionary staff, including women, amounts to twelve heads. About one hundred souls are in care of this mission, which would be best if it had never been born, for it is not viable because it lacks the Gospel. If we are not mistaken, about 30,000 marks were raised for the mission. Every Christian can only rejoice that the mission of the Protestant Association is so miserable, if the Japanese who fall into the hands of the Protestant Association also pity them from the depths of their souls. May the Lord protect every Japanese from "German faith" in the manner of the Protestant Association. How the Protestant Association arouses interest in missions at home may be illustrated by a description of a mission festival in Ruhla (in Thuringia). Someone who took part in it describes it as follows: One Saturday in June of this year I read in the Ruhla newspaper that on the following Sunday the "General Protestant Missionary Society" would hold a mission celebration in the garden of the Hotel zum Landgrafen. Astonished at not having heard anything else, I asked the landlord of the hotel if the newspaper notice was correct. My astonishment increased when he told me in amazement that he knew nothing about the planned celebration. Only after thinking about it for a while did he remember that on the same day a gentleman from Ruhla had told him that someone was planning to give a lecture in his garden on the following Sunday and that

for several years, in addition to the Ruhla school youth, who with a toast to the Grand Duke of Weimar, to which those present joined in. Now the singing society sang another song, the individual verses of which ended with the words: "O holy forest, the abode of love." Now the missionary appeared. He announced at the beginning that he would first speak about the country and the people in Japan and then report on the actual missionary work. The first part of his speech consisted of an account of an ascent of the highest mountain in Japan. When he had finished, there was general applause. Now the schoolchildren performed two songs. The first was a spring song, the second the well-known "Am Brunnen vor dem Thore". Then followed the second part of the "mission lecture", in which Mr. Sch. wanted to talk about the actual missionary work. It will be understood that I was particularly eager to hear this talk. In order to show his listeners the missionary work, he wanted to paint figures who had been converted to "Christianity" (?). First he told of a young man who comes from the country to the Japanese capital Tokyo, and describes his amazement at a locomotive, at telegraph wires, at a piano, at German science. Gradually he hears lectures not only on German science, but also on "German Christianity"; after three quarters of a year he was "convinced". What this conviction consisted of and how it came about was not told to us. Then Mr. Sch. told us about another young man who "by nature (?) had a pious disposition. "It may well have been a pagan piety, but the pious disposition was already in his heart"! The third convert was a virgin, who professed "Christianity" not only in her life, but also on her deathbed - she made a will that she wanted to be buried as a Christian.

This is the description of a mission festival of those who deny that Jesus is the Son of God. No word of God! No spiritual song! No prayer!

So much for the German Church Gazette. And how is such a mission, which promotes Christianity without Christ, the Son of God and Savior of the world, to be judged? It is the mission of a school of Satan, and its work consists not in building, but in tearing down. Already the fruits of it are appearing. After long and laborious work the Gospel has found its way into Japan. But the missionaries of the Protestant Association have now also given the evil German Unglau-

They have made their way into Japan and are again schools of the country, quite actually as a reformer of misleading the Japanese Christians about the basic truths of Württemberg spent in Stuttgart, where he also completed his Christianity. Thus it is reported in recent times that such a run on September 11, 1570.

"Protestant" missionary succeeded in misleading the native Brenz was a true and right disciple and comrade of Japanese preacher Yokoi about the resurrection of Christ. Luther's, who clung to the great reformer with heartfelt Yokoi then immediately set to work to strip the Christian veneration and love, worked vigorously at his side and also university in Japan, the Doshishah, of its Christian character fought faithfully with him. He not only correctly absorbed and in contradiction to its solemnly affirmed statutes. Thus a very faithfully preserved the fundamental truths of the Gospel severe blow is dealt to the Christian mission in Japan. And brought to light by Luther's ministry, but also independently thus, through such a "Protestant" mission, the heathen processed them and testified to them in his entire life and nations are brought curse instead of blessing.

L. F.

Johannes Brenz.

I.

Luther is the reformer of the church. He was the chosen vessel and the chosen equipment through which God led forth the great, difficult, but richly blessed work of restoration and renewal of His Church and revealed the Roman Pontiff as the Antichrist and the greatest enemy of the Church. But Luther, as is well known, was ably supported in this work by faithful and highly gifted friends and assistants, partly in his immediate vicinity, in Saxony, partly farther away from him in other countries of Germany. And among these collaborators in the work of the Reformation, a star of first magnitude is the reformer of Württemberg, Johannes Brenz, whose four hundredth birthday the Lutheran Church commemorates on June 24 of this year.

Brenz was born on St. John's Day in 1499 in the Swabian town of Weil. Already as a child he showed extraordinary spiritual gifts and studied so diligently that he was able to attend the University of Heidelberg at the age of thirteen. He devoted himself first to the study of the ancient languages, then to philosophy, and finally, at the age of eighteen, to theology with iron diligence. He, too, belonged to the large group of those who were powerfully seized by Luther's 95 theses against the abomination of indulgences, and after he had personally seen and heard Luther, he eagerly assimilated the teachings of the Holy Scriptures witnessed from Wittenberg. In 1520 he was ordained a priest, and said the first mass in his native city. Soon, however, Luther's writings, especially his magnificent interpretation of the Epistle to the Galatians, brought him to a complete knowledge and certainty of the Protestant doctrine, so that in 1521, as a follower of the reformer, he was put under the ban and the eight, and came under investigation. Before the investigation was completed, however, he was called to the free imperial city of Schwäbisch-Hall and preached his first sermon there in September 1522. For twenty-four years he faithfully proclaimed God's word in this city, and from here he spread his tireless and richly blessed activity over the whole country. Then, soon after Luther's death, a seven-year period of severe tribulation came upon him, during which he was richly honored to suffer persecution for the sake of the Gospel. However, the last fourteen years of his life, which he spent in a highly respected and influential position as provost and trusted ecclesiastical advisor to Duke Christoph, as the highest spiritual overseer of all churches and churches of the Holy Land, passed peacefully.

Brenz was a true and right disciple and comrade of Luther's, who clung to the great reformer with heartfelt veneration and love, worked vigorously at his side and also fought faithfully with him. He not only correctly absorbed and faithfully preserved the fundamental truths of the Gospel brought to light by Luther's ministry, but also independently processed them and testified to them in his entire life and ministry. He submitted his writings in part to Luther's judgment, and Luther favored one and the other. When Brenz received the news of Luther's death on February 18, 1546, he was in a melancholy mood. "Oh, that I had water enough," he wrote to the Lutheran theologian Amsdorf, "to weep for the forsaken of the daughters of my people! You say: Christ is still alive; well, but his chosen armament is withdrawn from us. The death of great men in general is no good omen." A few months after this he let his explanation of the Epistle to the Galatians appear as a memorial to Luther. He wanted to stick to Luther's teachings and never misjudge the blessings that had gone out from him.

Brenz was, as Heerbrand describes him, of high, beautiful, heroic stature, solid health, strong chest and sonorous, deep, full voice. Thus he was also outwardly well equipped for the labors and work that awaited him. Of such he never lacked. We can only briefly touch on the most important ones here. The beginning in Schwäbisch-Hall was hard enough. The many monks and priests of this city spewed venom and bile against the young preacher, who so freely and undauntedly presented the main points of the pure evangelical doctrine, especially the fully valid merit of Christ, which, taken in faith, makes one righteous before God. In the difficult time of the Peasants' War in 1525, which also moved his home circles, Brenz unabashedly presented the rights and duties of the subjects and the authorities from God's Word, without fear of man or complacency. In the disputes with Zwingli and his followers over the doctrine of Holy Communion, he took a clear and definite stand, and, in union with other preachers, published a writing called *Syngramma*, in which the Lutheran doctrine of the true presence of the body and blood of Christ in Holy Communion is proved from Scripture and substantiated with sayings of the Church Fathers. And he did not let himself be misled in his testimony by the fact that his friend, fellow student and compatriot Oecolampadius was on the side of the opponents; indeed, he stood up against him. Even later, he testified in favor of the truth in this play. Above all, however, he rendered outstanding services to the implementation of the Reformation and the reorganization of the church in Württemberg, and it was through this that he earned the honorary title of Swabian reformer. He was untiringly active in every direction, both in the area of youth education and in church constitution and church order, both as a preacher and as a visitor and temporary theological professor in Tübingen. His two catechisms, the small one, which appeared before Luther's small catechism, for the youth, and the large one for the instruction of the adults, have become well-known and beneficial.



growers. In them the order is maintained that first baptism is dealt with, then faith, followed by the ten commandments, the prayer of the Lord and the doctrine of Holy Communion. This order has been maintained to this day in Wuerttemberg. He took part in important ecclesiastical meetings, such as the memorable Diet of Augsburg in 1530, where the fundamental confession of the Lutheran Church, the Augsburg Confession, was handed down. Melanchthon says of his activity in an appointed committee: "he would rather have the one Brentium with him in the Concilio, than no other theologian, for there would be understanding and consistency, counsel and action with each other. Likewise, Brenz was present at the Convention in Schmalkalden in 1537, where the so-called Schmalkaldic Articles, the other glorious confessional document of our Church, were agreed upon and signed. In the disputes that arose after Luther's death over various biblical Lutheran doctrines, he participated in the interest of truth through word and writing, in part in an outstanding manner, and agitated for the purity of the Lutheran doctrine. But he never allowed himself to be carried away by carnal zeal, but always preserved his calmness and mildness, which was founded in firm faith, and admittedly once or twice showed himself to be a little too lenient.

L. F.

(Conclusion follows.)

To the ecclesiastical chronicle.

America.

The theological examination of this year's high school graduates took place in **our local seminary on** June 9. Almost all of the 56 candidates for preaching ministry have already received appointments, which they will follow in the course of the next months. Two of the candidates will continue their studies. We leave the names of the candidates and the places where they will minister: F. Albrecht (White Lake, S. Dak.); H. Amend; H. Amling (Berlin, Germany); H. Beckmann (New York, N. A.); A. Voll (Deaf and Dumb Mission at Louisville, Ky.); H. Böttcher (Heathen Mission in Australia); H. Bouman (Sebeca, Minn.); H. Bunke (Britton, S. Dak.); A. Dallmann (Brunswick, Ill.); H. Eikmeier (Steeden, Germany); A. Engel (Luce, Nebr.); P. Engelbert (Negro Mission at Gold Hill, N. C.); O. Erbe (Omaha, Nebr.); H. Gärtner (Port Arthur, Tex.); F. Gräber (Rudolph, S. Dak.); J. Hamm (Honey Grove, Tex.); K. Höh (Cisco, Tex.); J. Homann (Australia); K. Hamann; G. Koch (heathen mission in East Indies); E. Köhler (Billings, Mo.); H. Kothe (Venice, Ill.); H. Klein; K. Kretzmann (Stamford, Conn.); L. List (Wilson, Mich.); O. Lüssenhop (Hazel Hill, Mo.); F. Matthias; H. Meibohm (traveling preacher in Alabama and Mississippi); F. Melzer (Murphysboro, Ill.); G. Mieger (Kansas City, Kans.); L. Millies (Gladstone, Nebr.); W. Moll (New Albany, Ind.); H. Mueller (Längsten, Okla.); R. Neitzel (Harperville, Okla.); H. Osterhus (McKees Rocks, Pa.); I. F. Pfeiffer (Negro Mission at Winston, N. C.); L. Plehn (El Paso, Ill.); W. Pretzsch (negro mission at Mansura, La.); G. Nickels (Farnhamville, Ja.); E. Runge (Concordia, Mo.); F. Rutkowsky (WestBranch, Mich.); H. Sandvoß (Chicago, Ill.); E. v. Schlichten (Cincinnati, O.); W. Schmidt (St. James, Mo.); L. Schmidtke (West Superior, Wis.); W. Schütz (Oneida, S. Dak.); I. Schulze; F. Seesko (Ruby, Nebr.); H. Sieker; C.O. Smith; H. Speckin (Sheboygan, Mich.); A. Teyler (traveling preacher in Minnesota); M. Töwe (Clyde, N. D.); I. H. Volk (New York, N. Y.); M. Walker (New York, N. A.); R. Zwintscher (Winnipeg, Can.). - From the

The list shows that two of the candidates are destined for congregations in Germany and two will go to Australia. One of the latter comes from Australia and the other is called for the heathen mission of the Lutheran Synod there. One candidate is destined for our East India Mission, but will remain in the country for the present to prepare for the special missionary service; three of the prospective preachers are destined for the Negro Mission of the Synodical Conference, and one for our Deaf and Dumb Mission. L. F.

Also in our seminary in Springfield the final exam is taking place these days. 31 candidates are ready to enter the holy preaching ministry. Of these, too, the great majority already have vocations in hand. We leave here also the more accurate list, so far as it is fixed: C. Affeld (Litchfield, Nebr.); D. Bella (Slovak Mission at Cleveland, O.); G. Bornmann; C. Cords (Hay Creek, Minn.); M. Daib (Strasburg, Ill.); J. Engel; M. Friedrich (Rock Rapids, Ja.); W. Georg (Rockwell City, Ja.); H. Hartmann (Clinton, La.); O. Henkel; E. Herzberg (Chase Co., Nebr.); I. Hesemann (Sandoval, Tex.); J. Huchthausen; G. Lange; D. Larsen (Indian Mission in Shawano Co., Wis.); H. Liepke (Darborough, Tex.); P. Noffze (Cadillac, Mich.); W. Nolte; F. Oetjen (Elk Creek, Nebr.); E. Plüdemann; H. Richter; H. Schmelzer (Durango, Colo.); J. Schulz; A. Starck (Jerico, Mo.); H. Sieger (Johnsburg, Pa.); W. Strothmann (New Fane, N. A.); B. Weinläder (Climax Springs, Mo.); F. Wiegmann (St. Paul, Wis.); K. Wittfchonke (Boody, Ill.); W. Wittrock (Lincoln, Mo.). Also of these candidates two are called upon for special missionary service, one for Slovak Mission, the other for our newly established Indian Mission in Wisconsin. - So it is again a large group of young workers who will enter the service of the church from our two seminaries. May Jesus Christ, the Archpastor of His Church, make these young under-shepherds faithful in their ministry, diligent in their work, pious in their conduct, equip them with rich spiritual gifts, bless them abundantly, and set them apart for rich blessings, that they may produce much fruit and that their fruit may remain for eternal life!

L. F.

Callings for preaching ministry candidates, as we write this, have been received in the aggregate 78. Of these, 49 were assigned to the above-named St. Louis candidates, and 21 to the designated Springfield candidates. Three positions are expected to be filled by pastors already in office, one appointment fell to a candidate of last year, one missionary position will be filled for the present by a Vicar, another vacancy will be provided for elsewhere, and for the Deaf and Dumb Mission and East India Mission only one candidate each could be called upon, and not two each, as was originally intended. From various quarters there are still vocations to be expected, which will then be assigned to the remaining candidates, so that probably in a short time all our candidates will have a field of work in prospect. - At our school teachers' seminary in Addison, 44 graduates are currently taking their teacher's exams. After the exam, 35 of them will be able to receive jobs in the school office; and the remaining candidates of this institution will probably soon find employment.

L. F.

As city missionary in St. Louis, on June 18.

F. W. Herzberger was inducted into his office in a solemn evening service. Fr. Hanser preached on Matth. 4, 23. ff.: "And Jesus went about all the Galilean country, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and disease among the people," etc., and showed from these Bible words how the city mission was a true work of salvation; for the city mission had to do with the very people whom the Saviour once followed, with

the poor, the sick, the abandoned and the miserable; and the city mission has to bring to these people exactly what the Saviour once preached to them, the holy gospel. Thus, here in St. Louis, the work that had been discussed and planned for a long time has been seriously started: a preacher and pastor has been appointed by a number of the local congregations, but he is not bound to a single congregation, but is to devote all his time and energy to the mission work, especially in the public city institutions. He will, for example, visit the large city hospital daily and, among the hundreds of sick, take care of those who are spiritually unprovided for, especially the lost and strayed sons and daughters from the Lutheran church. He will comfort the sick, prepare the dying for a blessed end, draw the attention of the convalescent to our congregations and assign them to the pastors of the same. Thus he will also devote his pastoral activity to the large poorhouse, will attend to the poorest and most miserable among the poor and miserable in the women's hospital, and will also visit other hospitals, as well as the inmates of the insane asylum, as far as this appears possible and necessary, as well as the penal institutions, the prison, the workhouse, etc. And in general he will take every opportunity, according to time and circumstances, to bring the Gospel to the public and especially to those who do not have it and do not hear it, and to whom little or nothing is done in spiritual matters. He will preach regularly in the city hospital and in the poorhouse, and later probably in other institutions as well. Everyone who has looked around in the public institutions of a large city knows how necessary such missionary work is, how much there is to do, but also how difficult and laborious, how much self-denial this work demands. But it is certainly a blessed work, yes, a true work of salvation, to bring the gospel to these poorest and to ride the lost like a fire out of the fire. May the merciful Saviour also bestow His blessing on this missionary work for His glory and for the eternal salvation of many souls purchased through Himself at great cost!

L. F.

A vigorous attack was made on Sunday-schools recently in Brooklyn, in a conference of pastors and Sunday-school superintendents of the Episcopal Church. As the subject was being negotiated, "How can we make our Sunday-schools more beneficial?" came forward Usv. Dr. Williams, of Greenbush, Mass. rose to speak, and said, to the utter astonishment of those present, that he thought nothing at all of the Sunday-school institute, and rather considered it quite wrong. He said that the Sunday School allowed ignorant and unknown people to experiment on the souls of other people's children to their greatest harm. It is often a means of destroying the responsibility of parents for their children and the duty of preachers to the young, etc." (John, 18:19). The longer speech was exceedingly sharp and evidently went too far in some parts, but it contained truths which are rightly asserted against the common Sunday school, and which those who regard the Sunday school as a sufficient substitute for the parochial school should take to heart. This voice comes, after all, from the circles in which the Sunday school has its home and its strength, and is a new proof that in some sectarian circles people are no longer satisfied with the inadequate religious instruction in the Sunday school. Dr. Williams further stated how most Sunday-school teachers would rather sit in the pew and be instructed in God's word than teach it to others; and who can deny that this is the truth? The teaching of such people will therefore often be wholly inadequate, and, as experience shows, too often downright wrong. Dr. Williams further pointed out,

that Sunday school is often the cause of combining religion and worldly pleasures. The modern Sunday School is a kind of appendix of "picnics" and other amusements, and therefore dangerous to the church. This, too, is all too often confirmed by experience in sectarian circles. In particular, however, many parents would be made indifferent by Sunday School with regard to their sacred duty as parents. They ought to bring up their children in discipline and admonition to the Lord; and they neglect this duty, and are content that their children attend the Sunday-school, which after all can give no education. And in the same way many preachers, who are also charged with the pastoral care of the children of the congregation, are content with the scanty and inadequate instruction in the Sunday school. What wonder, then, if the growing young men and maidens are ignorant? What wonder if young men and women are ignorant of spiritual things and not equipped to fight the temptations of the world victoriously?

L. F.

Papist tyranny. In East St. Louis, on the 29th of December, 1898, died the priest, Father J. O'Halloran, who is there a member of a populous Irish Catholic congregation. This is in the diocese of Bishop J. Janssen, who is a German and resides in the town of Belleville, Ill. Shortly afterward the Irish congregation addressed a petition to their bishop, expressing a desire that he would appoint as his successor the young assistant of O'Halloran, a certain J. Downey, who is very popular. Among the reasons given for this request was the fact that about 150 members of the congregation used to make their confession in the Gaelic language, of which the priest Downey was well versed. Janssen disregarded this request and appointed the Vicar General Wilhelm Cluse, a German-American, as O'Halloran's successor. Now the Irish community, which bears the name of St. (?) Patricius (Patrick), became highly agitated, resisted the episcopal authority, and declared that the "German" should never become their priest. The church and priest's apartment were surrounded with guards to prevent the "German" from entering. Now, even though the reasons which drove the St. Patricius congregation to open indignation against Bishop Janssen may well be reprehensible and rooted in racial hatred, the way in which Bishop Janssen addresses the congregation is very characteristic of the unchristian position of the Pabst Church. He says in a decree of May 23 of this year: "Instead of submitting to my determination and accepting the priest whom I had appointed as your pastor, as befits obedient children of the Catholic Church and admirers of your church patron, St. Patricius, you have allowed yourselves to be incited to open indignation against your lawful ecclesiastical authority. Words fail me to express in a measured way how you have grieved the heart of your bishop by your conduct in recent weeks, giving Catholics and non-Catholics alike the outrageous example of angry disobedience to your bishop.... And so I beg, nay, command you to desist from your nonsensical activity of opposition." - How does this episcopal letter agree with the Savior's words, "One is your Master, Christ; but ye are all brethren"? Matth. 23, 8. Orthodox, Lutheran congregations have high cause to praise God for the fact that their sacred rights are not abridged and that they themselves can appoint their pastors. Among the most glorious blessings of the Reformation is also the very deliverance from episcopal tyranny, which, as the above example shows, causes so much mischief and annoyance in the Catholic Church.

L. D.

Under the headline "Questionable Society" the "Christian Messenger", the organ of the Methodist Albrecht Brothers, brings a debate of an English

Methodist preacher, vr. Smith, in Defiance, O., on the evils of secret societies. The debate is the more remarkable, as the preacher in question himself belongs to lodges. It reads, "I am no opponent of secret societies, for I have been a member of one or two myself since I was old enough to be so. But the conditions of the present day are such as to raise the question whether the church or the lodge should prevail. The churches are struggling for existence. The houses of worship are old and decaying, but the secret societies are flourishing. We have more than thirty secret societies in this city of seven thousand inhabitants, about six for each week evening, lodges for men, lodges for women, lodges for young men, even such for maidens. The whole life is now absorbed in the lodge; almost everybody belongs to some of them. And, unfortunately, the members of the Church are no exception. For many, the most important concern is the lodge, and when two assemblies - church or lodge - come into conflict, they choose the latter. For them no road is too far, no night too black, and no sacrifice too great. Church members who have no time for church meetings find time enough to travel across the Continent to attend a large Lodge meeting ("Conclave"). One may deceive himself, but God can deceive no one. A church member who supports the lodges and has little to spare for the mission is deceiving God and the church. A brother who invites others into the Lodge, but brings no one to the Church and seeks to win them to the Lord, does no honor to his Christian profession. I fear that one day he will hear in front of the closed door: I have never known you; depart from me, ye workers of iniquity." One must wonder about one thing in this debate: How is it possible that a preacher, who has thus recognized the church- and soul-destroying nature of the Lodge, nevertheless remains in it? Why does he not leave and set a good example to his parishioners, instead of undermining his own effectiveness by his Lodge membership and making common cause with the open enemies of the Church? The answer is: Out of fear or complacency, in order not to spoil things with their parishioners, or in order to gain a higher reputation with them, or for the sake of earthly advantage, so many preachers in our country belong to the Lodge, or close their mouths in testimony against the Lodge, against their better knowledge and conscience. Our pastors and congregations know how members of the Lodge so readily refer to such pastors and say: What should be wrong with the Lodge if even preachers belong to it? In fact, most Lodges, from the more distinguished Masons and Knights Templar to the more common, have some pastor as their Chaplain. What a terrible responsibility such preachers have who say "Lord, Lord," but do not do the will of God and avoid the ungodly lodge system! Will they not one day be confronted with the shattering word: "I have never known you; depart from me, ye workers of iniquity"? Matth. 7, 21. 23.

L. F.

Abroad.

About the expansion of the Gentile mission in the past twenty-five years, Prof. Dr. G. Warneck, an expert on recent missionary history, reports the following in the current 26th volume of his missionary magazine: "Twenty-five years ago, the numerical result of three quarters of a century of missionary work was 1,537,074 Gentile Christians. In not yet 25 years this number has risen to 4,001,200, that is, in the last quarter of a century the growth has been almost five times as great as in any preceding one. Specifically in the German mission territories there were 127,414 Gentile Christians in 1874, 335,000 in 1897, and by the end of 1899 this number will certainly have increased to

360,000. The number of mission territories is difficult to determine, because their boundaries are fluid. But that it has increased more in the last twenty-five years than in any previous quarter of the century is evident from even a cursory survey. The main gain falls on Africa, which has ceased to be the closed part of the world as a result of extended geographical exploration, increased world traffic, and the jealous competition of European states for colonial possessions; in the next quarter century the great missionary expansion will probably fall on East Asia. This forward movement has again retroactively increased the native missionary achievements. During the period of 25 years, not only has there been a significant change in public opinion in favor of missions, but also missionaries and mission contributions have increased considerably, the former from 2132 to 6000, the latter from 22-1/2 to 55 million; specifically in our country, missionaries from 502 to 770, mission contributions from two to four million Marks. - These are only a few dry figures, but they show beyond doubt that things are progressing. ... God's opportunities increase man's liabilities. The increased growth outside makes increased demands on Christianity at home. Therefore, brethren, be firm, immovable, always increasing in the work of the Lord, knowing that our labor is not in vain in the Lord."

L. F.

From World and Time.

A mother-murderer as a result of horrible spiritualism. The "Luth. Kirchenzeitung" reports the following shocking incident: Some weeks ago a girl stood before the bars of the court in P. to be tried on a terrible charge: she had murdered her mother during the night and, according to the doctors, inflicted fatal wounds on herself, from which, to everyone's amazement, she recovered. It was not a murder of greed, or hatred, or any other evil passion, for there was the most tender relationship between mother and daughter. One stood, so to speak, before a riddle and could not explain the terrible deed. But it has been cleared up. Towards the end of the year 1897, the father had suddenly succumbed to a heart attack, and his quick death had made a deep impression especially on the daughter, who was warmly devoted to him. She could not get over the loss of her father, especially by such a sudden death, and since she had become a follower of spiritualism with her mother for a number of years, what could be more natural than that she should try to get in touch with the spirit of her father? She did so during a visit to Ch., twice enlisting the help of so-called mediums. It is not said that the spirit of her father appeared to her, but that both mediums brought her the message that her father was so lonely and would not find peace until he was reunited with mother and daughter. With this news the afflicted daughter returned to her mother; her peace of mind was gone; day and night she tormented herself with the thought: the father is lonely and longs for the mother and me! And the end? One night, it was from Saturday to Sunday, as she was again restlessly rolling about on her bed, she got up, poured some poison she had kept ready into a glass to empty it, then - a new, still angrier thought twitched through her agitated brain: "I must not leave mother alone in such misery!" The glass fell to the earth, a pistol lay in the nearby commode, and - two shots rang through the house. The mother lay in her blood, all too well shot; her life had fled. Two more shots were to do the same service to the daughter, but it was not to be



...succeed. She only wounded herself severely. Thus it has become obvious that spiritualism drove this infatuated girl into madness and turned her into a mother-murderer. The court acquitted her of the charge of murder and ordered her transfer to an insane asylum. But the fact remains that ghost-seeing drove this person to murder. Yes, sin is the ruin of men. For it is a sin against God's express word to ask the dead to have intercourse with the spirit world. He who does so is an abomination to the Lord, and deprives himself of salvation and happiness. Deut. 18, 10. ff. Isa. 8, 19. f. But he that doeth it plungeth himself also into bodily misfortune, as enough cases prove, whether he be deprived of earthly money and goods by crafty, deceitful mediums, or whether he fall into the night of madness, or whether he do harm to himself or to others. Would that all Christians would be warned against this diabolical jugglery of spiritualism!

L. F.

Best wishes.

A scholar was sitting in his study behind the curtains. Nothing disturbed him in his deep thoughts, and as the work he had under his hands satisfied his mind more and more, he thought as he let his pen rest for a moment: What do I lack for my happiness? I have, after all, all that I can desire, books, health, and undisturbed rest; I ask for nothing more! - A miser crouched before his ice-box and counted the many blank pieces of gold and silver over and over again, muttering between his teeth: "If I only had more of it! For money, only money makes happy!" - Into the inn staggered a drunkard with the empty bottle and his last coin. "Brandy, only brandy I need to live!" slurred the bluish lips. - A crowd of boisterous young people pushed past, shouting, "Wealth and pleasure, that alone is worth the trouble and the striving!"

On his bed of death for many years lay an experienced Christian, who had recognized, through painful guidance, that the world was in trouble. "I have only three desires," he said, "and they are of a weighty nature, of course, and I would not even dare to desire their fulfillment if I were not assured in faith that a Christian may cherish such high desires. First, I want to be found in Christ; second, I want to be like Christ; and third, I want to be with him always."

What are your best wishes, dear reader?

Death notice.

On June 6, at Ashippun, Wis. died blessed in the Lord, Father Paul C. L. Plaß, aged 35 years and 5 months.

Inaugurations.

By order of the Hon. Praeses P. Brand, G. Eifrig was introduced to his congregation at Cumberland, Md. on the 1st of Sunday, A.D., by J. W. Halboth.

On the 3rd of Sunday, A.D., Rev. W. Dau was introduced by order of the Hon. Pres. Middle District, in his parish at Hammond, Ind. by Geo. Link sun.

Church dedications.

On Pentecost Sunday, the St. Matthew Lutheran congregation in StonyPlain, Alberta, Can., dedicated their newly built church (30X50, with 60 foot high steeple) to the service of God. Celebrant Preacher: E. Eberhard t.

Ami. Sunday, A.D., the Lutheran congregation of St. Peter's near Milltown, S. Dak. dedicated their newly built church (24X36, steeple 57 feet) to the service of God. Festive sermons were preached by W. Zabel and A. Brauer. W. H. Rörig.

On the Feast of Trinity, in my former preaching place of Paris, Ark., the newly built church building (24X36 feet) was consecrated to the service of God, with the entire congregation of Fort Smither in attendance. The undersigned preached in the morning, J. Horst in the afternoon.

August F. Trenches he.

Genemde - Jubiliren.

On Sun. Exaudi the congregation at Des Peres, Mo. celebrated its 50th anniversary. The festival preachers were Bro. J. A. F. W. Müller (founder of the congregation), Prof. G. Mezger and

P. G. Heckel (engl.). Collecte and surplus: -100.00 for the orphanage and the two studying orphans. Theodor Mießler.

On the 1st Sunday, A.D., the Trinity Lutheran congregation at Elkhart, Ind. celebrated its 25th anniversary. The festival preachers were ??: J. G. Hild, H. Diemer, W. L. Fischer and J. H. Heinze. Theo. Claus.

Missiunsfesto.

On Sun. Jubilate: St. John's parish near Garner, Iowa. Preacher: ?? H. Hansen and Judge. Collecte: -24.03.

On the 2nd day of Pentecost: The congregation at Lake Creek, Mo. preachers: kl'. J. Höneß and Th. Bundenthal. Collecte: -37.00.

On the Feast of Trinity: Immanuel's congregation at Chattanooga, Tenn. Preacher: P. Klein (and Engl.). Collecte: -24.00. - The congregation at Cape Girardeau, Mo. Preachers: Griebel, Lehr, and Hamm (English). - The congregations at New Orleans, La. Preachers: ?? Wenzel, Franke (Engl.) and Niemann. Collecte, proceeds and offerings after deduction: -173.45.

On the 1st Sunday, A.D.: The congregation at New Gehlenbeck, Ill. preachers: L. Dornseif and Almstedt. Collecte:

-79.00. - The congregation at Hart, Minn. Preachers: kk. Drews and Schulenburg. Collecte: -61.85. - The Zion congregation at Meinert, Mo. with the congregation at Lockwood. Preachers: PP. Joh. Streckfuß, Kroger (English) and Ludwig. Collecte after deduction: -65.75. - St. John's parish at Arlington, Minn. with the neighboring parishes. Preacher:

Hertwig and Achenbach. Collecte after deduction: -60.10.

On the 2nd Sunday, A.D.: The Bethlehem congregation at Sylvan Grove, Kans. Preachers: ?? Obermowe, Schlobohm, I. M. Hahn (lecture). Collecte: -88.15. - St. John's congregation at Plymouth, Wis. Preachers: ?? Penalties and G. Voit. Collecte after deduction: -80.00. - St. Paul's parish at Chuckery, O., with the congregations of Küchle and Brueggemann. Preacher: ?? Küchle and Brüggemann. Collecte: -121.70. -The congregation at Luzerne, Iowa. Preachers: PP. Wolfram and Brandes. Collecte: -71.25. -The congregations at Lavalle, Loganville, and Reedsburg, Wis. in Reedsburg. Preachers: ?? W. Matthes, E. Zaremba and A. Brauel. - Trinity church at Freedom, Pa. Preachers: k?. E. Wischmeyer and J. Nickel (English). Collecte: -41.00.

On the 3rd Sunday, A.D.: The Parochial 1>. J. H. Müllers with guests from Alma in McFarland, Kans. Preachers: Ad. Schmid and E. Polster. Collecte after deduction: -45.00. - The parish at Tonawanda, N. D. Preachers: ?? Andres and Lohrmann. Collecte: -41.00. - The congregations of Eagle Lake and Crete, Ill, in Crete. Preachers: ?? A. Wangerin and Engelbrecht, Sr. Collecte: -230.00. - St. Michael's parish at Little Valley, N. D. Collecte: -25.39.

Gsrrefvonx - Show.

The Special Conference of Southern Nebraska meets on June 27 at the home of Father Cholcher in Deshler, Nebr. Confessor: Fr. Grupe (?? Huber, Möllering). W. Mahler.

The Fort Wayne Pastoral and Teachers' Conference will meet, I). v., at Kendallville, Ind. from July 5, afternoon 2 o'clock, to July 7, afternoon 5 o'clock. - Proceedings: Formula of Concord, Article V Prof. F. Zucker; passages of Scripture on Spiritualism compiled and expounded by P. Biedermann; the Walther League, nature, purpose, dangers and benefits of same by ?? Miller and Gross. - Immediate applications to Fr. R. D. Biedermann urgently desired. G. Gotsch, Secr.

The Northeastern Special Conference will hold its meetings this July 11 and 12 near Hampton, Iowa. Preaching: Lutz - Drexler. Confessional: Richter-Merting. Timely registration, ro8p. Cancellation requested. Joh. Burmeister.

The Northwestern Specialconference of the Iowa - District will meet, v. v., from July 11 to 13, at P. J. Hesse's

Community, Marcus, Iowa. Works: Further execution of theses on unevangelical practice - Fr. Noack. Catechesis on question 7-12 of Schwan's Catechism - P. Faulstich. Jsagogik - P. Enseleit. Biography on church fathers - P. Grimm. Preachers: k. Willner-k. Behrends. Confessor: U. H. Wehking-?. V. Waltherr. Please register in good time. C. E. Miller, Secr.

The Randolph-Monroe County Special conference meets, v. v., July 18 (noon) at the home of U. Grörich at Lost Prairie, Ill. ka8tor loel asks for timely registration. Herm. C. Gübert, Secr.

The Wisconsin Mixed Wolf River Pastoral Conference will gather July 18 and 19 at the church ? Spierings in New London, Wis. Meeting Monday evening, leaving Thursday. Work: Exegesis on LS (^). -sS zE/s GeSs/ (? Engel). Lecture (k. Hinnenthal). Preacher: U. Drögemüller (k. Mundinger). Confessional speaker: P. List (k. Engel). W. Naumann, Secr.

The Pastors' and Teachers' Conference of Arkansas and West Tennessee will meet, s. G. w., July 19, at the church of P. H. Nau, at Lutherville, Johnson Co., Ark. Papers, "Biblical Geography in the School," teacher H. O. Hennig. "The Treatment of the Bible Story of the Rich Man and Poor Lazarus," teacher E. K. Mueller. "On the Cross of Christians," P. F. Steyer. "Ueber die Grenze zwischen Ceremonial- und Moralgesetz," P. L. Buchheimer. "Verhältniß einer Gemeinde und des Pastors zu Leuten, die sich zur Gemeinde halten und noch nicht beitragende Glieder sind," P. A. Gräbener. Sermons: Friday evening: P. A. Bäpler, substitute: P. Germann. On the Sunday Gospel: Fr J. H. Kleimann, substitute: Fr H. E. Norden. On the Sunday Apostle: Fr. M. Schmidt, substitute: 1'- H. J. Frey. Confession: P. A. Gräbener, substitute: I?. A. W. Wilk. Registration at times is urged. The brethren will be collected from Cabin Creek, Johnson Co. I. H. Kleimann, Secr.

Notice.

Mr. P. H. Kupfernagel, of West, McLennan Co, Tex, heretofore a member of the "German Evangelical Synod of North America," has resigned from that fellowship, and seeks admission to our Synod.

New Orleans, La. June 13, 1899.

G. J. Wegener, *prese*s of the Southern District.

Please.

As many brethren from old congregations have settled in Oklahoma, and some are not found by traveling preachers for many years, the Oklahoma Conference kindly requests the pastors to communicate to the undersigned the names and addresses of those who have settled here from their congregations.

On behalf of the Oklahoma Conference

Norman, Okla. Joseph J. Timken, ?.

For your consideration.

By resolution of the Synod, 100,000 copies of the last number of the "Lutheran", which contains the appeal to all members of our Synod congregations, have been printed, and as many copies have been sent to the pastors of our Synod as there are members capable of voting in their congregations. The pastors are requested to give a number to each member.

Proceeds to the Treasury of the Illinois District L

Synodal treasury: Pentecostal and other collections from congregations by the kk.: Burgdorf, Lincoln, v. d. Zions-Gem. - 16.25, Große, Oak Park, 12.89 (half), Witte in Pekin 14.57, Strikter in Proviso 20.00, Schwermann in Covington 6.02, Feddersen at Homewood 8.50, Brecht, Darmstadt, 9.00, Jöckel at Richton 8.55, Leßmann at Okawville 5.15, Lewerenz at Des Plaines 11.11 & Vogt at Goodfarm 6.50; by F. Collmeyer of P. Eirich's Gem. at New Minden 17.50. (S. -136.04.)

Synod Building Fund: coll. of P. D. Graf's Gem., Blue Poim, 1st pl., 7.21.

Synod building fund in St. Paul, Minn: l>. Herrmann's Gem. at Nokomis 10.90 and P. Hölter in Chicago from N.N. 1.00. (S.-11.90.)

Polish Mission in Chicago: Fr. Hölter's Gem. in Chrcago 10.00.

Inner Mission: Fr. Schroeder of the Gem. at Kankakee 5.00, Fr. Hieber's Gem. at Mattison 1.52, teacher F. Fathauer, Coll. at Oberheide-Hahn's Hochz. at Eagle Lake, 11.83, by Wm. Balzer a. d. missionary coll. of Gem. at Addison 7.49, k. Uffenbeck at Chicago, part of missionary coll., 65.85, by Father C. Heidorn 1.00 and Ed. Klenske 1.00, P. Castens at

Gilmer, part of the Pentecostal coll., 6.50, P. Büniger in Hamel, part of the Missionary coll., 40.00, dch. C. Bockelmann, Pentecostal coll. of k. Wangerin's parish in Sollitt, 15.50, P. Hölter's parish in Chicago 150.00 and Am. Föde 1.00, P. Leßmann, Theil der Missionscoll. s. Gem. in Okawville, 36.38. (S. -343.07.)

General Inner Mission: Fr. Kühn in Staunton by J. Feldbusch 5.00.

Missionary church in Granite City: P. Burgdorf, Coll. d. Zions-Gem. in Lincoln. 3 00, L. Kühn in Staunton v. H. Tasche 1.50, F. A. Ullmann 1.00, F. Ullmann Jr. 1.00 and C. Dorsch 1.00, P. Büniger in Hamel, Theil d. Missionsf. Coll., 10.00, L. Feddersens Gem. in Homewood 6.50, P. Hölter's Gem. in Chicago 25.00, half of a Coll. by?. Schröders Gem. in Bishop 3.00 and dch. F. Collmeyer of P. Eirich's parish in New Minden 20.00. (p. -72.00.)

Negro Mission: P. Schröder v. d. Gem. in Kankakee 5.00, k. Hieber b. Mattison v. s. Schulk. 1.40, L. Wagner, Decatur, v. Fr. Bertha Herodt 1.00 and Mrs. Aug. Lengafeldt .25, k. Büniger in Hamel, part d. Missionscoll., 20.00, P. Hölter's congreg. in Chicago 10.00, Leßmann at Okawville^ part of Missionfcoll., 18.19. (p. -55.84.)

Negro Schools: From Addison: Dch. Wm. Balzer, Coll. on 50th Anniversary of School in West County, 76.75 and Dch. C. Harloff from a former pupil, 1.00. (p. -77.75.)

English School in Madison and Venice, Ill: Teacher Ad. Kastners Schulk. in Hinsdale 4.00.

English Mission in Chicago: From Chicago: ?. Uffenbeck, Theil der Missionscoll., 26.35 u. P. Hölter's Gem. 30.00. (S. -56.35.)

Jewish Mission: P. Hölter's Gem. in Chicago 5.00.

Emigrant Mission: Fr. Engelbrecht in Chicago from the Discipleship Council. 10.00.

Emigrant Mission in New York: k. Hiebers Gem. at Mattison 6.33.

Emigrant Mission in Baltimore: Fr. Hieber's Filialgem. at Mattison 4.16.

Heathen Mission: From Chicago: P. Uffenbeck, part of the missionary coll., 13.10 and P. Hölter's Gem. 10.00. (S. -23.10.)

Support Fund: l?. Burgdorf in Lincoln, Pentecostal Coll. 4.85, L. Hieber's Gem. at Mattison 5.62 and s. Filialgem. 4.55, teacher P. Appelt v. d. Chicago Teachers' Conf. 27.00, k. Great at Oak Park v. d. Conf. in Proviso and vicinity 10.85, dch. H. Worker in Fountain Bluff, coll. at Mlesner Gütersloh's high c., 2.85 & Coll. at Bro. Zerbst' infant baptism 2.60, by Bro. Wagner in Decatur 4.00, Bro. A. J. Büniger of the Chicago Pastoral Conf. 17.00, by Bro. Eberhardt in Arenzville 2.00, by C. Bockelmann a. d. bell-bag by P. Wangerin's congreg. in Sollitt 15.00, by P. Werfelmann in Strasburg by F. D. 1.00, by k. Drögemüller by d. Arlington Heights Pastoralconf. 3.75, ?. Graf in Blue Point by Father Mejer 1.00. (p. -102.07.)

Students in St. Louis: By H. F. Rathe of the Gem. in Homewood for H. J. Oetjen 5.00, P. Mennicke's Gem. at Geneseo for A. Dallmann 10.55, Coll. v. P. Brust's Gem. in Prairie for Bro. Helmstätter 10.76 and P. Werfelmann's Gem. in Strasburg for Bro. Brunn 26.60. (p. -52.91.)

Laundromat in Springfield: Dch. Prof. J. S. Simon in Springfield v. women's ver. 2.00.

Students in Springfield: Coll. by Fr. Kühn's Gem. in Staunton for Heinr. Kolk 10.45 & Fr. Wunder in Chicago by Jünglver. for H. Gerike 5.00. (S. -15.45.)

College student choice in Fort Wayne: ^Great Oak Park v. Jungfrver. 10.00.

College students in Milwaukee: From Chicago: k. Wunder o. Jünglver. f. Ad. Häntzschel 5.00 and f. Joh. Bertram 5.00, f. d. Brüder Bertram v. Jungfrver. 6.00. (S. -16.00.)

Seminarisians in Addison: From Chicago: L. Engelbrecht v. Jungfrver. f. L. Sipp. 15.00, Fr. Succop v. Jüngl. Ver. f. Waldemar Lohrmann 20.00 and O. Wegner 15.00; k. Gruener in Rockford from the Jugendoer. for Alb. Sieving 8.00. (S. -58.00.)

College student Herm. Kowert in Concordia: k. Wolters Gem. in Dorans 13.50.

Church building fund of the Illinois District: Uffenbeck in Chicago, Theil of the Missionfcoll., 26.35 and P. Hölter's Gem. that. 10.00. - For Murphysboro: P. Hölter's Gem. in Chicago 14.25. (S. -50.60.)

Deaf and Dumb Mission: Fr. Reinkein Chicago v. Anna Palow 1.00, Fr. Hafner at Thawville, Pentecostal coll., 3.31, k. Büniger at Hamel, Theil of the Mission coll., 9.00, Fr. Hölter's Gem. at Chicago 13.32. (S. -26.63.)

Interior of Church at Poplar Bluff, Mo.: Bro. Hieber at Mattison 1.00.

Parish in St. Joseph, Mo.: Fr. Strieter's Parish in Proviso 11.00.

? W. Grunnet in the Danish Free Church: k. Engelbrecht in Chicago v. Jungfrver. 25.00 and v. E. G. Brill 2.00, P. Ruder in Arlington Heights v. F. Gehrke 2.00 u. N. N. 1.00. (S. -30.00.)

Parish at Marquette, Mich.: P. Schroeder, Bishop, half of a coll., 3.00.

Church building for missionary congregation in New Denison, Ill: Fr. Leßmann in Okawville, part of the missionary fund, 10.00. Hermannsburg Free Church: Fr. Rueder, Arlington Heights, from Mrs. Kirchof's 2.00.

Mission school in Columbia Heights, Ill: k. Brewer in Crete from Wwe. Schweppe 4.50 & Wm. Falke 2.00, by W. M. 2.00 & Dohmeyer Sr. 1.00. (S. -9.50.)

Danish Free Church: l'. Bursiek in Mattison by Mrs. Henry Schulze, 2.55, l?. Castens in Gilmer, Theil d. Pentecostal Coll. 5.00, P. Matthius, Evanston, by Women's Ass. 10.00 & from widow N.N. 2.00. (S.-19.55.)

Orphanage in Addison: 17.50 and 326.95. (p. -344.45.) (rü. Kassirer G. Ritzmann will receipt about the individual items in the "Lutheran" and "Kinder und Jugendblatt").

Mission in Hamburg: Fr. Käselitz' Gem. in Juka 3.00. Mission and school building in London: P. Bursiek at Mattison by Mrs. Henry Schulze 2.55, P. L. W. Dorn by k. H. Meyer's pupils at Columbia 1.00, P. Hölter, Chicago,

v. d. Gem. 5.00 and Prof. Jonas 5.00, dch. Teacher A. Albers in Eagle Lake from s. students 2.70 and from Teacher E. Rasen's students in Addison 3.00, P. A. E. Reinke from Martin Ernes piggy bank in Galesburg .50 & Gust. Biel in Kewanee .25. (S.-20.00.) Total: -1628.41.

Addison, Ill, June 17, 1889. h. bartling, cassirer.

Proceeds to the treasury of the Kansas district:

Inner Mission: Gemm. d. ??.: Voß-20.36. Wein 8.50, Schmid 12.57, Schilling 4.00, Drögemüller 11.38, Wendt 6.16, Möller, Chepstow, 3.10, Brauers 7.00, tz. C. Senne 6.00, Vetter 13.45, tzafner 23.56, Polster 11.31, Oesch 5.00. By A. Härtlein, Marquette, 3.00. P. Kauffeld's Gem. 5.20. ?. Eggerts Gem. 19.10. P. Storms Gem. 9.52. Kass. E. F. W. Meier 240.00. P. Lüssenhop v. P. Klindworth .25. Hellwig's Children, Oswego, .68. Gemm. d. ??: Pennekamp, Bremen, 38.00, Wagner, Fairview, 2.67, F. W. Pennekamp, 6.53, Westphal 8.67, Frese 6.24, Storm 8.00. P. Hafner by I. Trettin .50. by Volkert Simmering and Fride Meintz, Goodland, 2.00. P. Eggert's Gem. 20.00. P. Wendt's Gem. 5.73. I". Telle v. N. N. .50. St. Lucas' Gem., Onaga, 5.58. H. C. Senna's Gem., Block, 8.00. P. Sauer's Gem., Ludell, 10.00. P. Fr. Pennekamp v. N. N. 5.00. (S.-537.86.)

Students at Winfield: P. Voß/Gem. 5.00. P. Brauer's Gem. 6.97. (S.-11.97.)

Kansas District Building Fund: P. Keller's Gem. 14.37.

General Synod building fund: P. Brauer's comm., Ellinwood, 4.65.

Saxon Free Church:?. Keller's congregation 5.00. Fr. Storm's congregation 11.00. Fr. Brewer's congregation 5.20. (p. -21.20.)

Hermannsburg Free Church: P. Kellers Gem. 5.00.

Danish Free Church: P. Kellers Gem. 2.50. By N. N. Leavenworth, 8.00. (S. -10.50.)

Students from Kansas: P. Keller v. W. Hornbostel 1.00. P. Hoyers Gem. 2.00. P. Lüssenhop v. J. H. Bredehöft .50. J. H. Ditmer 1.00. P. Klindworth .25. Chr. Cohrs 1.00. P. Storm, Hochz. Schröder-Kuhlmeier, 3.61. ?. Jacobs Gem., Sylvan Grove, 10.65. (S. -20.04.)

Synodal treasury: P. Schmid's Gem. 10.05. St. Lucas Gem., Onaga, 1.95. A. Härtlein, Marquette, 1.00. Gemm. d. ??.: Obermowe 15.15, Ramelow 5.14, Lüssenhop 19.03. Pennekamp, Bremen, 33.03. (S. -85.35.)

Students at Fort Wayne: P. Part Gem. 6.00.

Negro Mission: P. Am Ends Gem. 6.00. P. Hoyer von Herm. Constem 1.50. P. Telles Gem. 2.50. P. Jacobs Gem. 2.25. (S.-12.25.)

Widows and orphans: P. Hoyers Gem. 11.43. ?. Frese's parish 4.10. P. Vetter, Hochz. Senne-Schäfer, 7.05. A. Härtlein 2.00. P. Ramelows Gem. 5.14. (-29.72.)

Progymnasium in Concordia: P. Hoyers Gem. 6.75.

Heathen Mission: Fr. Hoyers Gem. 13.01. Fr. Oesch of Matthias Lensch .50. A. Härtlein, 1.00. Fr. Frese, Hochs. Kohlmeier-Peters, 5.60. P. Jacobs Gem. 2.25. (S. -22.36.)

English Mission: P. H. C. Sennes Gem. 6.00. A. Härtlein 1.00. (S.-7.00.)

Orphanage in Fremont: P. Bräuhahn, Hochz. GierThron, 6.28. A. Härtlein 1.00. P. Lüssenhop v. Mrs. Zangg 1.00. P. Storms Gem. 10.51. P. Kauffeld's Gem. .75, by H. Peters .25. (S. -19.79.)

Deaf and Dumb Mission: Fr. Mencke's Gem. 9.84.

Mission in Hamburg: P. Menckes Gem. 2.21.

Fire damage in St. Paul: By N. N., Leavenworth, 2.00. P. Keller v. H. Meyerhoff 3.00. (S. -5.00.)

Pupils in Milwaukee: P. Oesch's Gem. 4.50.

Deaf and Dumb Institution in North Detroit: A. Härtlein 1.00.

Student Concordia: P. Lüssenhop, Hochz. Erdmann Meyer, 8.78.

Seminarians in Seward: Fr. Freses Gem. 8.90.

Parish at Perry, Okla: P. Hafner's Gem. 21.00, Geo. Dietrich 3.00. Mrs. Bloom .50. (S.-24.50.)

Household fund in Winfield, Kans.: P. Lüssenhops Gem. 15.09.

Mission in London: P. Freses Gem. 5.46. Total: -900.09.

Leavenworth, Kans. June 1, 1899.

H. F. Oelschlager, Kassirer.

Income to the Michigan District coffers:

(May.)

Synod treasury: Sturgis -3.00, P. Hagens Gem. 2.13, Tp. Merrill 8.23, Whittaker 1.81, Sand Beach 6.04, Gd. Rapids 22.82, New Haven 2.00, Amelith 8.15, Frankenmuth 44.75, Frankenlust 14.79, Manistee 10.00, Rile 3.85, Macomb 4.03, Sebewaing 24.83, Jda 10.50, Jonia 4.50, Frankentrost 13.24, Jackson 15.45. (S. -200.12.)

General Building Fund: Utica (? Wilson) 4.60, Tawas City 4.00. (S.-8.60.)

Allgemeine Innere Mission: Frankenmuth v. J. S. Laux 2.00.

Heathen Mission: New Haven 2.00, Reed City 5.00. (S. -7.00.)

Mission in London: Teacher Neins Schulk. 1.68, ?. Mayer, Hochz. Ruffertshöfer-Ranke, 4.50, P. Lemke v. F. Schödel 5.00. (S.-11.18.)

Mission in Hamburg: P. Lemke v. F. Schödel 5.00.

Deaf and Dumb Mission: Fr. Mayer, Hochz. Block-Reinhold, 3.00.

German Free Church: P. Mayer, Hochz. Ruffertshöfer Ranke, 4.50.

Danish Free Church: Frankenmuth, N. N. 2.50, Manistee 8.00. (S.-10.50.)

Saxon Free Church: Manistee 10.00.

Negro Mission: Frankenmuth, v. J. S. Laux 2.00, N. N. das. 2.50, P. Hagens Gem. 8.11, Rogers City 4.07, Moltke 4.76. (S.-21.44.)

Concord, N. C.: Dch. P. Woldt 3.71.

Jewish Mission: Mani Tea 10.00.

Baltimore Emigrant Mission: Manistee 5.00.

Emigrant Mission to New Nork: Manistee 5.00, Reed City 1.25. (S. -6.25.)

Inner Mission in Michigan: Bay City 15.60, Hillsdale 3.60, Woodmere 5.20, Frankenmuth 30.35, J. S. Laux das. 1.00, P. Schatz' Gem. 15.35, Deerfield 2.35, P. K. F. Müller of N. N. 1.00, Tawas City, a. d. Missionb. 3.10, Ludington 7.35, Riverton 2.80, P. Böcler, Thank Offering from N. N., 5.00, Cadillac 6.13, P. Claus' Gem. 6.75, Manistee 10.00, Lenox 5.25, Kilmanagh 5.00, P. Meinecke's Gem. 15.00, Richville 10.61, P. Mayer of G. M. Beyerlein, Thank Offering, 5.00, Sanilac Centre 3.00. (S. -159.44.)

Support fund: Frankenmuth, CampoHerzog wedding, 11.50, P. M. 6.00, P. Schumacher, Hochz. GremelTaschner, 6.00, Hillsdale 2.65, teacher H. W. M. 2.00, Woodmere 5.00, P. J. D. 4.00, P. Jüngel, Hochz. Sievert-Börner, 3.50, teacher J. B. 4.00, P. J. F. Müller v. N. N. 7.15, P. H. L. 7.00, teacher N. 7.00, Petersburg 6.00, P. Spiegel von Wwe. Buchfink 5.00 u. v. Frau Hähnlle 2.00. (P. -78.80.)

Deaf and Dumb Institution: Fr. Huegli of Miss Lina Miller .50th Richville 5.45, Fr. H. Frincke of N. N. 1.00 and of F. P. 1.00, Tawas City 2.78, Millers 13.54, Teacher Zeile's School 3.06, Reed City 3.00, Fr. Smukal's Gem. 17.13. (P. -47.46.)

Home for the aged in Monroe: P. Huegli's comm. 26.02, P. Meinecke's comm. 36.00, Monroe (May) 5.00, P. G. A. Bernthal's comm. for 1898 8.00, P. Hagen's comm. (quart. 2) 12.80, Adrian 10.00. (S. -97.82.)

Poor students from Michigan: P. G. Bernthal, Sr, Hochz. G. Gugel, 8.45, Gd. Rapids 10.92, Fr. Arendt v. Women's Club 8.60, Fr. Lobenftein v. Gottfr. Schwede 15.00, P. Hagens Gem. 15.00, Ruth 4.50, Caledonia 8.00, P. Claus' Gem. 5.00, Elkton 1.25, Hadley 3.25, Lisbon 11.55, P. Smukal v. Virgins' Association, Stiftgsfst., 10.74. (S. -102.26.)

Springfield students: P. Mayer, Hochz. FischerLidner for O. Stamm, 4.05, Riley for F. J. Oetjen 4.51, So. Sanilac Centre for J. Pfeifer 2.00. (S. -10.56.)

Pupils at Addison: P. Mayer, Hochz. Rupprecht-Weit for W. Zimmermann, 8.55, P. Lemke for H. Bundenthal 5.00, ?. Mayer, Hochz. Rodammer-Pollet for W. Zimmermann, 7.15. (p. -20.70.)

Students at Fort Wayne: Forestville for W. Schwartz 2.20, P. Hügli v. Women's Assoc. f. K. Krotke 18.00. (S. -20.20.)

Students in Milwaukee: Hemlock for E. M. 5.00.

Orphanage in Wittenberg: P. H. Frincke v. N. N. 2.25.

Michigan District Church Building Fund: P. Meineckes Gem. 16.00, Utica (k. Wilson) 5.00, Manistee 10.00, Petersburg 3.13. (S. -34.13.)

Children's Friendship Society in Michigan: P. Gräbner, Hochz. Natzke-Ziebell, 5.10.

Parish at St. Joseph's, Mon: Manistee 5.15.

College in St. Paul to cover fire damage: Manistee 10.00.

Indian Mission: Fr. Mayer v. d. Frauen 8.00.

Total: -915.17.

Detroit, May 1, 1899.

G. Wendt, Cassirer,

572 Polod

Income to the coffers of the Minnesota "ndDakota District:

Inner Mission: P. Wyneken's Gem. at Centerville -6.35, v. N. N. 1.00. Gem. of ??.: Ehlen at Groton 11.15, Ristau at Lakefield 6.87, Matzat at Fergus Falls 2.75, Wachsmuth at Kalispell 7.25, Rosenwinkel at Woodbury 4.70, Messerli, St. Paul at Delmont, 2.00, Zion das. 3.50, Kretzschmar at Watertown 3.49, Zemke at Amboy 5.65, Grabarkewitz at Good Thunder 13.00, Dubberstein at Wykoff 11.40, Meyer at Menno 3.57, at Quast 1.75, Otte at Elgin 6.00, Ristau at Lakefield 4.45, Hochz. Kolander-Rassou at Lakefield 10.52, Röcker at Springfield 2.20, Porisch at St. James 6.51, Hertrich at Plato 8.50, Seltz at Euclid 3.35, at Wylie 3.23, Bierwagen at Dresden 3.00, Pres. Pfothenhauer, at Klingelb. ges. 5.00, Hinck at Great Bend 12.25, E. F. Mueller at Posen 11.00, Schulenburg at Owatonna 12.00, Sell at So. Branch 5.50, Rolf at Hollywood 10.80, Agather at Sauk Rapids, Polish, 1.60, at Gilmantown, Polish, 2.94 u. 3.61. ?. Agather of Julius Neils in Sauk Rapids 1.00. P. Sievers of Reichmuth in Minneapolis 2.00, v. Hildebrand the. 1.00. (S. -207.19.)

Concordia College Building Fund in St. Paul: ?. Lange at Hay Creek, Minn, 1.00. P. Marth v. etl. limbs at Fulton, So. Dak., 1.60. Gemm. of the??: Destinon at Bradford, N. Dak., 3.50, Uhlmann at Howard, So. Dak., 2.00, Matzat at Fergus Falls, Minn., 10.25. P. Nammacher of small collectors at Fremont, Nebr., 3.25. P. Hudtloff of Barbara Menken at Butte, Mont., 2.00, G. Petrich das. 1.00. Gemm. of ??.: Klemp at Raymond, Minn. of, 3.00, Bode at Monango, N. Dak. of, 3.72, Ferber at Jacksonville, Minn. of, 3.15, at Lincoln, Minn. of, 2.50, Kretzschmar b. Watertown, Minn. of, 2.45, Geith b. Hoffenthal, Assiniboia, Can., 6.35, at Landestreu, Asfiniboia, Can., 2.35. P. Eifert of D. Riel, Wilmot, So. Da!., 1.00. P. Wolff's Gem. near Montevideo, Minn., 7.70. ?.. Hertwig at Gaylord, Minn., .25. p. List v. N. N. at Elysian, Minn, 2.00. p. Friedrich v. Otto and Ed. Kratzke at Waconia, Minn, each .50. p. G. Kohlhoff's Gem. at Fairmont, Minn, 11.81. p. Porisch, baptismal coll. at H. Rinne at St. James, Minn, 2.50. Gemm. d. ?k.: Nickels at Rochester, Minn., 12.00. Gaiser at Elmare, Minn., 18.50, Pres. Pfothenhauer at Hamburg, Minn., 12.50, Groh at Perham, Minn., 8.31, Rumsch m Liaremont, Minn., 25.56, Muller at Echo, Minn. 3.50, Sell in So. Branch, Minn-, .75. P. Hertrich by F. Schramm 3.00, H. Bitter 2.00, J. Krohn 1.50, J. Schütte, H. Heuer, D. Schütte, Th. Müller, J. Rosenwald each 1.00. Fr. Prehn, D. Schütte Jr. each .50. (13.00.) (P. -168.50.)

General Building Fund: P. Sieversv. HubrichinMinneapolis 3.00.

Synodal treasury: Gemm. d. ?k.: Waack in Corinna 5.00, Schedler at Fisher 3.30, List in Elysian 5.00, Friedrich in



Waconia 13.00, Hilpert in Niagara 2.68, Pfortenhauer in Hamburg 30.75. (S.-59.73.)

St. Paul Household Fund: Fr. Hertwig's Gem. in Gaylord 5.50
Students at Fort Wayne: P. Eifert, Hochz. Niederbann-
Schenk f. R. Eifert, 4.41.

Students in St. Louis: Fr. Becker's Gem. in Waseca & Josco 2.00.

Students at St. Paul: Father Farmer Johnson, Minn, 10 a.m.
Negro Mission: Fr. Brasch's parish at Fulda 3.67. k. Joh. v.
Brandt .50. P. Roberts Gem. at Arlington 5.55. k. Hertwig's Gem.
at Gaylord 7.25. p. J. Porisch.35. p. Ude's Gem. at Willow Creek
10.50. p. Becker's Gem. at Waseca & Josco 5.40. p. Porisch, Coll.
at J. Lorenz; silb. Hochz. at St. James, 6.29. (p. -39.51.)

German Free Church: Gemm. d. kk.: Rosenwinkel in
Woodbury 4.07. Schedler in Fisher 5.00, Müller in Posen 8.00. (S.
-17.07.)

Danish Free Church: P. Müller's congregation in Posen 2.50.
Mission to the Jews: P. Joh. v. Brandt .50.

Heathen Mission: P. Joh. v. Brandt .50. Pres. Pfortenhauer,
Coll. at Ellings gold. High; in Hamburg, 18.15. (p. -18.65.)

Orphanage in Wittenberg: P. Eifert by L. Lüdke 1.00.

Support fund: P. Köhler's Gem. in Mountville 5.51. teacher C.
Ehlen in Hamburg 3.00. P. J. Porisch .34. k. Brewer's Gem. in
Hart 9.30. (S. -18.15.)

Deaf and Dumb Mission: Fr. Hertwig's congregation in
Gaylord 4.80. Fr. Brasch's congregation in Fulda 4.95. (p. -9.75.)

Deaf and Dumb Institution: P. Hertwig's Gem. 1.50.

Parish at Arndt, N. Dak.: P. Agathers Parish at Saul Rapids
2.94.

Mission in London, England: Fr. W. v. Schenk's Gem. in St.
Paul 9.88.

Studying orphan boys: P. E. F. Müller v. N. N. in Town Posen
5.00.

St. Paul, June 1, 1899, Theo. H. Menk, Cassirer.

Income to the coffers of the Middle District-

Synodalkasse: Gemm. of ck.: Kaiser, Huntington,-4.45, Seuel,
Indianapolis, dch. C. F. Schwrer 9.75, Jünger, Fort Wayne, 22.02,
Kleist, New Haven, dch. J. Brudy 8.41, Scheips, Peru, 14.30,
Tirmenstein, Logansport, by H. W. Hoppe 13.00, Hassold,
Fairfield Centre, 8.17, Querl, Toledo, 7.70, Schumm, La Fayette,
52.51, Markworth, Waymansville, 5.60, Lindhorst, Reynolds,
9.50, Franke at Fort Wayne 8.21, Hüge, Bingen, 9.13, Zorn,
Columbus, 6.00, Going, Elmare, 8.15, Miller, Fort Wayne, by F. E-
W. Scheimann 53.57, Wyneken, Convoy, 7.81. (S. -248.28.)

Building Fund: P. Rottmann's Gem., Florida, 4.50, b.
Florida 2.00. P. Ratherts Gem., Newburg, by H. F. Bicker 16.70. k.
Kuechle, Marysville, by Peter Scheiderer 1.00. (S. -24.20.)

Inner Mission: comm. of kk.: Fischer, Columbus, by Minnesota
and Dakota Distr. 10.00, Brügaemann, Hilliards, 10.00, at Dublin
2.90, Women's Ass. at Dublin 8.60, Wilder, Bremen, Pentecostal
Coll., 16.70, Rimbach, Janesville, 22.85, Lothmann, Akron, 27.00,
k. Schumann, Kendallville, v. Christ. Hatter 3.00. p. Kuechle,
Marysville, Hochz. L. & Dora Rausch, 4.45. Gemm. of kk.:
Kaumeyer, Lancaster, 18.32, Schmidt, Seymour, 14.35,
Trautmann, Columbus, 18.05, Zollmann, Bear Creek, 20.63,
Fischer, Napoleon, 9.00, v. Wwe. Corder, 5.00; Wyneken,
Convoy, 4.00; Bauer, Hammond, by F. W. Findling, 8.75; Zorn,
Cleveland, byl. H. Melcher, 80.43; Koch, both Gemm. hamlers,
12.88. (P.-297.91.)

Negro Mission: P. Ludwig's Gem. in Tocsin 3.60. k. Gotsch's
Gem., Sherwood, 4.25, Edgerton 4.02. P. Pohlmann in Sauers v.
etl. Gl. 35.00. P. Kaiser, Huntington, v. Mrs. I. W. 5.00. P. Heintz's
Gem., Winfield, 1.13. P. Müller, Farmers Retreat, v. J. H. W. 1.00.
P. Rumps Gem., Tollester, 17.00. P. Knusts Gem., Chuckyery,
6.51. P. Heinicke, Evansville, v. W. Bosse, 40, W. Stephan, 10,
Cath. Becker, 10. k. Thieme's Gem., South Bend, 9.50. P.
Fisher, Napoleon, by Wwe. Corder 5.00, John Corder 5.00. P.
Meyr's Gem., Brownstown, 7.75. (S. -105.36.)

English Mission: Fr. Steinmann's Gem., Liverpool, 4.00.
Heathen Mission: N. N. 10.00. P. Bahn, Fort Wayne, from Mrs.
M. Greiner 1.00. P. Lothmann, Akron, from Mrs. G. Dörsem in
Kent 1.00. P. Koch's Filial-Gem., Hufs, .40. (S. -12.40.)

Alexandria & Elwood congregation: k. Schumms
congregation, La Fayette, 17.60. P. Rösener's congregation,
North Judson, 6.50. P. Schülke's congregation, Hobart, 8.55. (p. -
32.65.)

Mission in London: Fr. Kaiser, Huntington, v. W. Children 2.45,
Mother M. 1.00. Fr. Trautmann's congregation, Columbus, 5.00.
(S. -8.45.)

Mission in Hamburg: P. Trautmann's Gem., Columbus, 5.00.
Deaf and Dumb Mission: Fr. Schumann, Kendallville,
v. Christ. Hatter 1.00.

Students in St. Louis: Fr. Schmidt, Elyria, Hochz. Schmidt-
Wellert for A. Both, 8.00. Emanuels Women's Ass., Fort Wayne,
20.00. Fr. Lothmann's Ass., Akron, for Fr. H. Lindner Feb. 28. Fr.
Schmidt's Ass., Decatur, for Hugo Cämmerer 11.30, Monroeville
f. dens. 1.85. (S. -69.17.)

Students in Springfield: Fr. Preuß' Gem., Friedheim, f. M.
Gallmeier 13.40. Emanuels Women's Ass. at Fort Wayne 10.00.
P. Zollmann, Bear Creek, bequest of Sophie Thiemann, 5.00. (p.
-28.40.)

Students in Fort Wayne: Fr. Katt, Terre Haute, by the
Women's Ass. 5.00, by N. N. 5.00. Fr. Pohlmann, Sauers, by etl.
limbs for Stiegemeier 20.00. Fr. Niemanns Frauenver.,
Cleveland, by H. Hesse for Schierbaum 18.00. k. Jünger, Fort
Wayne, Hochz. Rippe-Tone f. F. H., 3.15. k. Wesel's
congregation, Cleveland, f. O. T. 36.75, Hochz. Gülder-Niepert f.
dens. 4.00. Fr. Hassold, Fairfield Centre, f. Mrs. N. N. 5.00. Fr.
Mueller, Farmers Retreat, f. teacher P. in L. 5.00. k. Mueller's
parish, Farmers Retreat, 19.55, v. Mrs. S. S. 2.50.

k. Niemann's Gem. Cleveland, 53 62. p. Weseloh's Gem. in
Cleveland for K. 40.00. (p. -217.57.)

Pupil in Addison: Gem. in Vöglein dch. H. Stellhorn f. H. Baral
10 24. p. Kochs Gem., Huff, 6 46, Hochz. Wiltmann-Engelbrecht
6 75th P. Schwan, Cleveland, Hochz., Küglin-Gurnack for H. B.,
6.41. (S. -29.86.)

College building in St. Paul: P. Schmidt, Lexington, by Mrs.
Jochum 1.00.

College at Addison: P. Kuechles Gem., Marysville, dch. Jus.
Scheiderer 22.45.

Orphanage at Indianapolis: P. Pohlmann at Sauers v. Mrs. J.
Daneke 5.00. P. Markworth, Waymansville, v. Mrs. Uphaus .50.
P. Koch, Huff, v. N. N. 1.00. k. Mohr, Staser, Hochz. Kahre-
Klausmeier, 6.00. P. Heinicke at Evansville, v. Fried. Bollmann
2.00, v. W. Bollmann from the Sparb. . 68. p. Fischer, Napoleon,
by Wwe. Cordes 5.00, by John Cordes 5.00. (p. -25.18.)

Deaf and Dumb Institution: Fr. Matthias, Preble, Hochz.
Buuck-Wefel, 10.25. Fr. Zorn's congregation, Cleveland, by J.
H. Melcher 20.00. (S. -30.25.)

Brethren in the Faith in Germany: P. Lothmann, Akron, House
Comm. 1.50. P. Lindhorst, Reynolds, Hochz. Schröder-
Bergfelder, 4.05. P. Trautmann's comm., Columbus, 5.40. P.
Huges comm., Bingen, 4.20. (S. -15.15.)

Fellow believers in Denmark: Fr. Huges Gem. in Bingen 4.20.
Fellow believers in Hermannsburg: P. Lindhorst, Reynolds,
Hochz., Groß-Dahlenburg, 3.50.

Gemeine in St. Joseph: Fr. Mahrs Gem. in Staser 6.60.

Support Fund: P. Fischer's congregation at Columbus 3.96.
North Indiana Pastoralconf. 5.00. P. Eirich's congregation,
Aurora, by F. W. Jesselhardt 8.75. Teacher G. A. Gerlach,
Marysville, by Jus. Scheiderer 2.00. P. Jauss's Gem. at Fort
Wayne 6.12. P. Riedel's Gem., Bedford, by J. H.
Stohlmann 7.19. P. Schlesselmann's Gem., Euclid, 15.50. k.
Fischer's Gem., Napoleon, 10.00, by Wwe. Corder 10.00. k.
Zorn's congregation, Cleveland, Pentecostal coll., dch. J. H.
Melcher 40.00. k. Markworth's Gem., White Creek, 7.00. (p. -
115.52.)

Total: -1308.10.

Fort Wayne, May 31, 1899, C. A. Kämpe, Cassirer.

Proceeds to the treasury of the Eastern District:

Synodal treasury: Gemm. d. PP. Bröcker -49.91, H. Schröder
15.75, O Hanser 10.50, Oelschläger 16 83, Pröhl, Fredonia,
3.00, Restin 3)00. (S.-98.99.1)

Building Fund (St. Paul): P. Oldach by etl. Gmdgl. 5.00. k.
Shield of Mrs. G. .25. (p. -5.25.)

Pilgerhaus: Frauenver. der Gem. P. Schönfelds 15.00. k.
Schwoy v. etl. women s. Frauenver. 3.80. Mrs. J. Mill,
Philadelphia, 1.00. P. Senne v. s. Frauen- u. Jungfr.-Ver. 5.00.
(S. -24.80.)

Progymnasium building fund: St. Pauls-Gem., Baltimore,
24.87. Prof. Feth from Mrs. Böbling 5.00, N. N. 2.00. k. A. E. Frey
of H. & H. Reinen 100.00. P. J. Holthusen of Mattfeld 2.00, N. N.
2.00. Gemm. of PP. Weidmann, 14.75, Pechtold 6.00, Hein
22.50. Shares: St. Pauls-Gem. of Baltimore, 10.00. Gem. P. O.
Hansers 10.00. Gem. in Bankers 100.00. Dch. P. Stiemke 20.00.
(S.-319.12.)

Emigrant Mission in New York: Kass. Wendt 2.50. Mrs. J. Mill
1.00. (S. -3.50.)

Emigrant Mission in Baltimore: Kass. Wendt 2.00.

Inner Mission in the East: P. Walker of P. H. W. 5.00. Gem.
at Gowanda 1.50, N. N., Paterson, 2.00. x. Bröcker v. etl. Gmdgl.
7.00. Mrs. J. Mill 2.00. missionary b. d. Gem. P. Schilds 4.61, v.
s. Confirm. 2.31. D. M. 81.56. k. Pape by Mrs. Fackler 5.00. P.
Stiemke by Mrs. J. 7.00, Mrs. L. 1.00. P. Lühr by Mrs. Herrlich
1.00. P. Kästner by Miss L. Ringer 2.00. P. Dahlke, ges. a. d.
Hochz.; by Grotke-Boldtschee, 6.05. Gemm. d. PP. Miller 12.47,
Dubpernell 5.25, Hein 10.00. (p.-155 81st.)

Heathen Mission: Praeses Brand v. G. Franz 2.20. P. I.
Holthusen v. Mattfeld 2.00, N. N. .50. (S. -4.70.)

Negro Mission: N. N., Paterson, 1.00. St. Paul's parish,
Baltimore, 17.25, E. Groth 1.00. Mrs. J. Mill 1.00. k. Stiemke v.
Mrs. T. 3.00. comm. P. Peters 5.92. (S. -29.17.)

Jewish Mission: Mrs. J. Mill 1.00. Women's Assoc. of the
Gem. k. J. Holthusens 5.00, N. N. .50. Gem. P. Kleins 1.00. (S.
-7.50.)

English Mission in New York: P. Schoenfeld of W. S. 5.00.
Mission in Pittsburg: Gemm. der PP. Schiller 5.00, Totzke
12.00. (S. -17.00.)

Slovak Mission: Gem. P. Beyers 9.50. P. Dahlke, ges. a. d.
Hochz.; Grotke-Boldtschee, 6.05. (S. -15.55.)

Lettenmission: Mrs. J. Mill 1.00. Frauenver. d. Gem. k. J.
Holthusens 6.00. P. Stiemke from Mrs. L. 2.00. (S.

English Mission to Jersey City: P. Schoenfeld v. W. S. 5.00.
Burned in Wisconsin: Mrs. J. Mill 2.00.

St. Louis Students: Tabea Women's Assoc., Lang I. City,
10.00 for W. Knoke. St. Andr. Comm., Buffalo, 14.62 for P.
Engelbert. Mrs. J. Mill 2.00. J. P. Walch, Baltimore, 1.00. (S. -
27.62.)

Springfield students: Gem. P. Sennes 48 36, N. N. 3.00 for
Negro students. Laundry fund: Mrs. J. Mill 2.00. (S. -53.36.)

Students in Fort Wayne: Young Frver. of the Cong. P.
Schoenfelds 7.50 for H. Pottberg, 7.50 for O. Hötzer. N. Y.
Pastoral Conf. 16.50 for Bähre, 16.50 for Pebler. (S. -48.00.)

Students at Addison: N. N., Paterson, 1.00.

Dishonored students at St. Paul: Fr. Sander v. etl. Gmdgl. in
Otto 4.50, Little Valley 2.50. (S. -7.00.)

Pupils in Nep er an: Young Women's Ver. d. Gem. Fr.
Schoenfelds 7.50 for Loose, 7.50 for Fleischmann. N. A-
Pastoralconf. 8 p.m. for Steinert, 38 00 for Hinkeldei,
Fleischmann 8 p.m. (p. -108.00.)

Poor students: Gemm. der???. A. W. Fischer 4.92, Lühr 5.00. (S. \$9.92.)
 Poor Students: P. Restin, ges. a. d. Hochz. v. RiemannHaseley, 3.82. Stud. ver. at Wellsville 5.00 for F. Biermann (S. \$8.82.)
 Deaf and Dumb Mission: Mrs. I. Mill 1.00. P. J. Holthusen v. Matfeld 1.00. (p. \$2.00.)
 Deaf and Dumb Institution: Mrs. J. Mill 2.00.
 Hospital in East New York: Dreieinigk.-Gem., Brooklyn, 3.50. Mrs. Bickelhaubt 2.00, J. Mollenhauer 50.00. (S. \$55.50.)
 West Roxbury Orphanage: Kaffir. Wendt 2.70. ? A. W. Fischer's Confirm. 2.00. Comm. P. Hanewinckels 9.50. (p. \$14.20.)
 Orphanage in College Point: Orphanb. der Gem. ?.. Shields 2.77.
 Baltimore Orphanage: school k. d. comm. P. Walkers 5.00, evening maintenance, same 10.00. (S. \$15.00.)
 Support fund: N. N., Paterson, 1.00. O. H. .25. Mrs. J. Mill 4.00. Imm.-Gem., Baltimore, 29.50. Gem. ?. Restins 3.53. Gem. P. Herings 10.00. (S. \$48.28.)
 Lutheran Free Church in Germany: Mrs. J. Mill 2.00. Imm. congregation, Baltimore, posttr., .50. St. Paul's congregation, Baltimore, 17.25. P. Sanders congregation, Leaf Valley, 7.86. Otto 11.56. (S. \$39.17.) Total: \$1147.03.)
 Baltimore, May 31, 1899, C. Spilman, Cassirer.

Students in Springfield: P. Rohlfs's Youth Con. in Alma for F. Wiegmann 5.00 & H. Reinitz 5.00.
 Seminarians in Addison: Fr. Hüschen's Gem, Uniontown, for Joh. Hüschen 8.70.
 Pupil in Fort Wayne: P. Gümmer in Friedenberg, Coll. a. d. Hochz. Popp-Mehner f. Martin Gümmer, 4.25. ? Schwartz, Kansas City, Coll. a. d. Hochz. Schaffner Beckmann for O. Heerwagen, 1.75. (S. \$6.00.)
 Pupils in Milwaukee: P. Wangerin in St. Louis by G. H. Marting 5.00, J. H. Tiemeier 5.00 and F. Hehmann 1.00 for A. Merz (11.00). P. Rohlfs's Jugendver. in Alma for Jac. Müller 5.00. (S. \$16.00.)
 Church Building Fund: Fr. Griebel's congregation in Perryville 9.70.
 German Free Church: Gemm.d.?: Pflanzt at Gordonville 4.30. Lehr at New Wells 7.00. (S. \$11.30.)
 Danish Free Church: ? Drögemüllers Gem., Kurzeville, 1.00. Wm. Waltke in St. Louis 25.00. P. C. C. Schmidt of N. N. in St. Louis 25.00. P. Hanser v. Mrs. C. H. in St. Louis 1.00. P. Hüschen of Chr. Hüschen m Uniontown 2.00. (S. \$54.00.)
 ? Meyer's parish in St. Joseph: Fr. Meyer in Jefferson City by Mrs. ? Bro. M. 5.00. G. Wendt, Cassirer of the Michigan Distr. 5.15. (p. \$10.15.)
 Total: \$464.45.
 St. Louis, June 17, 1899. H. W. C. Waltke, Cassirer.
 15258t

Receipts to the Southern District treasury:(May.)

Inner Mission: From the congregation in Honey Grove, Texas, \$1.00. Fr. Kilian, child outreach to G. Zoch, 3.10, to Ernst Symank 1.15. Part of the mission outreach to the congregation in New Orleans 133.45. Fr. Mörbe, child outreach to E. Swiedom, 2.75. Fr. Niermann's congregation 1.75, from Mrs. H. Renneberg 1.25, post-mission gift of some members 1.00. Misfionsgabe einiger Glieder 1.00. From Fr. L. in New Orleans 5.00. P. Bünker, Pfingstcoll. sr. Gem., 5.50. ? Oertel's congregation 3.55. Bro Brommer's congregation 5.25. Bro Hopmann's congregation 4.65. Bro Wegener's women's and young women's missionary society 10.00. Bro Crämer's women's missionary society 5.70. (p. \$185.10.)
 Support fund: P. Schmidts Gem. 3.40. P. Barthel v. ?utk6r "u ?aru68t Yorkers 5.00. P. Eckhardts Gem. 6.50. P. Hodde, contribution, 2.00. (p. \$16.90.)
 Danish Free Church: Fr. Hodde for? G. 1.00.
 SächsischeFreikirche: From N. N. .50.
 English Mission: Part of the Mission Fund of the Gemm. in New Orleans 25.00.
 Negro Mission: part of the missionary coll. of the Gemm. in New Orleans 15.00.
 Synodal treasury: From N. N. .50.
 Orphanage in New Orleans: P. Böppler v. H. Husfeld, Bowie, Tex., 1.00.
 Student fund: For B. Fritsche: Fr. Kilian, Child Rec. at M. Bohot, 1.55. For H. Liepke: Fr. Mordes Gem. 9.06. For colored students in Springfield: Fr. Wegener's Women's & Young Women's Missions Ver. 10.00. (p. \$20.61.)
 Total: \$265.61.
 New Orleans, La., June 15, 1899.
 Aug. C. Reising, Kassirer.

Proceeds to the Western District treasury:

Synodical treasury: Gemm. of ??: Heck at Osage Bluff \$7.00, Siek at Rolla 2.75, Schurdel at St. Louis 7.75, Gräbener at Augsburg 2.00, Gilow at Drake 5.86, Fackler at Haroester 4.50, Obermeyer at St. Louis 15.00. (S. \$44.86.)
 Inner Mission of the District: Gemm. der??: Poppe, Spanish Lake, 6.10, Grefe in New Mile 5.50, Ahner in Kiel 7.65, Klein in Chattanooga 22.35, Gänßle, Coming, 5.70, Nething in Lyon 5.70, Harre in Meinert, Theil der Missionscoll., 50.00. Fr. Meyer in Jefferson City from Mrs. Lillie Beck 2.50. First Lutheran congregation in Little Rock 25.00. ? Weseloh in Kimmswick from Jac. Bäumer 1.00 and from himself 1.00. Bethlehem congreg. in St. Louis 7.00. By M. Tirmenstein from Mrs. Maria Weiss in Norwood, N. I., .50, M. Eßwein in Nekoosa, Wis., .50. P. Kretzschmar's congreg. in St. Louis 30.50. (S. \$171.00.)
 City Mission in St. Louis: Fr. Hanser in St. Louis by Mrs. A. Goedecker 1.00.
 Negro Mission: By d. ??: Hanser in St. Louis by Mrs. A. Goedecker 1.00, Weseloh in Kimmswick by Jacob Bäumer 1.00, Nething in Lyon by Paula Nething 1.00, Bernthal in St. Louis by Herm. Möllenhoff 10.00. P. Harres Gem. in Meinert, Theil d. Missionscoll., 7.65. (S. \$20.65.)
 English Mission: Fr. Harres congregation in Meinert, part of the mission coll., 10.00. By M. Tirmenstein v. M. Fleckenstein's pupils at Lincoln, Mo., for Madison and Venice 1.05. (p. \$11.05.)
 Jewish Mission: Fr. Kretzschmars Gem. in St. Louis 7.00.
 Heathen Mission: Fr. Hanser in St. Louis by Mrs. E. Kommichau 1.00.
 Deaf and Dumb Mission: Fr. Hanser in St. Louis by Mrs. A. Goedecker 1.00.
 Emigrant mission: ? Rohlfs's Gem. in Farmington 4.25.
 Support fund: P. Hanser in St. Louis from Mrs. A. Goedecker 1.00 and from Miss Maria Senf .25. St. Louis Teachers' Conf. 4.00. P. Rohlfs in Farmington from Jac. Loren; 1.00. P. C. C. Schmidt of N. N. in St. Louis 25.00. (S. \$31.25.)
 Orphanage in DesPeres: Fr. Wangerin, St. Louis, from Miss Bauer's pupils 1.63 and from Miss Christ. Borchering for debt redemption 5.00. Fr. Roschke, Freistatt, Coll. a. d. Hochz. Fellwoock-Aufdembrink, 9.51. Fr. Hanser in St. Louis from Mrs. G. Brockmeier 5.00 and from Herm. Ufmann 5.00. By M. Tirmenstein by. H. Fiegel, Lith. Co., St. Louis, 10.00, Wwe. Katharina Schlegel, Manning, Mo. 1.00. (S. \$37.14.)
 Students in St. Louis: By? Winkler, Stratman, Coll. a. d. Hochz. Stratmann-Müller, 4.40 & by P. Hecks Gem. 4.00 f. A. Meyer. (S. \$8 40.)

Revenue into the Wisconsin District's coffers.

(until June 1, 1899):
 Synodical treasury: Gemm. of the ??: Rubel, Milwaukee, \$10.50, C. Strasen, Sr, Watertown, 54.65, Präger, Town Granville, 8.11, Schlerf, Milwaukee, 22.16, Monhardt, Burnette Junction, 7.00, Duerr, Wayside, 3.58, Bartimg, Waterford, 6.00, Pröhl, Plymouth, 22.00, Strasen, Milwaukee, 21.00, Wildermuth, Sheboygan Falls, 7.00, H. C. Mueller, Egg Center, 2.86, Matthes, Milwaukee, 21.18, Schmidt das. 14.25, Otto, Town Scott, 7.25, Löber, Milwaukee, 26.75, Jäger, Nicholson, 6.72, Munding, Manawa, 3.30, Sievers, Milwaukee, 38.07, Sprengeler das. 53.53. (S. \$335.91.)
 General Synod Building Fund: Gemm.d.?: H.C. Mueller, Hanover, 1.31, Center 1.45, Ebert, Berlin, 8.50, W. C. Schilling, Loganville, 19.02. P. Kühle v. Mrs. Mitzelfeldt 2.00. Spec. for Milwaukee: P. Wildermuth, Coll. in Sheboygan Falls, 15.00. P. Feiten, Coll. in Sheboygan, 16.00. (S. \$63.28.)
 General Inner Mission: Fr. Wilhelm, Coll. in Mayville, 6.00. Special for South America: Fr. Dürr, Coll. in Wayside, 3.00. (p. \$9.00.)
 Inner Mission: Gemm.d.?: Ohldag, miles, 2.30, Naumann, Hudson, 2.27, Voit, Howard, 13.97, Kuechle, Milwaukee, 36.65, Houses, Lewiston and Portage, 12.16, Kuring, Green Grove, 4.11, Diehl, Ellisville, 5.00, Bäse, upper Gem, Mayville, 12.40, Gutekunst, Haycreek, 5.75, Laukandt, Fairchild, 3.92, Fuhrmann, Clintonville, 12.76, Pella opening 4.90, Embarras 3 00, Town Line 3.00, Randt, Town Grant, 12.50, Sievers, Milwaukee, 34.87, Möcker, Whittlesey, 1.42, Chelsea 2.05, Theel, Newton, 7.53, Crystal 7.12. P. Kuechle v. F. Schmidt.50, J. Mau 1.00, F. Schabarum 1.00.1. Neunübel 1.00. P. Sprengeler v. H. Wische 15.00. P. Möcker v. Frau Tausendfreude.50. (S. \$206.68.)
 General Mission for the Deaf and Dumb: Fr. Schlerf of K. Lindenschmidt 1.00.
 Emigrant Mission in New York: P. Dürr, Coll. in Wayside, 2.00.
 Baltimore Emigrant Mission: P. Huchthausen, Coll. in Calumet, 5.00.
 General Heathen Mission: P. Schlerf v. K. Lindenschmidt 1.00. E. Eggert, Milwaukee, 1.00. Gemm. of ??: Schoenbeck, Auroraville, 2.68, Borth 1.54, Drögemüller, Town Washington, 4.19, Pulcifer.96. (S. \$11.37.)
 Negro Mission: E. Eggert, Milwaukee, 1.00. Gemm. d. ??: H. C. Mueller, Hanover, 2.08, Houses, Lewiston & Portage, 5.00, Borger, Fall Creek, 13.00. (S. \$21.08.)
 General Indian Mission: E. Eggert, Milwaukee, 1.00. P. Wolbrecht, Sheboygan, v. N. N. 5.00. P. Krusche, Coll. at Grand Rapids, 5.50. P. Daib, Coll. at Merrill, 8.95. (S. \$20.45.)
 General Jewish Mission: P. Börger, Coll. in Fall Creek, 1.75.
 Danish Free Church: P. Seuel, a. d. God's Box, 1.78, v. Mother Will 2.00. Gemm. d. ??: Duerr, Wayside, 1.00, Börger, Fall Creek, 1.00, Diehl, Ellisville, 5.00. (S. \$10.78.)
 Mission to London, England: P. Wolbrecht, Sheboygan, v. N. N. 5.00. P. Diehl, Ellisville, 3.60. (S. \$8.60.)
 Mission in Berlin, Germany: P. Häuser, Coll. in Portage & Lewiston, 5.00.
 Students at St. Louis: For H. Osterhus: Fr. Seuel, Groth-Gerrach Hochztscoll., 8.00. For A. Engel: Fr. Wolbrecht v. Frauenver. 6.00. (S. \$14.00.)
 Students in Springfield: For Otto: ? Plaß, KunzeThurow Hochztscoll., 4.00. For G. Lange: P. Kühle v. Jungfrauenver. 10.00. For J. Huchthausen: P. Hübner, Coll., 18.64. (S. \$32.64.)
 Students in Milwaukee: Fr. Seuel, Lempke-RiemerWedding, 3.87. Fr. Sievers a. d. Gefangbuchskaffe 5.00. For Otto Engel: Fr. Wolbrecht v. Frauenver. 6.00. (S. \$14.87.)
 Students in Addison: For Theo. Wichmann: P. Seuel, Lempke-Riemers Hochz., 3.87. For F. Engel: P. Wolbrecht v. Frauenver. 6.00. (S. \$9.87.)
 Unterstützungskasse: Contributions: P. W. Naumann 5.00, ? Körner 3.00. P. Präger v. F. Böhle. 50. P. Schönbeck von N. N. 50. P. Matthes v. d. Proff. und Pastorenconf. in Milwaukee 7.00. Ahrens von etl. Lehrern der Milwaukee Lehrerconf. 5.80. P. Hähnel (March u. April) v. d. Sheboygan County Pastoralconf. 8.50. Gemm. der ??: Voit 15.37, Blumenkranz 10.16, H. Schmidt, Kirchhayn, 4.00, A. Grothe, Clyman, 10.30, E. A. Grothe, Reeseville, 10.17, Huebner, Adell, 11.05, Körner, Janesville, 10.91. (S. \$102.26)
 Wisconsin church building fund: P. Hoffmann of D. Z. in

Theresa 1.00. Gemm. d.: Präger, Town Granville, 1.50, Hoffman", Theresa, 4.00, Bretscher, Wausau, 15.00, Bürger, Sheboygan, 10.00, Dorpat, Town Wilson, 7.50, Wilhelm, Mayville, 5.25. (S. -44.25.)

Biramwood Parish: Gemm.d.: Krusche, Grand Rapids, 2.50, Grimm, Antigo, 6.50, Lehmann, Amherst, 5.51. (S. -14.51.)

Deaf and Dumb Institution: E. Eggert, Milwaukee, 1.00. ? Huchthausen, Coll. at Calumet, 5.20. (p. -6.20.)

Orphanage at Wittenberg: E. Eggert, Milwaukee, 1.00. P. Sievers v. Mrs. A. Iahn 1.00. Gemm. of kk.: Diehl, Ellisville, 5.00, Siebrandt, Merrill, 12.00, Böse, Concord, 11.58. (S. -30.58.) Total: -971.08.

Milwaukee, Wis. 3 June 1899.

G. E. G. Küchle, Kassirer. 2820 State St.

Received for the orphanage at Addison, Ill,

Since January 6, 1899. from Illinois: Addison: from Prof. F. Rechlin 1 parcel of tr. clothing. Arlington Heights: From W. Dettmann 1 p. cart. Austin: By Mrs. Teacher Theo. Baumgart v. Nähver. 4 dresses, 2 petticoats, 4 night gowns, 1 waist, for the Confirmand girls 10 pr. trousers, 1 night gown, furthermore 2 comforts, 12 boys' blouses, 1 pr. underpants. Chicago: Through T. C. Diener from the Ladies Columbia Club 4 Comforts. From Unnamed 2 boxes of shoes. ? L. Hölters Gem. by C. Näß 5 Pr. shoes, 8 Pr. slippers, 14 Pr. uber shoes. P. W. C. Kohn's consignment of J. Gareiß 11 boys' suits, 9 boys' skirts. P. L. Lochner's parcel from individual members of the Women's Association of the Triune Parish for the confirmation girls 11 flannel petticoats, 10 white petticoats, 11 pairs of trousers, 12 shirts, 10 handkerchiefs, N. N. a box and several parcels of sundries, articles of clothing, shoes, ribbons etc. and 6 pounds of candy. From P. A. Reinke's congregation of the Bethlehem congregation of virgins by Miss Jda Behnke 2 pieced quilts, 3 boy's waists, 3 pr. woollen stockings, 10 handkerchiefs. Stockings, 10 handkerchiefs for the Confirmandinnen. P. K. Schmidts Gem. v. Nähver. der St. Jacobi-Gem. through Frau Lehrer M. Heitbrink for the Confirmand girls 10 white petticoats, 31 Pr. trousers, Frau W. Pfister 1 lot getr. Stockings and Aprons, Mrs. Otto 2 Aprons, 1 Quilt, by and through Mrs. Bernhard 4 Pr. Stockings, 2 Pr. Shoes, 4 Pr. Slippers, Mrs. Steinhilber for S. Heinke white stuff for Confirmation Dress and 1 Petticoat, Mrs. E. Römer 1 f. Hymn Book. South Chicago: from teacher F. Gose 1 lot of separate things. Pres. H. Succops Gem. by Thoms Bros. 96 trays wrapping paper & cords. P. W. Uffenbeck's parcel from A. Klewer and G. Wunglück 1 cap each. P. A. Wagners Gem. by Fr. A. Puscheck 1 zacket, 1 cape, 1 hat. Crete: From the Women's Club 2 pr. shoes, 1 quilt, 11 aprons, 7 dresses, 7 pr. stockings, 1 boy's shirt, 2 girl's pants. Des Plaines:

W. Lewerenz' Frauenver. 20 sheets, 2 caps, 7 pants, 3 shirts, 12 towels, 6 jackets, 25 dresses, 2 quilts, 2 skirts, 12 pr. stockings, 18 petticoats, 30 pillowcases, 7 aprons. Dolton: from Mrs. G. Diehl, 1 quilt, 12 ads. Calico, 2 cards of buttons. La Grange: From young frver. dch. Miss M. Ullrich 20 night gowns for the Confirmand girls and 6 aprons, Mrs. Ullrich Jr. 2 pr. girls' trousers. Misses M. U. and M. B. Lemont helped free of charge in sewing the dresses for the Confirmand girls: from the women H. Tedens and G. Bodenschatz 1 box of separate garments. Melrose Park: P. E. Zapfs Gem. 1 Blanket, 5Ads. Gingham, 3 Ads. Cottonflannel, 6 handkerchiefs, 18 pencils, 26 clips, 1 lot of buttons, sewing needles, pins, thread, soap, etc., & 1 parcel of tr. things. Ottawa: From P. F. Lußky, 1 box of separate children's dresses. From Fort Dodge, Iowa, from Mrs. F. L. White, 1 quilt. From Wilton Junction, by Mrs. Maurer, 1 box of tr. clothes, ribbons and sundries, in good condition. From Detroit, Mich. by H. Knorr 24 bottles of Hienfong essence. From Faribault, Minn, from the Farmer Seed Co. for several dollars of seed. From Teacher Arnhold, of Cleveland, O., 24 bottles of C. A. A. Remedy.

To all dear givers heartfelt thanks and a thank you! Addison, Ill, 19 June 1899.

Ernst Leubner, orphan father.

Received for the orphanage at Addison, Ill:

From churches, etc., in Illinois, for current expenses: By teacher W. v. Renner, Richville, Mich. high coll. at Otto Kern, -2.60. P. Eberhardt, Arenzville, evening coll. 3.50. P. Krebs, Tinley Park, coll. sr. Trinity Coll., 9.72. P. Zapf, Melrose Park, half d. Pentecostal Coll., 13.03. P. Kistemann, Shiloh Hill, Coll., 5.05. Leeb, Chicago, by N. N. 2.30, P. Wagner the. by N. N. 1.00. Bartling, Austin, Whitsun coll. 14.66. Dch. E. Leubner for things sold, 46.58; from the orphanage box, 1.26, and from Miss A. Palow, Chicago, 2.00. P. Schulze, Ruma, from D. Wegener at Evansville 5.00. P. Strafen, Wine Hill, Coll. b. Edler-Kothes Hochz., 7.30. From Dr. Fischer, Elmhurst, 10.00.

Great, Oak Park, half of Pentecost coll, 12.89. P. Haake, Elk Grove, coll, 17.80. P. Hdltter, Ehicago, v. Women's ver. 7.25. P. Great Gem, Addison, by W. Balzer 126.20. (S. -288.14.)

Of children, etc., in Illinois: 86.27. (Quitt. in the "Children's and Young People's Gazette.")

Board money: By E. Leubner, from Mrs. Louise Schroeder, Chicago, for her children 2.00; desgl. from Mrs. Mathilde Parlow, Chicago, 1.00. (p. -3.00.)

Addison, Ill, June 10, 1899, G. Ritzmann, Cassirer.

Received for the orphanage in Wittenberg, Wis,

To June 1, 1899: By Carl, Wilhelm & Ludwig Eßmann, Clintonville, Wis. each -1.00. By P. W. Brandes, Mackey, Ja. thank offerings by him, 3.00, thank offerings by C. Hasstedt 2.00. By H. G. Studt, Luzerne, Ja., .50, Ev. Lutheran Hospr Valley Society, Wausau, Wis. 250.00, by P. Paul Kleinhaus, Deer Park, Wis. (St. Paul's parish) 3.75, a. d. Zion School, Turtle

Lake, .99. 8th A. Discher, Carroll, Ja. wedding coll. RoseWiesel, 6.00. G. Wolläger, bequest of Mrs. Anna Schue, Milwaukee, Wis. of, 1000.00. By Mrs. L. Virbel, Helena, Mont. of, cost money, 5.00. By H. Miller, cost money, 10.00. By 8th F. Busse, Dubuque, Ja. of, Easter g. by s. school k., 2.25. Dch. H. List, Boone, Ja. teacher, by s. school k., 3.67. By H. Heimsoth, Alta, Ja. by, 2.50. By 8. A. Mueller, Carroll, Ja. s. a. d. Hochz. Platt-Eilts, 2.50. 8th P. H. Ristau, Lakefield, Minn, s. a. d. Hochz. Rossow-Hohenstein, 7.76. 8. A. H. Habekost, Lake Crystal, Minn, of s. Schuilk. 2.00. Mrs. L. Virbel, Helena, Mont, Boarding fee to J. Virbel, 5.00. 8. H. Rathjen, Bonduel, Wis. from Karl Ollmann 1.00. 8. Th. Nickel, Shawano, Wis. boarding fee, 5.00. F. Harnisch, Owasso, Mich. .50. (S. -1316.42.)

Wittenberg, Wis. June 1, 1899.

F. A. Jäckel, Kassirer.

Received for the Martin Luther Orphanage in Wittenberg, Wis:

John Pritzlaff of Milwaukee, Wis. 2 washing machines and 2 wringers. Mrs. Teacher Klug of the Women's Association of the Heil. GeistGem. in Milwaukee, Wis. 13 boys' shirts and -2.00 for oilcloth. 8. Sell, South Branch, Minn, from etl. women of the comm. 1 box of stuff. Women's Ass. of the comm. 8. Kuntz' at Silo, Minn, 2 quilts, 6 sheets, 3 towels, 8 shirts, 3 handkerchiefs, 1 girl's shirt, 7 pr. pants, 2 girl's pants, 3 waists, 2 jackets, 3 skirts, 6 dresses, 4 aprons, 8 pr. stockings, 2 pr. shoes. 8. Pröhl at Plymouth, Wis, from Mrs. M. Eberhardt 3 pr. stockings & 1.00, Bro. Keppler 1.00. 8. W. Hudtloff a. d. Martini and St. John's parish in Belle Plaine, Wis. 8 p. Wheat, 10 S. Oats, 2 p. Rye, 2 p. Corn, 2 p. Barley & 2 p. Cart. 8. W. Matthes of the Women's Ass. of Zion's Cong. in Milwaukee, Wis. for the children Lenz, 2 pieces of clothing, 15 pr. Stockings, 6 pr. Pants, stuff for girls' pants, 10 undershirts, 8 doz. Buttons, 3 sp. of twine. - Many thanks!

Wittenberg, Wis. June 16, 1899, F. L. Karth.

To cover fire damage, Conrordia College, St. Paul, Minn.

From the congregation in Atwater for Chr. Behm -10.00. 8. Ottes congregation in Elgin 5.90, in Viola 2.28. 8. Fr. Sievers, surplus from the treasury of the men's choir, 5.00. 8. J. D. Ehlen from St. Joh.Gem. by Praeses Pfothenauer 12.00. 8. Markworth's Gem. in Iowa 5.00. 8. Nitzschke's Gem. 13.75. 8. Krog, Iowa, 3.05. 8. Clöter, Iowa, 10.50. By 8th Agather 1.00 each, K. Stullichjun, J. Borski, Ferd. Neils, A. Krzykowski, K. Stullich sen., J. Stach, Gottl. Ssterna, W. Czarnecki, Karl Krüger .50 each, Br. Koprek, Karol. Stullich, Joh. Sowa, Wilh. Krüger, Joh. Graczyk, Gottl. Tenjewski, Mrs. Lissy, Joh. Ssleiser, Mrs. Wypnich, A. Neumann, Gottl. Olfewski, Mich. Rybka, Gottl. Sswalowski, Gust. Kath, Joh. Gauskopp, Gottfr. Pilantz, Wilh. Welk, Wilh. Stullich, Joh. Kostowski, Marie Wypnich, Joh. Sawalowski, Adolf Feitel, Wilh. Getschmann, Herm. Welk, Gust. Pilantz.25 each, Ferd. Steindorff.40, Frz. Steindorff .35, Wilh. Ujowski .20. Alb. Krengel of ZionsGem. in St. Paul (3rd count) 1.00. 8th v. Niebelschütz of (3rd count) Emma Wilken 1.00. 8th Walther's Gem. in Town Eagan, 41.00. 8th Habekost's Gem. in Lake Crystal & Rapidan 6.00. 8th P. H. Ristau of J. Grein, G. Molkentin, J. Timm, W. Timm, L. Britsch, H. Oelke, A. Bettin, D. Timm, Mrs. F. Müller each 1.00, C. Piepenburg, 1.50, H. Brill, F. Stürmer, C. Mikofch each .50, W. Fricke, C. Thews, A. Wegener each .25, L. Trosien .15. 8th Heyner's Gem. at Modena 11.55, at Albany 5.55 for G. Meyer. (S. -144.28.)

God richly repay the sacrificial Christians for these gifts.

St. Paul, June 4, 1899. Theo. Bünger, Dir.

Received for college budget to Springfield, Ill:

Out8. Holst's Gem., Mt. Pulaski, v. Wittwe Henn, A. Donner Sr, P. Ophardt, each -2.00, J. Gratwohl, W. Hegel, H. Brucker, G. Wieder, Wittwe Schahl, F. Maxheimer each 1.00, A. Mittelstedt, H. Lorenz, G. Jago, C. Danner, Wittwe Schäffenacker, J. Jenner each .50 (S. 15.00.) 31 S. Flour, 20 Bu. Oats, 10 Bu. Grain, 3 Bu. Potatoes, 225 lbs. smoked meat. From 8th Erdmann's Gem, Chestnut, v. M. Stoll 5.00, 6 p. flour, 12 bu. Oats, 13 bu. Grain, 2 bu. Potatoes, 120 lbs. smoked meat. From 8th Burgdorf's parish, Lincoln, by J. Werth, N. N., F. Wittkop 5.00 each, W. Krusmark 3.00, J. Krusmark, A. Bücke, J. G. Schröder, A. Schönnauer, J. Off 1.50 each, F. Maurer, C. Maurer, H. Diercke, W. Werth, W. Hilgendorf, F. Höhn, F. Schröder, W. Rewalt, I. Dahm, R. George, H. Katz, J. Ahrens, Braun Liesmann each 1.00, F. Felter .75, Wittwe Rothe, A. Feuerbacher, J. Feuerbacher, Wittwe Feuerbacher, L. Drobisch, J. Lachemeyer ze.50, M. George .25 (p. 43.00.). F. Werth 4 p. flour, G. Ruter 2 p. flour, G. Maurer, Chas. Krusmark, G. Stoll, A. Schroeder, J. Ulrich, W. Schepler, J. Stoll 1 p. flour each, H. Brinkmeier 1 p. flour, 1 piece of meat, H. Aergem 1 piece of meat, I. Ebel 1 p. potatoes. J. Klotz, Pleasant Plains, 5.00. - Hearty thanks and God's rich blessings to all dear givers. F. Riehmman, superintendent.

For the needful church building of the little congregation at Marquette, Mich.: By and through Messrs. 88th: J. Harsch, Waltz, Mich. v. N. N. -2.00, H. Prekel, South Lake Linden, Mich. v. sr. Gem. 4.50, E. F. Mörbe, Giddings, Tex. by some members of the Gem. 3.05, C. G. Hahn, North Ridge, N. D., 2.00, W. A. Schwermann, Covington, Ill, 1.00, by A. Grefe 1.00, G. Traub, Coll. sr. Gem. at Hancock, Mich., 8.00, S. S. Henry, Smallwood, Md., 1.00, from A. Backhaus La Porte, Ind. 1.00. - To all kind givers wish God's rich blessings and look forward with pleasure to distant gifts Marquette, Mich. June 15, 1899. C. Aeppler.

For parsonage building in Arndt, N. Dak. received with thanks: P. F. Potratz of St. John's parish, Bohnsacktown, -13.00. P. F. Potratz of Imm. parish, Willow Creek, 33.00. k. Schedler, Thanksgiving coll., 6.50. Fr. J. P. Schlerf, Brinkmann-Behrens and Ratike-Behrens wedding, 9.00. By Fr. I. Naumann 10.00. women's coll. in Gibbon 20.00. women's coll. in Fairfax 10.00. By Fr. R. Uhlmann 2.50. Fr. Seltz, Christmas coll. sr. 2 Gemm. 8.20. - God bless!

E. Scherf.

For the needful church building of the little congregation at Marquette, Mich.: From PP. J. Fackler, Adrian, Mich. - .50, F. C. Behrens, La Rose, Ill. 1.00, A. Firmhaber, Germantown, Nebr. 1.00, F. J. Biltz, Concordia, Mo. 1.25, W. Matthes, Milwaukee, Wis. 1.00, G. Reisinger, Sprinaville, N. Y., 1.00, G. J. Körner, Janesville, Wis., 1.00, F. W. Brandt, Perham, Minn. 1.00. Of "B. d. hl. Schr." 150 copies. H. Kanold, Augsburg, Can., .10. To all kind givers, Vergelt's Gott!

C. Aeppler.

For the Indian Mission received with heartfelt thanks through Fr. Naumann -10.08 from sr. Congregation in T. Washington. From my parish in Shawano 11.07, from my parish in T. Richmond 3.35.

Shawano, Wis. May 25, 1899.

Th. Nickel.

Received for the interior of the church at Poplar Bluff, Mo. from the Missionsver. d. Gem. of P. Richters at Washington, Mo., -5.00. By Mrs. P. Mariens, Danville, Ill, 1.00. H. C.W. Frese.

With heartfelt thanks I acknowledge the receipt of -11.00 which was collected at the wedding of R. Liermann and M. Lange at Deshler, Nebr. for Theo. Albrecht in Concordia were collected.

R. W. Albrecht.

Received from P. C. Strasens Gem. for Rob. Finster -7.00, from teacher G. M. F. Scholz 5.00 for V. Richter.

Milwaukee, Wis. June 20, 1899 M. J. F. Albrecht.

Received through P. F. Drögemüller for student G. E. Hafner -6.50, collected at the Rindt-Pufahl wedding. Cordially thanking!

Geo. Hafner.

New printed matter.

Twelfth Synodal Report of the Nebraska District of the German Lutheran Synod of Missouri, Ohio and Other States, Anno Domini 1898. Concordia Publishing House, St. Louis, Mo. 1899. 107 pp. Price: 20 Cts.

This is another of our synodal reports, which we would like to warmly recommend to "Lutheran readers" because of its beautiful and practical content. After the synodal address, which is based on the scriptural passage 2 Cor. 6:4: "In all things let us prove ourselves servants of God," the main subject of the proceedings is a detailed 90-page paper by Prof. A. L. Gräbner on Christian congregational worship. It deals first with the congregational service in general, then with the persons in the public service, and finally and most thoroughly with the actions in the public service: sermon, scripture reading, general absolution, celebration of the Lord's Supper, church prayer, profession of faith, congregational singing, choir singing, organ, offering of hands, blessing. The purpose of these acts is shown, why they are ordered in the church service, how they came into being and were introduced into the church, how they are practiced differently in different places, and which way is the best, etc. In short, all the questions that are related to the church service are answered. In short, all questions relating to the organization of the public worship service will find a thorough and excellent answer here. And whoever wants to understand the meaning of the individual acts of the "beautiful services of the Lord" in our churches, should refer to this valuable synodal report, which also contains the usual business transactions. L. F.

Nevändevte addresses:

Rev. 8. Iirlmer, 85 1[^]. Newton 8L., Lo8bou, IVü88. liev. II. 1. Dau, 119 OUuton 8t., Hammouck, lud. Uev. 6th Ilkr[^], 232 N. Oeutre 8l., oundermkä, llck. Ue-v. Oramdauor, I[^]nooluvUle, 8au8.

Rev. UrsKt, New Lo8ton, [^]u[^]ue Oo., Llieü.

Rev. O. 8. Nlueller, Llouut Ourroll, Ourroll Oo., III.

Rev. [^]Ikrea K. Uelnice, 212 8. 8outd 8t., Ueuwuee, III Rev. 1. 8tepüau, Osa[^]e, IMteüell Oo., low[^].

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The "Lutheran" is published every fourteen days for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where the same is brought to the house by porters, the subscribers have to pay 25 cents extra for porter's wages.

To Germany, the "Lutheran" is sent by mail, postage paid, for -1.25.

Letters containing business, orders, cancellations, monies, etc., are to be sent to: Loneoräik kublisdinx Lonse, [^]eLerson [^]ve. Lliarni 8t., 8t. I[^]ouis, Llo., to be sent here.

Letters containing notices for the journal (articles, advertisements, receipts, changes of address, etc.) are to be sent to the editorial office at the address: "I-utkerullsr", Oouoorcliü "smiuarv. In order to be included in the following issue of the journal, all shorter advertisements must be in the hands of the editors no later than the Thursday morning before the Tuesday whose date the issue will bear.

Luberea "b bim ?08b OtLoe üb 8b. I-oul8, Llo., u8 86oucl-01u88 mothers.



Herausgegeben von der Deutschen Evangelischen Zeitung
Zeitweilig redigirt von dem Lehrer

Vol. 55.

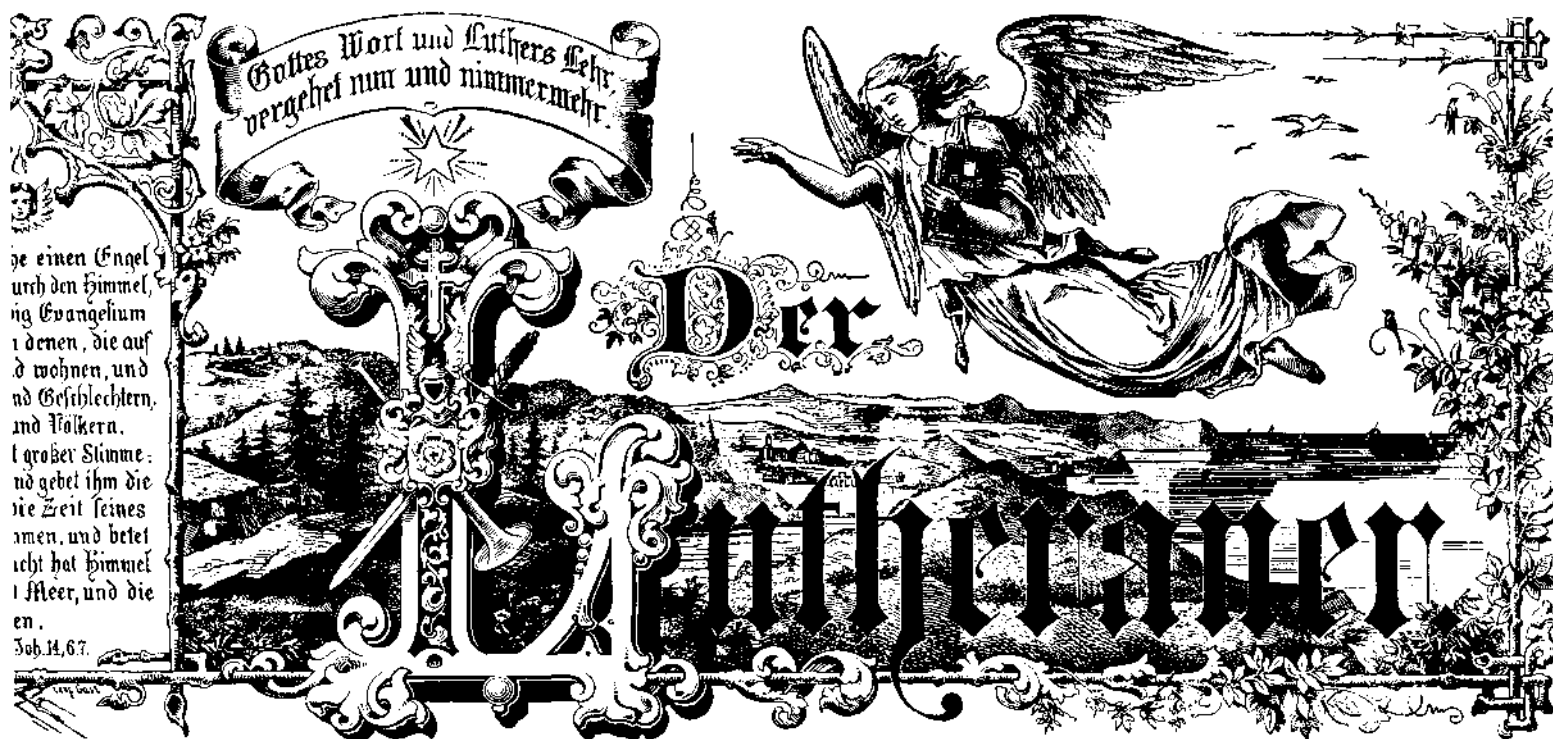
St. Louis

The Church and God's Word.

Lecture delivered before the Synod of Delegates in 1899
byF. Pieper.

2.

This word of God also has divine power. Even mere human speech has mighty power, "The pen is mightier than the sword," is a true saying. The human word is the most powerful of all human means of influence. The human word addresses itself precisely to the spirit of man, persuades and wins over that and thus the whole man. No worldly ruler can hold in bondage by all the external means of power those whom the human word has made spiritually free. I need not prove this by examples from ancient and modern times. If the human word already has such power, what power will the divine word given to the church have! The human word can do much, but it cannot change human nature, it cannot create a new life. But the divine Word has almighty, creating power. "The words that I speak" - says Christ (and these are the words that the Church has, all Scripture is Christ's speaking through the Holy Spirit) - "are spirit and are life", that is, they make of the carnal and spiritually dead man a new, spiritual, spiritually living man. St. Paul testifies 2 Cor. 4:6: "God, who caused light to shine out of darkness" (namely, at the creation of the world), "hath put a brightness in our hearts." Thus the apostle says that the same almighty power which brought forth natural light is also operative in the word of preaching. The divine Word, which is entrusted to the Church, is often compared in Scripture to the natural seed. When the natural seed falls into the earth, it begins to sprout with mysterious divine power, with the power that God put into the seed in creation and sustains in it. So it is with the word entrusted to the church, which has gone forth from the mouth of God. Does it come through the ear or the



herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
 Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., July 11, 1899. No. 14.

When the kingdom of God enters into the spirit and heart of man, it begins to create and to work with mysterious divine power. "The kingdom of God," saith the Lord Christ Marc. 4:26, 27, "is as when a man casteth seed on the ground, and sleepeth, and riseth up night and day; and the seed cometh up and groweth, that he knoweth it not." Hence St. Peter testifies, 1 Peter 1:23, 25, that Christians are "born again, not of corruptible seed, but of incorruptible, that is, of the living word of God, which abideth for ever:" and "this is," he adds, "the word which is preached among you." St. Paul teaches Eph. 1:19, 20: "We believe according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead." This is the power of the Word with which God has endowed His Church. It is not a human power, nor a middle thing between human and divine power, but true divine power, divine omnipotence.

This is what experience has shown us, both in others and in ourselves. What is it that strikes down the self-righteous man who, after the manner of all natural men, trusts in his righteousness, and casts him into the dust before God as a poor sinner worthy of condemnation? This is the power of the word, of which God himself says, "Is not my word like a fire, and like a hammer that breaketh in pieces rocks?" (Jer. 23:29.) What lifts up the broken-hearted man out of the dust, that he may be comforted against the terrors of conscience, death, and hell, and gain a hearty confidence in the grace of God? This is the power of the divine word, which tells him of the grace of God in Christ. What is it that makes Christians, in the tribulation that falls upon them like an unbearable burden and drives the world to despair, so confident again and again that they boast even of the tribulations, as St. Paul says in Romans 5? This is the power of the divine word. What is it that carries Christians through death, where all human strength and all human comfort is gone, so that they do not taste death? That is the power of the divine Word. What makes the church as a whole

against the gates of hell? This is the power of the divine word, on which the church is placed. "Where God's word comes into the heart with right faith," says Luther, "the heart is made like it, even firm and sure, that it becomes so stiff, upright, and hard against all temptation, devil, death, and whatsoever it may be called, that it brazenly and haughtily despises and scoffs at everything that wants to be doubtful, timid, evil, and angry." *)

This is the power of the word. Oh, that we were always livingly convinced of this and had the confidence in the power of the word that it deserves and that we should have in it. How rich, how strong, how powerful, how invincible we would always feel! A theologian has said of our time: "What the Christians of our time lack is the living conviction that God's Word, as it is found in Scripture, is spirit and life. If the church would be livingly convinced of this and act accordingly with the Word, it would experience a new Pentecost through God's grace. Let us not be misled in the divine power of the Word by the fact that men can hinder the blessed effect of the Word. Especially the synergists in former times and in our own day have asserted, "How can you speak so ill of a divine, omnipotent power of the Word of God, since the effect of the Word can be resisted by men?" We know this very well, for Scripture says and experience confirms it. But it is foolish to doubt therefore the divine power of the Word of God. Even in the kingdom of nature man can hinder the life wrought by divine power, when he plucks the seed out of the earth and destroys life that has already arisen. But for this reason no sensible man doubts the mysterious, truly divine power that lies in the seed and causes all growth and natural life. And so, according to Scripture, is the seed of the Word of God. The Word of God is and remains divine power and divine wisdom, even though man has the sad power to ignore this power.

*) E. A. 37, 8.

Power, as far as the blessed end result is concerned, to resist.

We therefore maintain that the Word has divine power. From this also follows this for practice: Let us not make unnecessary difficulties for ourselves in the proclamation of the Word. All we have to do is to bring God's Word to the people and among the people. The Word is powerful in itself; it does not need to be made powerful by human additions. All that is necessary for the earthly seed to sprout is that it be sunk into the earth. Then it grows. Human talk about the seed, even scientific treatises on growth, do not in the least promote growth. It is the same with the divine seed of the Word of God. All we have to do with it is to mix it with the earth, that is, to bring it into the spirit of man. That is all we can and should do. Logic and rhetoric are in their place in preaching as long as they are kept in a purely ministerial position, that is, serve only to bring God's Word to the minds of the hearers and to absorb it into them. As soon as logic and rhetoric step out of their merely serving position, want to be something for themselves and make the word powerful, they hinder the effect of the word by drawing man's mind and heart away from the word. Let us also be especiallyware of the folly of thinking that God's word could not take effect until we had first made it acceptable to men by all kinds of proofs of reason. This is first impossible, and then also contrary to our commission. Christ does not say, Go and prove the gospel, but go and preach the gospel. The human word works by the way of human persuasion and demonstration, that is, by appealing to truths and by bringing to life truths which lie in the spirit of man or for which man naturally has an understanding. The divine word, which the church has to proclaim, works quite differently. It works, as our ancients say, "by mere contact" with the human spirit, that is, by being received into the human spirit. When it is received into the human spirit, it bears witness to itself as divine truth, because the Holy Spirit is active through the Word. This is what St. Paul teaches when he writes: "And I, brethren, when I came unto you, came not with high words or lofty wisdom to preach unto you the divine preaching . . . My word and my preaching was not in the reasoning of man's wisdom, but in the demonstration of the Spirit and of power: that your faith might be not in man's wisdom, but in the power of God." 1 Cor. 2:1, 4, 5.

To be sure, we do not reject what is called "apologia," that is, the defense of Christian doctrine on grounds taken from reason and experience. But by this we do not first wish to make the word of God strong, but by this we only wish to remove certain external hindrances in regard to the external hearing and external consideration of the word. All power and efficacy we expect from the word itself, as testifying to itself as divine truth through the action of the Holy Spirit, when it comes into the human mind. Therefore our aim is on our

The church's mission is to educate people who are capable of teaching God's Word. With God's Word, the church is able to do all that it is commanded to do. That was the third point to which I wanted to draw our attention.

(To be continued.)

Johannes Brenz.

II.

Brenz's church activities were many and varied, as we saw last time. And yet, in all this, he did not neglect his next ministry, the preaching ministry in his own congregation, but faithfully cultivated it. In his short, simple sermons he proved to be an excellent preacher. Extremely dignified in his interpretation of the texts, he always finely takes into account the circumstances of the time: sometimes he points out the dangers from outside, such as the Turkish war, sometimes he warns against the internal enemies of the church. Above all, he drives home the main teaching of the Gospel, showing how man becomes righteous and blessed before God by grace, for Christ's sake, through faith. In weekly services he used to interpret biblical books in context. This resulted in spiritual and valuable interpretations, which later appeared in print and are rightly still highly praised today. How highly Luther thought of these works is best shown by the preface he wrote to Brenz's interpretation of the prophet Amos. In it Luther further states that his own writings, compared with Brenz's, seemed to him very contemptible. Brenz's spirit, he said, was much more lovely, gentle, calm, his expression more deft, clear, attractive. Of the fourfold spirit of Elijah (1 Kings 19:11 ff.), he says, he himself was given the storm wind that tears mountains asunder and shatters rocks, while Brenz was given the quiet, gentle whispering that refreshes. And then Luther says: "But this gift of God I especially love and honor in you, that in all your writings you press so faithfully and loudly for righteousness by faith; for this doctrine is the head and the cornerstone, which alone begets, nourishes, builds up, sustains, and defends the church of God, and without it the church of God cannot exist even one hour, as you know and also believe." (Cf. Luther's Works, St. Louis Edition, XIV, 166 ff.) But how conscientiously Brenz took to his preaching is best shown by that word which he once said to the court preacher Pfauser. During a visit to Stuttgart, Pfauser had heard an excellent weekly sermon by Brenz and, since there were only a few people in the church, expressed his surprise that such excellent sermons were so poorly attended in Stuttgart. When Brenz went home with him and they passed a fountain, Brenz asked his companion: "What is the most beautiful virtue of this fountain?" and then answered himself: "There is always water, whether many or few come to draw from it. Thus must the preacher of the divine word do." And on another occasion he said, "I never go into the pulpit, that I am not every time stirred with a new and greater reverence and care than before, knowing that I preach before God and angels." Notwithstanding his fame and distinguished stel.

In his life he was far removed from all pride and arrogance, especially kind and generous towards the oppressed and persecuted, extremely humble and unselfish. Although he received several professions in outwardly better positions in other countries, he still preferred to serve his fatherland for the sake of a lesser

salary. He repeatedly refused rich gifts and, in spite of his many unprovided-for children, still remembered the poor in his will.

Heavy cross has Brenz in the service of the Evan-
Soon after Luther's death, the misfortune that Brenz had expected according to his earlier statement occurred. The so-called Schmalkaldic War broke out, led by the Catholic Emperor Carl V against the Protestants. Brenz had to flee, leaving behind his wife and six children, in foreign garb, in December, in severe cold, in fields and forests, and hide for weeks in the country. But he cast his care upon the Lord and was able to return later. But not for a long time. Since he confessed the truth and did not want to know anything about a false peace, the imperial chancellor Granvella demanded his extradition; a price was set on his head, and only by fleeing quickly was he able to save himself, and he had to stay out in the open for the second time, while his wife, who was terminally ill, had to move out with the children. The former soon died, and the care for his orphaned children drove him to Stuttgart. But Granvella had hardly heard of it, so he again gave the order for Brenz to enter "dead or alive". Again Brenz was warned, and with a loaf of bread under his arm he went into the last house in the city whose door was open, hid himself under the roof behind a pile of wood, and remained there for fourteen days, undiscovered by the Spanish soldiers, although they searched every corner of the city and also came to his hiding place and poked through the pile of wood with their spears. Every day, it is said, a hen came at noon and laid an egg behind the woodpile, with which he could quench his thirst. For a long time he had to remain in hiding. But even during these years of persecution and banishment he knew how to make good use of them with written works, especially his explanation of the prophet Isaiah, in which he found much comfort.

If one now considers how Brenz was active both in his immediate sphere of activity and externally for the establishment of the Protestant church system, for doctrine, confession, discipline, administration, high and low schools; how he was committed to the office of preaching until his old age; how, as a writer, he published, in addition to many smaller works, a significant number of more extensive works, especially explanations of most biblical books; how he was in the most extensive correspondence, had to give countless expert opinions and concerns, and make numerous official and visitation trips, and yet did not neglect his family and directed the education of his children, and later of his grandchildren: his activity seems to us truly astonishing. It was only possible with extraordinary mental and physical strength. Only at the age of 68. years he stopped preaching. His last work was the continuation of his explanation of the Psalter;

with her he wanted to end his life. Towards the end of the year 1569 he was touched by the blow, recovered, but his strength was broken. In August 1570 a violent fever seized him. When he felt his end approaching, he had all Stuttgart church servants assembled on August 31, and in their presence his will, which he had written four years before, was read by his son. The first part of it contained his confession of faith. In the books of the Old and New Testaments he sees the "epistle of the almighty, merciful God to the human race," the content of which is briefly summarized in the three general creeds; once again he confesses Luther's teachings with all joy and determination, and especially thanks God for having given him life in this time, when the light of the Gospel had risen again through Luther. At the same time he rejects not only the abominations of the Pabst, but also all false doctrine raised against the Augsburg Confession, especially "the false, damned doctrine of the Zwinglians". After the reading of the will, he declared that he wished to die and recover by this faith, then, to confirm it and strengthen his faith, he received Holy Communion with his family and fellow ministers, and, under exhortations to constancy and unity, recalling Acts 20 and Ps. 133, took Holy Communion. 20 and Ps. 133, he took a touching farewell. Ten days later he was again struck by a stroke and passed away on September 11 at noon without any noticeable struggle in the 71st year of his life. On the following day he was buried according to his order in the collegiate church near his pulpit, "so that," as he had said to the well-known Württemberg theologian and co-author of the Concordia formula, Jakob Andreä, "if after the time someone should proclaim from this pulpit a doctrine contrary to that which I have presented to my listeners, I can raise my head and call out to him: You lie!" The Jesuits destroyed his tomb during the Thirty Years' War, and laid a religious in it. But the body of this pious and faithful servant and great theologian will also rise on the glorious Easter morning to eternal joy and glory.*)

L. F.

(Sent in by P. C. M. Zorn.)

Our East Indian Mission.

III.

A vivid and certainly interesting picture of how our often-Indian missionaries preach to the heathen is given by Missionary Frechein in his April report. He writes:

Many people ask us missionaries, "Why should we become Christians, how much money will we get, and can we then go without work and be idle?"

When money and idleness are spoken of, it is a subject which at once grips the heathen, for money and idleness are not only the Indian's, but-

*The reader will find more detailed descriptions of the life and work of this man of God in "Magister Johannes Brenz, der Reformator Schwabens", and in the first volume of this beautiful collection: "Ehrendenkmal treuer Zeugen Christi". Both works are available from Concordia Publishing House at the price of 36 Cts. and \$1.00.

The chief idols of the whole world; only lust and vain honour could be set by their side.

I continue to show them that money has very little value. "Isn't it true"-I say-"that we must all have money? For instance, if I need a skirt, I must have money, go to the merchant, and buy the stuff for it; so is it when we need food, - so we must have money."

The pagans agree without exception.

I go on: "Money is worth a little, but only a little, it is not worth much at all; see, if God did not let any rice grow in the field, people would not be able to bring any to the market and to the merchant, then they would not be able to buy any, even if they had so much money.

"That is true!" my listeners say in agreement. I continue, "If once God did not let rain come for a year, what would become. Then all men would die of hunger, or can a man eat rupees?"

"You can't eat money," is her response.

"And now even"-I go on to say-"if one dies, can his money give him life again? Just think, if a rich man dies, and even if he had such a large purse" - to make the size of the purse clear to them, I hold my hands about three feet from each other - "this money could not give him back his life."

"No, no!" cry the heathen, growing more and more attentive.

"Or can money save you from hell if you fell into it?" I ask her.

They reply, "How could money save us from hell! ?"

"You see, then" - so I close the money debate - "that money has very little value or use."

The audience confirms it in the affirmative.

Now I come to idleness. "Idleness gives no blessedness," I say now.

. They nod in agreement, although they do not yet grasp it immediately. But they are still too absorbed in their previous agreement to contradict it right away.

I continue, "He who does not work shall not eat."

They, in turn, agree.

Me: "Idle hands make you sick."

You interrupt me, turning my last word into a question, "Does idleness make you sick?"

I reply repeatedly, "Idleness makes you sick," and continue, "But diligence gives health."

A murmur arises, one says to another, "Diligence gives health."

Me: "It is impossible to walk always and always idle, to work God created man."

The audience asks, "Did God create man to work?"

I answer: "Yes, God wants people to work. If all men did nothing, how could the fields be cultivated so that something would grow on them, who would build the houses, who would cook and milk? You see, men must work, or there will be no life on earth. In addition, work brings joy to our hearts. Does it not give you joy, for example, when you have plowed the field all day?

and then in the evening see what a good piece of work you have done?"

Heiden: "Yes well, that's how it is, in the evening we have joy over our day's work."

I go on: "So many idlers, so many especially godless people there are! The idle think about evil things, the one how to steal from his neighbor, the other how to seduce a woman, and what other such wickednesses there are.

They all agree.

Now I come to the real subject: "If then, by becoming Christians, you have no hope of either money or idleness, what is the use of becoming Christians?"

The Gentiles answer inquiringly, "Yes, for what purpose shall we become Christians?"

I answer, "I will tell you."

They yell at me impatiently, "Say it!"

Me: "Now listen very carefully! In order to obtain forgiveness of sins from God and eternal blessedness, you should become Christians."

I must now explain this in more detail and therefore continue: "The forgiveness of sins is necessary above all things. Just think, if one of your children commits something bad, for instance, gets into his father's purse and steals a few annas,*) or even rupees,*) will not the father become angry and say to this child: You are a bad child, woe to you, I will punish you severely? - In short, anger comes to the father and fear to the child. So God is angry at our sins, filled with holy wrath-and men have fear of God in their hearts."

Some listeners say, "Yeah, that's right."

I continue in the above image: "So what is the main thing for a child who has done something bad? Forgiveness! He must say to his father: 'Yes, I am a bad child, I have stolen the money, but please, my father, forgive me this time, I will not commit this evil deed again/ Then the father will answer: 'Very well, I will forgive you, you shall be my dear child again, and I will be your dear father again/ The father's anger is over and the child's fear is over. Now all is well again. So what was the main thing for the child? Forgiveness! - Isn't it?"

All listeners understandably agree.

I continue: "Look, there is only one main thing for us: forgiveness of sins. For in this way God relinquishes his wrath and fear departs from our hearts; see, then, how necessary it is for us to have forgiveness of sins. All, all men come into this world with sin; they are sinners from their mother's womb. Anger, lies, enmity, deceit, murder, fornication, adultery, and other sins besides, are not only in men's hearts, but are daily committed without number, and God will not be silent about them."

Here the heathen, well understanding my words, say, "How could God be silent on this?!"

Me: "Where there is so much sin, there are also many punishments for sin; therefore the earth is full of pestilence, cholera, fever, hunger, thirst, heat, pain, sweat, plague, serpents, scorpions, etc. But the heaviest punishment of sin befalls men only after their death, when they leave this world; it is the eternal punishment of hell. If you today - as

*) An anna is the sixteenth part of a rupee. And one rupee is worth about 32 cents.

probably, without repentance and faith - die, and you will go to hell this very day. God will then say to your soul: 'Depart from me, go to the devil and fine angels into the eternal fire into hell/ Hear it carefully: all people who have no forgiveness go to the evil, dark, tormenting hell, all people, on the other hand, who have forgiveness of sins go to heaven, to the beautiful, light, joyful, eternal bliss. Again, without forgiveness of sins hell becomes your portion, with forgiveness of sins heaven. What then is the difference between me and you? I have forgiveness of sins, because I am a Christian, I am baptized, and go to heaven; but you have no forgiveness of sins, are not baptized, and are not Christians, and go to hell - that is our difference from each other. But you can obtain forgiveness of sins just as well as I can. Forgiveness of sins is the greatest treasure on earth.'

My listeners are listening quite intently, some asking, "If we have forgiveness of sins, are we really not going to hell but to heaven?"

Me: "Most certainly! With forgiveness of sins all men go with forgiveness of sins you also go to heaven; there is no doubt about it. -

"But now the question is, where shall we get the forgiveness of sins? Where is it then, where shall we go, where can we have it given us? Must ye go there into a holy pool and wash yourselves? That is of no use. Or must ye oil your idols and worship them? If ye do this, the wrath of God cometh upon you more than ever: for the worshipping of stones is abomination unto him. Or must you go on pilgrimage to Sydambaram or Conjuweram or Benares? None of these. You will not get forgiveness of sins. Hear my words: Only with Jesus is there forgiveness of sins. Otherwise there is no salvation."

"Is there forgiveness of sins with JEsu?" ask some of the hearers, making sure once more that they understood me rightly.

I: "Yea, come to JEsu, there is forgiveness of sins for you at his hand ye shall receive it. But who is Jesus? He is the Son of the One true God, born once in Judea, in the little town of Bethlehem of the Virgin Mary, and so became a true man, like us, yet without sin."

Then I tell them about his work, suffering, death, resurrection, ascension, return on the last day. Then I explain to them further:

"Jesus suffered for us, shed his blood for us, died for us; God laid his wrath on his Son Jesus Christ for our sins. Yea, he bare our sins, and suffered death and hell for us: therefore ye shall not suffer; it is enough that he suffered; unto you therefore will he give the remission of sins.

"Now he is seated in heaven at the right hand of God, now he calls to you: -Come to me, all you sinners, confess your sins, believe in me, give me your hearts! I will forgive you all your sins, as many as you may have, for I have taken the punishment upon myself and borne it on the cross. Come to me; if you have sorrow, I will comfort you; if your heart is full of fear, I will take it away from you; if you die, I will receive you into eternal blessedness - yes, I will also raise your body on the last day and receive it into heaven and reunite it with your soul, because you shall

blessed be he body and soul/ - When JEsus shall come again in the last day of this world with great splendor and glory, he shall raise up the bodies of all men."

My hearers ask, "This body"-pointing with their hands to their bodies-"this body will rise again?"

"Yes, JEsus raises all men's bodies again, he will not forget a single one, he knows where they all are, his voice calls to you too one day: -Arise from the dead! And then your bodies will come out of the dust, then you will stand before him, before Jesus, who raised you up. Blessed are you then, if you have forgiveness of sins, then you will be eternally in heaven, body and soul. But now - now is the only time to receive forgiveness of sins; if you have died, there is no more forgiveness of sins.

"Now many of you will ask, -How shall we know JEsu?"

"I answer you, come to Christianity, be baptized. For in Christianity there is the only true doctrine; it alone teaches the name of Jesus; through this doctrine you learn to know Jesus Christ accurately and well, and then daily, hourly receive forgiveness of all your sins."

"What profit have you," I say in conclusion, "if you become Christians? Then you have forgiveness of sins. That is your gain; that is a gain for your souls, that is an eternal gain. When we die, the main thing is that we shall be saved. Come to Jesus, be baptized, and you will receive forgiveness of sins. But where there is forgiveness of sins, there is life and blessedness."

Oh, that the Holy Spirit would stir some hearts and add some souls to his church and kingdom of heaven through his word! The Lord says, I read it only today, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." He says it, and he will do it. I seek. I seek his wonders for the souls of the Gentiles. Oh, that I might find and see his miracles, the miracles, the greatest of all, the conversion of the souls of the Gentiles, oh, only of some of the Gentiles to whom we preach. I often wish that one or the other of the dear lords, fathers, and brothers of the venerable Misstonscommission would be a witness to such preaching to the Gentiles. Not that he should hear me preach, no, not because I would then preach with much fear and trembling, I am not at all inclined to let my preaching be seen, nor would I write anything about it if it were not my official duty, my Christian duty here and there; but that he should be a witness that - and of course also in what way - God's kingdom and word is proclaimed among the heathen. Of course, it does not always go off so quietly and in agreement as I have described above. There are two classes of people here who are always violently and hostilely opposed; these are the Brahmins and the Muhammedans. But among Sudras and Pariahs I have such listening meetings, in different places the pretty same questions, attention, and assent.

"It is impossible that a man who believes in God's promise should be forsaken. God would rather break the heavens than forsake his faithful." (Luther I, 1319.)



To the ecclesiastical chronicle

America.

Large Congregations. It was reported from New York some time ago that the Presbyterian Church, where Dr. Van Dyke has been preaching lately, was proving too small for the growing congregation. It has been suggested that the space be enlarged, but Van Dyke has opposed the idea, stating that he already has more people than he can properly minister to and pastor. That is quite a correct position. It certainly does not serve either the individual congregation or the church as a whole to have rather large congregations and then to build large churches. It is much better if large congregations branch off at the right time and found daughter congregations. It is precisely because of this that our synod has grown quite a bit in some cities and has continued to expand. The work in large congregations often exceeds the strength of one man, two pastors cannot or will not be appointed, and the consequence of this is that much necessary work is not done, especially in the pastoral care of young people and in missionary work. Large congregations, as experience shows, are by no means always the most active and zealous in sacrificing and giving for their own needs and for external church purposes. Small congregations and those of medium size, in which every member is taken into account and interested in the cause of the congregation and the synod, are often much more zealous and give proportionately much more. This, too, can be seen in the fact that congregations often paralyze themselves by their church building for powerful and sacrificial work in the kingdom of God. Beautiful and large churches are being built. That is right and good, if one remains within the right bounds. But to build larger churches than is necessary, and to furnish them more splendidly than the means are sufficient, to burden oneself with great debts, and then to withdraw from the great works of the synod, the important works of the kingdom of God, or to participate in them only weakly, that is wrong. Would that all congregations would at all times give proper consideration to what really serves the furtherance and welfare of the kingdom of God in small and great ways.

L. F.

21,082,472 children are enrolled in our country as compulsory school-goers, and only 9,718,432 are registered as attending Sunday-schools. There are, of course, many who attend parochial schools who are not included in the list of Sunday school students. We recall only the many Lutheran and Catholic parochial schools. But the fact remains that millions of children in our country are growing up without any instruction in the Word of God. For the fewest parents among those who send their children neither to a parochial nor to a Sunday school, will-

who otherwise provide for religious youth instruction. What kind of an alienated, unbelieving generation is being raised under such circumstances?

L. F.

Modern Preaching Style. Dr. N. D. Hillis, the new pastor of the Plymouth Church in Brooklyn, N. Y., has a series of sermons (?) in evening services (?), in which he did not base them on biblical texts, but on "masterpieces" of modern literature, such as Hawthorne's "Scarlet Letter", Victor Hugo's "The Wretched", or things by George Eliot, Ruskin and other writers. It is beyond all horror to offer such things to the people as "sermons"! But it is perhaps even more abominable that Father L. Cuyler, who publicly protests against such things, and says that the Bible alone is the text-book for the Christian pulpit, is for this purpose thoroughly ridiculed and mocked in the Presbyterian paper "The Interior" as a simple-minded, uneducated man. When Luther of his time expressed his disgust at the fact that

When in the antichristic papacy passages from the writings of the pagan philosopher Aristotle were used as texts in the pulpit, one knew it thanks to him. Nowadays, a public that still wants to be called ecclesiastical, but at the same time educated, admittedly basically unbelieving, cheers such wretched people who, under the figurehead of education, bring paganism into the pulpit and mock those who are still so simple-minded that they want to stick to the Bible. This is a sign of our time, which is deeply sunk in unbelief. But will not in the end also nominal Lutherans arrive at the same goal, for whom not God's Word in church is the means of attraction, but "fine music," entertainments (socials), masterpieces of oratory, etc.? Does it not mark the same spiritual trait when in churches calling themselves Lutheran one no longer looks at whether God's Word, really God's Word, is preached purely and loudly in it, when one rather regards and criticizes that as the greatest fault of a sermon, that it lacked refinement and education? O, pity!

C. L. J.

In Brazil, where many eyes are directed at present, the immigrant Germans lack especially Christian teachers for their children. The "Luth. Gotteskasten" receives a letter from there saying that if the lack of teaching continues, the German youth of Brazil will perish more and more. Many German Protestant congregations would like to employ teachers, but they either find none at all or only those who are completely unworthy of the office and mostly run away again. They are people who can at most teach reading, writing and arithmetic. There can be no question of a Christian education in such people. The same applies to Brazil as to every country: if the church is to be preserved and built, then the growing youth must be nurtured in a Christian way.

L. F.

Abroad.

The Church Council of Berlin. A short time ago, a booklet by the well-traveled Consistorialrath Dalton, who is also well known in this country, was published: "Ueber evangelischen Kirchenbau mit besonderem Bezug auf Berlin." (On Protestant Church Construction with Special Reference to Berlin). In it, once again, the tremendous church need of the Protestant population of Berlin is briefly summarized and presented. This church need has by no means been eliminated by the many church buildings which the present German imperial couple has had built in the last ten years. If it is really to be remedied, Dalton is convinced that one hundred and thirty new churches are necessary, and that five new buildings are needed every year for the future increase. For example, two Berlin parishes (Emmaus and Heiligkreuz) together number no less than 222,000 souls. How can these be even remotely truly churched? Of the 73 churches in Berlin, about which Dalton gives more detailed information, far more than half have only one seat for every twentieth member; in many churches there is only one seat for 30, 40, 50, 60 to 80 members. And yet the real and greatest need in Berlin is not the need of the church, but the need of the pastors. If only there were more pastors and ministers in this city of millions, they could at best be content for the time being with fewer churches and make more use of the existing ones. But there is a crying scarcity of preachers and pastors in Berlin.

L. F.

From the city of Berlin and from its ecclesiastical distress a call for help has now reached our Synod. For some years now, a small group of faithful Lutheran Christians who share our faith have been meeting in Berlin every Sunday. About eight times a year they are visited and ministered to by Father Hanewinkel from Dresden, who belongs to the Saxon Free Church; on the other Sundays they come twice a week.

together for a reading service. The number of listeners at the sermon services has grown steadily, from seven in 1895 to between 25 and 50 in the past year. Also Christians from our circles, who were temporarily staying in Berlin, took part in these meetings and were glad to find their church in Berlin again. But it is obvious that with such infrequent and irregular pastoral service the work in Berlin cannot flourish. A preacher of our own must be sent to Berlin. Thus, already last year, four Berlin brethren in faith turned to the Free Church Synod with the urgent request to be helpful to them in establishing an independent parish office in their city. They themselves want to do what they can for this purpose and undertake to raise 946 marks (about \$240.00) annually. The petition before us concludes, after the situation has been described, with the moving words: "You yourselves, dear fathers and brothers in the Lord, know best how the state church judges the reading services and what indifference and ignorance has generally taken hold among the people. What a great blessing the good Lord would bestow if all the poor souls who come to our services were followed up and, in addition, enlightened by the wonderful catechism lessons! . . . We ask you again most sincerely to help us wherever you can, to commend us to the heartfelt intercession of your dear congregations, to make them aware of the great spiritual need of this great city, so that they may support us abundantly with their gifts of love and so that, by God's help, many a soul may be led from darkness to His wonderful light. O, should not the infinitely great love and mercy of our dear Lord God, the grace shown to us in front of so many millions, that we have His pure, unadulterated word in this last sorrowful time, encourage us out of gratitude to Him to do everything possible to help build His Kingdom?"

This petition from Berlin was considered and discussed in detail by the Free Church Synod in July of last year, and it finally decided "to declare that, apart from the question of money, it considers it absolutely desirable that an independent preaching office be established in Berlin. Our present General President, Prof. F. Pieper, was also present at this synodal meeting, took cognizance of the situation and encouraged the synod to make the above-mentioned decision. And so the Berlin matter came before our Synod. For that our brethren in the Free Church are not in a position to take upon themselves, in addition to their present burdens, the maintenance of a pastorate in Berlin, is known to everyone who knows the situation of the Free Church from the "Lutheraner" and from the lectures of last year by Father Hübener. They are already dependent on our support for their church work, which we gladly and willingly want to give them. When this matter was presented to our synodal meeting in May, the synod decided with great joy and unanimity "to encourage the Saxon Free Church to appoint a preacher for Berlin and to grant \$400.00 annually as a contribution to the upkeep of this preacher. The representatives of our congregations were convinced that our synod should not ignore such an urgent request for help. So now the preparatory steps are being taken to grant the same. One of this year's candidates is ready to accept a call to Berlin. But will not the question of money cause difficulties? Will not the Free Church, if it now takes the further steps, perhaps be embarrassed because the gifts for the support of the Berlin preacher do not flow? That is far away. We

We trust in the rich God that He will continue to make the hearts of our Christians willing to provide for the needs of the Free Church and to do something else for Berlin, from where the call comes to our ears: "Come over and help us". The necessary sum is not a large one. If only something could be raised regularly for this purpose everywhere in our circles.

L. F.

Dr. Justus Ruperti, General Superintendent for Holstein, a nephew of the blessed President Wyneken, died on May 16 during a visitation trip after a short, severe illness at the age of 66. The same was also well known in America, since in the years 1873 to 1874

In 1876 he served the Lutheran congregation of St. Matthew in New York, which at that time belonged to the General Council, but is now a member of our Synod. Ruperti also approached our Synod during his American sojourn, but after his return to Germany entered the service of the National Church, and continued to minister in the same, admittedly in a respected position, until his end. L. F.

The great Antichrist in Rome has recently issued a so-called Jubilee Bull, in which he solemnly proclaims the coming year 1900 to be a general Jubilee Year. In a truly anti-Christian manner he announces: "During this Jubilee Year we mercifully grant and confer in the Lord a plenary indulgence, the forgiveness and pardon of their sins to all the faithful of Christ of both sexes who, after true repentance, confess and communicate and devoutly visit the churches of the holy Apostles Peter and Paul, of St. John Lateran and of St. Mary Maggiore in Rome at least once a day, twenty days with or without interruption, provided they are resident there. But if they have come from abroad, let them visit the same churches at least ten times as indicated above. All should pray to God with all their heart for the exaltation of the Church, the extermination of heretics, the concord of Catholic princes, and the welfare of the Christian people. Since it may happen with many believers that, even with the best will in the world, they are not able to fulfill the above-mentioned regulations at all or only in part, whether they are prevented by illness or some other sufficient reason in the eternal city itself or on their journey: we allow them, in consideration of their good will, as much as we are able in the Lord, that, strengthened by Holy Communion after true penance and valid confession, they shall be entitled to the above-mentioned indulgences just as if they had themselves visited the churches mentioned by us on the days prescribed by ourselves. All of you, then, beloved sons, wherever you may be, Rome lovingly calls you to herself, if it is possible for you to come. Jesus Christ, the Saviour of the world, chose and consecrated for Himself the city of Rome solely above all others for a more sublime and more than human purpose. He did not establish the seat of his kingdom there without a long and mysterious preparation. There, according to his will, should stand the throne of his Vicar for all time," etc. There is again the false doctrine, plunging into hell, that one can earn forgiveness of sins by works and obtain it from the pope as the governor of Christ. There is again the exhortation to pray for the extermination of the heretics, which extermination the pope would be only too glad to accomplish with fire and sword if he had the power to do so. His "love" with which he embraces all mankind would certainly not prevent him from doing so. Quite impudent also are the lying assertions about the city of Rome. Where is there to be found in Scripture a single word of what the pope says? Where did Christ name the city of Rome, or even raise it to the capital of his kingdom, his

Empire, which "is not of this world", as He Himself said Joh. 18, 36? Rome was and is the most unholy city in the world, precisely because it is the seat of the Antichrist with his abominations and disgraces. L. F.

What Luther thought of the city of Rome is known from his biographies. When he was sent to Rome in 1510, he was full of joy that he should see this "holy city. When he first beheld it, he fell down to the ground, lifted up his hands, and cried, "Hail to me, thou holy Rome!" But when he learned by his own sight how things were in Rome, what a life the pope led with his cardinals, priests, and monks, how they did their mockery and ill-will even with the holiest, he appropriated to himself the saying which he himself had heard in Rome in the streets: "If there is a hell, Rome stands on it, that is, after the devils themselves there is no worse people than the pope with his own." (Cf., e. g., Fick's Luther Book, 12th chapter.) But that it still stands the same way in Rome to-day, even a good Catholic, the late Cardinal Hohenlohe, brother of the present Chancellor of the German Empire, has testified. A well-known German theologian, Prof. Dr. Beyschlag, relates this in his memoirs. When in 1870 the Vatican Council, at which the infallibility of the Pope was subsequently established, assembled in Rome, the Catholic Professor Friedrich from Munich, who soon after separated from the Pabst Church, had accompanied the Cardinal to the Council. One day he was in the Cardinal's room conversing with him; suddenly the latter asked him, "Professor, have you yet witnessed a miracle?" Frederick replied that he had not yet had the opportunity. "Well," continued the Cardinal, "look at me, you have a living miracle before you." To Frederick's question, "How so, Eminence?" the Cardinal replied, "I consider it one of the greatest miracles that I have been twenty-three years at the Papal Court and near the Pope, and have not lost my Christian faith." To this, of course, the "Free Church" rightly remarks: "By the way, we would like to ask what kind of Christian faith this might be, of which Cardinal Hohenlohe spoke? Faith in the Pope, from which he was unfortunately not cured, is surely not Christian faith. True Christian faith, if it is very weak, might still be present in the wide Pabst Church, but it would be impossible to endure 23 years in the vicinity of the Pabst. In such a .miracle* we do not believe." L. F.

It is now 600 years since Pope Boniface VIII proclaimed the first Jubilee Year in 1300. At that time hundreds of thousands went on pilgrimage to Rome, and the Romans did a brilliant business. A later pope, at the request of the Romans, considering the shortness of human life, lowered the Jubilee year to the 50th year. Then the celebration was moved to the 33rd year and finally lowered to the 25th year. At the same time it was made even easier for people to get the indulgence; they no longer even required the journey to Rome. Whoever paid the travel money to Rome in cash received the forgiveness of sins immediately. Later it was done even more cheaply. Nowadays, as the above-mentioned Jubilee Bull shows, the papacy does not emphasize the money point so openly, but by no means loses sight of it. It is not for nothing that faithful Catholics are so urgently urged to come to Rome. Something will probably fall off for the "poor" pope and his household in the process. May the Pope and the Papal Church rejoice and go on pilgrimage: we Lutherans want to continue to pray:

Preserve us, O Lord, in thy word, And prevent the murder of the pope and the Turk, Who would overthrow Jesus Christ thy Son from thy throne.

L. F.

Today thou livest, today thou art converted.

Not long ago a young lawyer lived in Berlin with a tailor for rent. Faith had become foolishness to him, the church a superfluous place. He did not seek God. But God sought him. He threw him down on the sickbed with a severe nervous fever. His doctor, a good friend, also a young, reckless blood, shook his head apprehensively over the patient's condition, but did not tell him a word about dying, not even to think of an admonition to order his house. He only ordered that the patient's bed be moved from the window, which gave a bad draught, to the corner next to the door. Then he left him to his fate until goodbye. In the next room, the tailor, as a faithful father, was examining his boy that day to see if he had learned his lesson for the confirmation class correctly. He had learned the song, "As I live, saith thy God, I love not the sinner's death." It went badly, and the son had to stand in the corner and learn aloud. Only the door separated him from the sick lawyer. Then, while studying, he came to the verse: "To-day thou livest, to-day thou art converted, ere to-morrow come, things may change. Who today is fresh, healthy and red, tomorrow is sick, yes, even dead. If now thou diest without repentance, thy body and soul must burn there." The verse would not enter his head. Once and again the boy repeated the lines: "Today you live, today you convert, before tomorrow comes, it can change." This sounded just as often through the door into the bed of the sick lawyer, praise and thanks be to God, also into his heart. The doctor came back at last and asked his patient: "How are you, little brother, what are you doing?" Looking at him with staring eyes, the sick man answered, "To-day thou livest, to-day thou art converted, ere to-morrow come, it may change." "Not at all," interjected the Doctor, "I only ask what you do." The sick man said again and again, "To-day thou livest, to-day thou art converted." Then the doctor suffered no more with him. It was so heavy on his heart himself. He wanted to put the serious scene out of his mind. But against his will, the word pursued him into society, into the wine bar, and to the gaming table. It gave him no peace until he had gone to a faithful clergyman, lamented his distress, asked for his counsel, and set out in earnest to begin a new life. God also gave the sick friend healing, not only of the body but also of the soul.

Obituaries.

On the 21st of June, at Springfield, Ill, blessed in the Lord Prof. H. C. Wyneken, passed away in consequence of a lung complaint, at the age of 54 years, 6 months and 5 days.

On June 25, at Germantown, Iowa, President I. Horn died as the result of a heart attack half an hour after his last sermon, at the age of 53 years, 6 months and 27 days.

Ovduutisenen and introductions.

On June 30, Cand. F. Albrecht of Concordia Seminary, St. Louis, was ordained and inducted by C. P. Thusius at Martinus Parish, White Lake, Aurora Co.

On the 3rd Sunday A.D., by order of the Venerable Praeses Fr. F. W. Herzberger, assisted by the k?. I. J. Bernthal and R. Kretzschmar into the office of a city missionary in St. Louis by Fr. Köstering. His work is chiefly missionary in the hospitals and poorhouse of the city, where there are over 2000 inmates.



On the 4th of Sonnt, n. Trin. in the Austrag of the Hon. Pres. I. H. Niemann, Karl E. Hoffmann, assisted by U. Aug. Wilder, was inducted at Woodland, Ind. by Aug. Schlechte.

On the 5th of Sonnt, n. Trin. U. C. A. Huxhold was instituted by order of the Hon. President Succop in St. Paul's parish at St. Paul, Ill, assisted by P. K. Mendes, of Joh. H. Witte.

On the 5th of Sunday, A.D., Father Th. Stephan was introduced to his congregation on Rock Creek near Osage, Iowa, by M. Brueggemann, on behalf of the recently deceased President J. Horn.

Church dedications.

On Pentecost Sunday, the Lutheran Zion congregation near Perry, Okla. dedicated their newly built church (24X40 feet) to the service of God. Festival preachers were: P. J. Timken, Pros. A. W. Meyer (English) andv .A. Dietrich.

On Trinity Sunday, the St. John's Lutheran congregation at Alexandria, Ind. dedicated their new church (26x40 feet) to the service of God. Festive preachers were: PP. G. Schumm and H. Böster (English). O. W. Mappes.

On the 3rd Sunday, A.D., the Lutheran Zion congregation at Poplar Bluff, Mo. dedicated their newly built little church (20x32 feet) to the service of God. Festive preachers were: PP. L. Frese (German), English: C. Purzuer andW . Frese.

Groundbreaking.

On the 3rd Sunday, A.D., the Elias Lutheran congregation at Town Herman, Wis. laid the cornerstone of their new church, Rev. Heike assisting the local pastor, M. A. Treff.

Parish - Anniversary.

On the 4th of Sunday, the Lutheran Hope Congregation in Blumenau, Colo. celebrated its 25th anniversary in the presence of the Colorado Pastoral Conference. Celebratory preachers: PP. H. Müller, Jos. Oesch and J. F. S. Her. Jos. Oesch.

Mission Festivals.

On the Feast of Trinity: The Holy Cross congregation in Chicago. Preachers: Uk. G. Schuessler and W. Lewerenz. Collecte: -133.65.

On the 3rd Sunday, A.D.: The congregation at Germantown, Iowa. Preacher: PP. C. F. W. Brandt and Polzin. Collecte: -66.70. - The congregation at Aoung America, Minn. Preachers: UU. H. Schulz and E. F. Mueller. Collecte: -95.00. - The congregation at Byron, Nebr. preachers: PP. E. Frese and E. Klawitter. Collecte: -76.50. - The congregation at Lincolnville, Kans. Preachers: Storm and F. Dröge MILLER. Collecte after deduction: -58.71. - The Trinity congregation at St. Louis, Mo. preachers: PP. M. gap and breast. Collecte: -150.00. - The congregation at Sumner, Iowa, with the congregations of UU. Knief and Melcher. Preachers: PP. Knief and Burmeister. Collecte after deduction: -81.36.

On the 4th Sunday, n. Trin.: The Immanuel's congregation at Otto, N. A. Collecte: -31.26. - The congregation at Menno, S. Dak. with guests from the neighbouring congregations. Preachers: Noack and Rörig. Collecte: -60.80. - St. John's congregation at Good Thunder, Minn. Preachers: PP. Maaß, Becker and Czamanske (English) Collecte after deduction: -56.00. - The congregation at Island Grove, Ill. preachers: PP. Pifsel and Mundt. Collecte: -24.00. - The congregations of Naumann and H. Rathjen at Bonduel, Wis. Preachers: PP. A. O. Engel and J. Ebert. Collecte: -130.66. - The congregation at Cohocton, N. A. Preachers: I?k. Sörgel and H. Koch. Collecte after deduction: -36.07. - The congregation at Ocheyedon, Iowa. Preachers: kk.Deletzke and Grimm. Collecte:-58.00.

NL. The Collecte on the 2nd Sunday, n. Trin. at Reedsburg, Wis. was: -188.00.

Gsrfevrrr - Show.

The Northwest Teachers' Conference will meet, s. G. w., July 18-20, ind. at Sheboygan, Wis. at the parish of Mr. P. Fr. Wolbrecht. By July 10, any college desiring quarters should have registered with Mr. Ch. D. Markworth, teacher. Those who fail to do so must see where they can find lodgings. - The following papers are before us: Praktica: 1. Treatment of a hymn in the upper class. (Addison Conference.) 2. A Bible story at the middle school level. (Crete Conference.) 3. XUoscktuA Doosou krom tü6 8ooouck Uoucksr. (Chicago Conference.)

4. 4^ I.688ON in (Winnebago Conference.) L. Ab What is the place of Luther's Catechism in religious education? (Milwaukee.) 2. How is repetition to be arranged in the several subjects, so that its true purpose may be attained? (Dundee.) 3. What may we learn from the free schools? (Chicago.) 4. Steep writing or oblique writing? (Milwaukee.) 5. What are the requirements of a properly taught drawing class? (Chicago.) 6. UdMoal outnro ok onr kupil8. (Milwaukee.) - For itinerary, see special ad below.

H. A. Läufer, Secr.

Departing from Chicago on the steamer Christopher Columbus, Goodrich Dock, at the south end of the Rush street bridge, on Monday, July 17, 9 n. Return tickets, valid 30 days, cost -1.10, and are good for the return trip on the Whaleback, which leaves 5v. rr., or the Virginia, which leaves from Milwaukee 9. The undersigned will be present at the Goodrich Line Office on the 17th of July half an hour before the steamer leaves, to sell tickets to teachers, friends, also women and such as only wish to go to Milwaukee. Those wishing to travel earlier, from July 14, should contact W. Bock, 511 23ck 8t., 6di68-80, 111th Street, directly.

Departed Milwaukee on Monday, July 17, 51-. "i., on a special train of the X. R. R. Return tickets -1.55. The undersigned will also be present at Milwaukee at the X. Depot half an hour before the train leaves. Those who wish to travel all the way by the X. Railroad, from Chicago, or any other city, should apply direct to W. Diener, 3612 8th ^Vooock 8t., OkloLZo, III.

W. Diener and W. Bock.

The Wisconsin Mixed Wolf River Pastoral Conference will gather July 18 and 19 at the church ? Spierings in New London, Wis. Meeting Monday evening, leaving Thursday. Work: Exegesis on Revelation 20 (k. Spiering). Catechesis on the second commandment (k. Engel). Lecture (k. Hinnenthal). Preacher: Father Drögemüller (k. Mundinger). Confessional speaker: List (? Engel).

W. Naumann, Secr.

The mixed Mississippi Conference will meet, s. G. w., Tuesday, July 26, at the house of Mr. President von Rohr, at Winona, and will last three full days. Proceedings: Article XIII of the Augustana. Speaker: Father Bergemann; substitute: Father Hönecke. - Exegesis on 2 Tim. 1.8-14: I. Siegler; substitute: Fr. Hartwig. - Catechesis on the attributes of God: Fr. R. Siegler; substitute: Fr. Rohrlack: Ueber die Geschichte vom Sündenfall. - Sermon study on the Gospel of the 25th Sunday of Trinity: Fr. Hering. - Confessor is Kuntz; substitute: Father Lange. Preacher: k. Mayerhoff; substitute: Fr. Meyer. Registration requested eight days in advance. W. Franzmann.

The WisconsinDistrict General Pastoral Conference will meet, s. G. w., August 18-22, at Oshkosh. Undersigned requests registration not later than August 12. H. Erck.

The Texas Diftrictsconference will meet, D. v., August 19-20, at the church of P. J. Eckhardt at Anderson. Preacher: Gospel: Bro. Hüge (lk. Osthoff). Epistle: Hübotter (k. Langelett). Pastoral sermon: Jäbker (lk. Lienhardt). Confession: Krämer (k. Oertel). Registration is necessary until August 5. Pick up on August 16 in Navasota. R. Osthoff, Secr.

Election display.

In consequence of the call published in the "Lutheran" for candidates for the vacant professorship at Concordia, Mo. the following persons have been nominated as suitable men:

- Rev. A. Bäßler of Little Rock, Ark.
- "" G. Romoser in Detroit, Mich.
- "" A. Grambauer in Lincolnville, Kans.
- "" W. H. Behrens in Tacoma, Wash.
- "" R. Vorberg in Floradale, Can.
- "" I. H. Todt in Spencer, Wis.
- "" A. F. Bräuhahn in Sylvan Grove, Kans.
- "" Geo. John in Erie, Pa.
- "" F. Meyer in Jefferson City, Mo.
- "" R. Biedermann in Kendallville, Ind.
- "" I. Hoess in Lincolnville, Mo.
- "" E. Heinemann in Belvidere, Ill.

These candidates will now stand for the next four weeks from the date of the present number of the "Lutheran," that is, until August 8 of this year, before Synod, during which time any protests may be made. On Wednesday, August 9, the election will be consummated.

Fort Wayne, Ind, July 5, 1899, C. Gross, Secr.

English Mission.

The Committee for the English Mission has already had to disregard important and urgent requests for support in June, and now the treasury is empty, so that we cannot meet our obligations. We therefore ask you not to forget the important cause of the English Mission at the coming Mission Festivals. F. B.

Indian Mission.

On behalf of the Indian Mission Commission, the undersigned would like to ask the dear congregations to remember the Indian Mission at their mission celebrations. Our Synod has decided to take over this mission, to reimburse the expenses made so far and to send the Indians their own preacher. In a few months, God willing, the missionary will be introduced, and there are many expenses ahead of us, as we will probably soon have to purchase land and build a house. The Indians are very happy to soon have their own pastor, and how necessary he is can be seen from the fact that I have had four funerals among them in the last two months, and since the knowledge of some of them is very weak, the visits to the sick require a lot of time and a lot of work. At the last but one funeral over 100 adults attended the service.

Shawano, Wis. j. July 1899.

Th. Nickel.

Iowa District.

Since it has pleased God, according to his unfathomable counsel, to call our dear President Horn from this time into blessed eternity in the midst of full work, the undersigned, at the request of the brethren present at the funeral, temporarily assumes the functions of the Presidium.

Fort Dodge, Iowa, July 1, 1899, E. Zürrer.

Advertisements.

Notice is hereby given that Mr. P. Th. Schlüter, Courtland, Minn. has been assigned the office of Visitor in the Second Visitation District of the Southern Conference District of Minnesota, vacated by the departure of Mr. P. I. Horst, until the next Synod.

F. Pfothner,

President of the Minnesota and Dakota Districts.

Mr. P. G. Runge has resigned his office at Stamford, Conn. and dissolved his Synodical fellowship with us.

P. Brand.

Incoming Illinois District Coffee:

Synodal treasury: By thekk.: Weisbrodt v. d. Gem. in Mount Olive -6.50, Lohrmann v. d. Gem. in Sugar Loaf Tp. 5.40 u. Millstadt 7.00, Mariens v. sr. Gem. in Decatur 9.50, Dorn in Belleoille by Sophie Schleuder 3.00; by S. Koboldt in Effingham, part of the Missionsscoll. of St. John's Parish, 2.45. (S. -33.85.)
Synod Building Fund: Fr. Dorn in Belleoille by Sophie Schleuder 5.00.

Synod building fund, specifically for Milwaukee: k. I. E. A. Müller in Chicago from Anna Zimmermann 5.00.

Polish Mission in Chicago: by Cassirer Th. H. Menk at St. Paul, Minn, 2.32.

Southern Illinois Mission: Fr. Dorn in Belleoille by Sophie Schleuder 2.00.

Inner Mission: Missionsscoll. (part) by the churches: Krebs from the Triune Church in Tinley Park 40 00, W. C. Kohn in Chicago from his church. Gem. 100 00, Wagner das. v. sr. Township 60.00, Schüßler v. Township of Coal City 10.00, tzaake Township of Elk Grove and adjoining townships 125.00, Mundt v. the comm. in Island Grove 12.00; v. N. N. & wife in Bloomington 1.00, k. Uffenbeck in Chicago v. Albert Horn 1.00, dch. H. Schweer, part of the missionary coll. of the congregation at Crete and Eagle Lake, 75.00; P. Clausen at Tuscola, coll. at Oye-Seider's high church, 2.50; by H. Koboldt, part of the missionary coll. of St. John's congregation at Effingham, 14.58. (S. -441.08.)

Missionary church at Granite City, Ill: P. Meyer at East St. Louis v. N. N. 25 00.

Negro mission: mission scoll. (Theil): Bro. Krebs of the Triune congregation at Tinley Park 20.00, Bro. W. C. Kohn's congregation at Chicago 20.00, by H. Schweer of the congregation at Crete & Eagle Lake 55.00, Bro. Wagner at Chicago by sr. Gem. 15.00, ?. Schüßler by the congregation at Coal City 3.00, P. Haake by the congregation at Elk Grove & adj. congreg. 32.14, by H. Koboldt in Effingham from St. John's parish 7.25, P. Mundt from Island Grove parish 12.00; P. Sapper in Bloomington from sr. Gem. 5.05 v. P. C. A. Mennicke's Gem. in Rock Island 24.50. (P. -193.94.)

English mission to Chicago: mission scoll. (Part): By Rev. W. C. Kohn in Chicago 20.00, by Rev. Wagner the. 15.00 and Rev. Haake v. d. Gem. in Elk Grove & adjoining Gemm. 10.00. (S.-45.00.)

Mission to the Jews: By H. Koboldt in Effingham, Theil d. Missionsscoll. v. d. St. Joh.-Gem., 7.25.

Emigrant Mission in New York: Fr. Theo. Kohn in Chicago by H. Oettker 2.00.

Mission to Brazil: From N. N. & wife in Bloomington 1.00.

Mission to Argentina: By N. N. and wife in Bloomington 1.00.

Mission to Cuba: From N. N. & wife in Bloomington 1.00.

Heathen Mission: By N. N. and wife in Bloomington 1.00, Fr. Wagner in Chicago, part of the missionary coll. of sr. Gem., 10.00, P. Schuessler, part of missionary coll. of sr. Gem. in Coal City, 2.70. (S.-13.70.)

Support Fund: P. Döderlein in Marengo from the Fox River Specialconf. 8.88, P. Bertram's Gem. in Crystal Lake 3.75, P. Englert v. d. Gem. in Macedonia 4.00, P. Dorn in Belleoille from Sophie Schleuder 3.00, P. Brockmann in Hoffman from the Okawville Specialconf. 9.00, and P. Bergen v. v. Gem. in Chandlerville 6.66. (P. -35.29.)

Students in Springfield: from N. N. and wife in Bloomington 1.00, P. C. Schroeder in Chicago Heights for A. Schneider, half d. Coll. bet Rathe-Brauer's Hochz., 4.25, k. Wunder in Chicago v. Frauenver. for H. Gerike 8.00. (S. -13.25.)

Laundromat in Springfield: Prof. J. S. Simon of the Women's Serv. 2.00.

College student in Milwaukee: P. K. Schmidt in Chicago v. Jünglver. f. Gehrs, Kaub n. Metzger 12.00, f. Gottl. Gundlach byk. Hohenstein in Peoria by the Triune Church 11.00 a.m. and P. Jaß by his church. Gem. das. 8.40. (p. -31.40.)

Seminarians in Addison: Fr. Mueller's congregation in Echester f. Ad. Love 5.00 & Fr. A. Reinke in Chicago v. Women's Assoc. f. Fr. Meyer 16.00. (S. -21.00.)

Seminary Gym in Addison: Prof. J. L. Backhaus of Teacher J. P. Johnson in Chicago 1.00.

Studying orphans at sD es Peres: P. Link in Red Bud of Mrs. N. N. 5.00.

Illinois district church building fund: mission festival coll. (Part): 1?. W. C. Kohn in Chicago v. sr. Gem. 20.00, k. Schuessler v. sr. Gem. in Coal City 2.00, P. Haake v. d. Gem. in Elk Grove & adj. Gemm. 25.00. (S. -47.00.)

Deaf and Dumb Mission: by N. N. & wife in Bloomington 1.00, Fr. Wagner in Chicago, part of mission coll. by sr. St. Paul, Minn., 68.18, K. Große in Oak Park from Bertha Gotsch 1.00, and P. Haake, part of missionary coll. from Elk Grove and neighboring communities, 10.00. (p. -95.18.)

Needy Lutherans in Russia: From N. N. & wife in Bloomington 1.00.

k. W. Grunnet in the Danish Free Church: From N. N. & W. in Bloomington 1.00.

Parish in Jefferson City, Mo.: P. Mueller's Parish in Echester 5.00.

Danish Free Church: P. Brauer in Eagle Lake v. Jacob Rinker .50 u. dch. P. J. E. A. Müller in Chicago v. Ch. Fischer 1.00. (p. -1.50.)

Mission at Columbia Heights, Ill: By H. Schweer, Theil d. Missionsscoll. by the Gemm. at Crete & Eagle Lake, 100.00 & by H. Meyer at Chicago 1.00. (S. -101.00.)

Saxon and German Free Churches: Fr. Krebs in Tinley Park, part of the missionary coll. of the Trinity Church, 7.88 and Fr. A. Wagner in Chicago, part of the missionary coll. of his church, 13.06. (p. -20.94.) Gem., 13.06. (p. -20.94.)

Township at Woodstock, Ill: Durchk. Dannenfeldt v. the parish of the kk.: Rueder in Arlington Heights 93.50, Bertram in Crystal Lake 87.05, Steege in Dundee 118.70, Früchtenicht in Elgin 59.95, Mueller in Schaumburg 155.00; of the parish in Beloit, Wis., 26.00, of some pastors & friends 24.00. (S. -564.20.)

Parish in Marquette, Mich.: Fr. Sapper's parish in Bloomington 5.00, Fr. Merbitz's in Chicago from the Mission Fund of St. Peter's Parish 5.00. (S. -10.00.)

Orphanage in Des Peres, Mon: Fr. Weisbrodt at Mount Olive by Mother Manske 10.00 & Fr. Dorn at Belleoille by Sophie Schleuder 2.00. (S. -12.00.)

Orphanage in Addison: 14.90 and 190.05. (p. -204.95.) (N8th Treasurer G. Ritzmann acknowledges individual items).

Mission to London: Fr. Brewer in Eagle Lake v. Jacob Rinker.50.

Mission in Hamburg: From N. N. & wife in Bloomington 1.00.

Mission school in London: P. Estel in Fountain Bluff by the school children 2.12, P. Seehausen in Chebanse by the Sunday school 2 50, P. Hartmann in Farmers ville by the school children .85, P. Engelbrecht in Chicago by Lottie Ganske .25, of the pupils of teachers A. Wilk 3.10, F. Rusch 2.00, E. Kopitke 1.10, J. Faiz 3.40, W. Ganske 3.50, R. Nimmer 1.10, C. Appell 4.06 and W. Treibe 5.60, teacher K. Meinke in Rodenberg of his pupils. Pupils 3.70, teacher A. Albers in Eagle Lake subsequently by s. pupils .75, P. Dorn by Helena L. in Chicago 1.00, by Albert & Eduard Merkel in Dieterich .25, P. Dorn m Pleasant Ridge by d. d. School child, for a homelike school locale 2.50, P. Succop in Chicago from Arthur, Walter, Eduard and Elsa Meyer 1.00, Ada and Rudolph Meller 2.00, P. Große in Oak Park from teacher C. Schroeder's school 2.35. (P. -43.13.) Total: -1996.48.

Signatures for the synod building fund: from k. Succops Gem. in Chicago 600.00.

Addison, Ill, July 1, 18'9. H. Bartling, Cassirer.

Incoming to Michigan District Coffee:

(June.)

Synodical Fund: Mt. Clemens -10.00, Saginaw O. S. 7.66, Maple Grove 3 67, Port Hope 7.50, P. DUmings Gem. 6.14, River Rouge 2.55, Arcadia 2.60, Coldwater 5.50, Frankentrost 12.91, Saginaw W. S., Easter Coll., 21.30, Pentecost Coll. 17.10, Benona 3.15. (S. -100.08.)

General construction fund: Arcadia 2.50.

General Inner Mission: Monitor 10.25.

Heathen Mission: Arcadia 2.50, Ludington 4.25. (pp. 6-75.)
 Mission to London: P. Toenjes'school cl. 1.70, Reed City, school cl., 4.25, Manistee, a school cl., 9.69, P. Mayer v. G. M. Beyerlein 2.00, P. Wilkening, school cl., 2.60, P. Böcler v. H. F. H. F. & C. F. .80. (S. -21.04.)

Mission to the deaf and dumb: Fr Mayer of the Women sr. Gem. 10.00.

Danish Free Church: P. H. Frincke v. N. 1.50.

Negro Mission: Arcadia 4.25, F. Wiedewald, Schul., 1.15, P. Fackler, Maidenver., 5.00, Waltz 6.00, New Boston 3.00. (S. -19.40.)

Inner Mission: P. Mayer von Wittwe S. 2.50, P. H. Frincke, Frauenver, 10.00, Monitor 9.75, P. Wißmueller of I. B. 1.00, v. L. F. .25, Lansirm 7.10, Utica (? Schöch) 4.26, Big Rapids 3.87, Saginaw W. S. 15.54, A. Mittelberger 5.00, Waldenburg (? Rehn) 5.23, P. Umbach v. J. Also 1.00, the latter ges. from infant baptism at A. Sting 1.28, Fr. Karl 1.00. (S. -67.78.)

Support fund: teacher W. A. 2.00, P. S. 1.00, A. G. 2.00, P. v. Mayer, Hochz. Bierlein-Rupprecht, 13.50, ders. v. Wwe. S. 2.50, Benona 3.60, P. Schinnerer v. N. N. 1.00, Monitor 13.75, Beaver 5.00, Frankenmuth 40.68, P. A. R. 3.00, Sebewaing 20.00, I". E. D. 5.00, Fr. Karl 1.00. (S. -114.03.)

Deaf and Dumb Institution: teacher G. B. S. of Gottfr. Torsch .25, P. Frincke of Mrs. N. N. 1.00, Amelith, Hochz. Engelhardt-Kuch, 8.00; Steiner, Btrg. 4.00. (S. -13.25.)

Altenheim: teacher C. Ries' school 4.27, Monroe (June) 5.00, N. Detroit 5.40, Burr Oak 6.56, Steiner (April, May) 4.00, P. Tresselt's comm. (April to June) 6.00. (S. -31.23.)

Poor students from Michigan: P. Ahner, Hochz. KehrLederer, 4.00, P. Gräbner, Hochz. Lenzer Rade, 3.85, Halfway 10.95, P. Frincke von N. 1.00, P. Schinnerer, Hochz. MauntlerRubel, 13.50, Kilmanagh 5.00, Steiner 2.73. (S. -41.03.)

Students in St. Louis: Fr. Gugel's Gem. f. Manske 8.61, P. Horsch of Mrs. Emmert f. W. Moll 5.00, Saginaw W. S. f. Salvner 5.00. (S. -18.61.)

Students in Addison: P. Arendt by J. Forester (silb. Hochz.) f. R. List 4.00, Saginaw W. S. f. Duclos 12.50, f. Wißmüller 12.50, ibid. by Frauenver. f. Duclos 2.50, f. Wissmueller 2.50. (S. -34.00.)

Students at Fort Wayne: P. H. Frincke. women's s. G. Daschner 4 p.m.

Orphanage in Wittenberg: G. B. S. von Gottfr. Torsch.50, teacher C. Ries' school 3.96, Waldenburg (? Rehn) 2.75. (S. -7.21.)

Orphanage in Addison: P. C. J. F. Frincke v. s. Confirm. 3.68, To cover fire damage to St. Paul College: P. Umbach v. J. Also 1.00, Frankenmuth 43.51. (S. -44.51.) Total: -562.85.

Detroit, July 1, 1899. G. Wendt, Cassirer, 572 ^Volod ^V6.

Entered the Coffee of the Nebraska District:

Synodal treasury: Gemm. d.??.: Harms, Ostercoll.,-20.00, Allenbach 8.33, Hofius, Ostercoll., 13.50, Catenhusen by Fr. Winkelmann 7.11, Jung 7.55, Lohr, Ostercoll., 10.50, Vahl 16.36, Hoffmann 8.00, Häßler 10.00. (S. -101.35.)

General building fund: Peter Ruhter of P. Wambsganß' Gem. 6.72.

Inner Mission: John Petersen of the First German Lutheran Congregation in Omaha 15.00, from N. N. 1.00. Fr. Allenbach, Ahdmcoll. 21.11. Fr. Hilgendorf, Charfreitagcoll. s. Gem. 15.00. Fr. Kühnert, Ostercoll. 10.46, from L. Meyer .25. ? Adam by Fr. Riebow 3.00. Fr. Christ. Meyer, Easter coll. s. Zion's comm., 3.70. P. Dahl, Easter coll. s. comm. b. Elk Creek, 13.11. P. Allenbach, Coll. s. comm., 13.47. P. Th. Hartmann 6.60. comm. of the??... Catenhusen by Bro. Winkelmann, Feb. and March Coll., 7.96, Leimer, Easter Coll., 12.92, Lang, Frequent and Bell Coll., 19.56, v. Gemmingen, Easter Coll. s. Zions-Gem., 8.50, desgl. s. St. Joh. Gem. 3.00, Brakhage 12.00, Schubkegel 7.00, Oelschläger, Charfreit. and Ostercoll., 9.00, F. H. Iahn, Ostercoll., 4.40, Becker, Seward, 17.18, Ruby 2.25. P. Bäder, Hochz. Dreher-Debban, 3.55. P. Hoffmann's Gem. 28.00. P. Ernst Flachs St. Petri-Gem. 1.80, s. Dreieinigk.-Gem. 8.25. P. H. Wm. Meyer of Mrs. Schroeder 1.50. P. Thieme, Kirchweihcoll., 7.28. P. H. Schabacker 5.75. P. Harms, Pfingstcoll., 7.00. P. Hilgendorfs Gem. 4.00. P. Conr. Iahn, Dankopfer v. D. Scheibing, 2.00. 2nd Kühnert, 25jähr. Jubiläum s. Cholcher's congregation, 8.65, surplus of travel money to the delegate synod, 4.25. Fr. F. Mießler from the Klingelbtl., 1.90. Fr. Bergt's St. Joh.-Gem., 7.75. Fr. Winkelmann from Fr. Catenhusen's congregation, 3.75. Fr. Brakhage's congregation, 7.61. (p. -354.38.)

Negermission: 2. Predöhl v. s. Confirm. 3.00. P. Hoffmann from C. Werner sen. 1.00, from Mrs. Blohm 1.00. ? v. Gemmingen from Bertha's and Otto's Spark. 1.25. P. Brakhage from Mrs. Stüwe .50, from N. .50. P. Häßler from Conrad Riedel 1.00. P. Hoffmann's Gem. 18.00. Alb. Schmidt by ? J. D. Schröders Gem. 15.00. P. Schormann, Pfingstcoll. s. Gem. in Hayestown, 4.82, desgl. s. Gem. at Hazard 1.68. (S. -47.75.)

Heathen mission: ? Merz, Easter Coll. s. Imm.-Gem., 10.95, desgl. s. Zions-Gem. 1.45. Fr. H. Schabacker 5.50. Fr. Conr. Iahn v. Chr. Rieckmann 3.00. Fr. F. Mießler, Pentecostal Coll., 4.60. (S. -25.50.)

Jewish Mission: P. W. Flachs Gem. 9.50. ? Hoffmanns Gem. 5.00. (S. -14.50.)

Mission to the deaf and dumb: Fr. Rademacher v. H. Kemper 1.00. Fr. Ulbricht's congregation at Kelso .72. Fr. Hoffmann's congregation 8.00. (S. -9.72.)

Emigrant Mission: Fr. Mahler, Easter Coll. s. Gem., 5.10. Fr. Hoffmann's Gem. 8.00. (S. -13.10.)

English Mission: Fr. Hoffmann's Gem. 8.00.

Mission in Cuba and Portorico: Fr. Hoffmann's Gem. 8.00.

Deaf and Dumb Institution: k.Möllering's Gem. 11.75. Fr. Winkelmann v. P. Catenhusens Gem. 10.00. (S. -21.75.)

Student J. Harbeck: P. Haussen, Hochz. BargmannHöhne, 5.00. Grupe a. d. Klingelb. s. Gem. 5.00. (S. -10.00.)

High School in St. Paul: Fr. Meeske, Easter coll. sr. Gem., 7.80. Fr. Lang, Abdmcoll., 11.06. Conr. Weiersheuser 5.00. Fr. Hoffmann's Gem. at Battle Creek 18.00. (p. -41.66.)

(Conclusion follows.)

Bancroft, Nebr. 1st June, 1899.

F. H. Harms, Kassirer.

Income to the coffers of the Eastern District:

Synodal treasury: Geordn. Wohlthätigkeitskasse d. St. Matthäus-Gem., New Yorl., -150.00. Gemm. d. kk.: F. Brand 17.50, Bröcker 35 21, Müller, Brady, 6.70, Wischmeyer 13.92, Stutz 40.00, Größer 7.50, Birkner 38.00. (S. -308.83.)

Building fund: St. Peter's parish, North Ridge, 4.63. Lohmann v. Mrs. F. & Miss B. 1.50 for St. Paul. (S. -6.13.)

Progymnasium-Baukasse: By P. J. H. Sieker 4.00 u. 50.00. P. Schulze v. F. Peper 2.50. Schönfeld v. etl. Gemgl. 25.00, W. H. Kohring 10.00, Mrs. M. Meyer 25.00. Gem. P. Michels 6.45. Gem. P. Engelberts 7.00. St. Marcus-Gem, Brooklyn, 1000.00.

Acts: By? Stiemke 5.00, St. Pauls-Gem. 5.00. By Buch 10.00. (S. -1149.95.)

Pilgerhaus: Frauenver. d. Gem. Fr. Henkels 10.00. k. Biewend v. a friend 1.00. (S. -11.00.)

Emigrant Mission in New Kork: 1". Stechholz of I. A. .25. gem. p. Sennes 13.45. mission scoll. d. gem. I". Sanders, Otto, 2.00, Little Valley 2.00. (S. -17.70.)

Grünnet, Denmark: P. Walker v. Mrs. J. S. 2.00.

Inner Mission: Fr. Kühn v. Fr. E. Kühn.50forMinn.u. Dak.-Distr.

Inner Mission in the East: Fr. Schulze from F. Peper 5.00, J. Verwiebe 1.00. Biewend from a friend 2.00. Geord. Wohlth.-Kasse d. St. Matth.-Gem., New York, 200.00. k. Bröcker from N. N. 10.00. S.-S. of P. Körner's congregation 15.00. Missionary fund of St. Andrew's congregation, Buffalo, 5.00. P. Stechholz from some congregation 3.20. I". Kühn, sent by Miss E. N., 3.40.

Geord. Wohlth.-Kasse d. Gem. O. tzansers 5.00. FrauenMissionsver. d. Gem. Stutz' 37.50. P. Löber von F. W. 40.00. Dreieinig!.-Gem., McKeesport, 5.25. Vermächtniß v. Geo. Emmert, Washington, D. C., 500.00. Gem. d. k?.: Lohmann 10.61, H. Schroeder 13.86, Henkel 6.00. Missionary coll. d. Gemm. d.: Schiller 20.00, Sander, Otto, 12.00, Little Valley 10.00, Koch 36.07. (S. -940.89.)

Heathen Mission: Bro. Gross by Mrs. G. Rau 5.00. St. Andrew's Missionary Society, Buffalo, 2.50. Stechholz by I. A. .50. Missionary Coll. of the I" Society: Schiller 3.00, Sander, Little Valley, 3.00, Otto 4.00. (S. -18.00.)

Negermission: Missions!, d. Gem. Schutz 15.00. k. Müller v. Mrs. Kohl 1.00. P. Stechholz v. J. A. .25. Miss E. Kühn, Baltimore, .25. E. Groth 2.00. Teacher Lückes Schull!!! 3.05, teacher Wagner's school... 1.30. Gemm. d. Koch 7.28, Löber 3.00. Missionb. d. Gem. I". Stutz' 10.00. Missionary coll. of the community of ??... Schiller 5.00, Sander, Little Valley, 5.00, Otto 8.00. (p. -61.13.)

Jewish Mission: St. Andrew's, Buffalo, 12.00. 1". Stechholz v. J. A. .25. congreg. P. Sennes 10.00, M. Hensel 1.00. women's missio. congreg. P. Stutz' 10.00. missio. coll. congreg. I". Sanders, Little Valley, 2.00, Otto 2.00. (p. -37.25.)

English Mission: Mission Coll. of the congregation of Fr Schillers 10.00. Mission Coll. of the congregation of Fr Stutz' 10.00. (S. -20.00.)

English Mission in NewYorl: Dch. P. J. H. Sieker 1.00. P. Schönfeld v. W. S. 5.00. (S. -6.00.)

English Mission in Jersey City: Schönfeldv. W. S. 5.00. S.-S. d. Gem. Körners 5.00. Church building: I". Schönfeld v. etl. Gemgl. 5.50. (S. -15.50.)

Mission in New York: congregation of St. Matth. in New York 75.00. By 1". J. H. Sieker 3.00. Fr. Schoenfeld of etl. Gemgl. 11.00. Desgl. by Fr. Larger 12.00. Gem. I". Steups 3.95. (p. -104.95.)

Lettenmission: Gem. P. Bröckers 15.00.

Slovak Mission: Gemkafse of St. Matth.-Gem. in New York 25.00. Mission fund of the Gem. Schutzes 3.00. St. Pauls-Gem., Baltimore, 10.00, Imm.-Gem. 10.00. Gem. I?. Sennes 10.00. Steup of Mrs. D. Rothsuß 10.00. (S. -68.00.)

Indian Mission: mission scoll. d. Hem. P. Sanders, Little Valley, 1.39, Otto 1.26. (p. -2.65.)

Mission School in London: Teacher Holiday from the pupils of St. Paul's Parish 6.60. Miss M. Sanders School Cl. 2.00. Fr. Walker by Mrs. J. S. 1.00. (S. -9.60.)

Help fund: Gem. Michels 5.00.

Lutheran Free Church in Germany: FrauenMissionsver. d. Gem. P. Stutz' 10.00. Denmark: Gem. ?. Müllers, Paradise, 3.00. St. Pauls-Gem., Martinsville, 14.00. A. Franke, Bayonne, 1.00^ (S. -28.00.)

Students at St. Louis: Fr. Senne of etl. Gemgl. 12.25, Bible cl. 3.00 for Fr. Engelbert. (S. -15.25.)

Students in Fort Wayne: P. Schoenfeld from the community 18.15 for H. Pottberg. Women's Association of the Congregation I?. Gräßers 20.00 for Kirchhöfer. (S. -38.15.)

Students in Neperan: By?. J. H. Sieker 18.00 for A. Witt.

Poor Students: Stud.-Ver., Wellsville, 11.00 for F. Biermann. P. Laux' 7.85. (p. -18.85.)

Deaf and Dumb Mission: Mission Scoll. d. Gem. Schutz 3.00. Mission Scoll. d. Gem. d. kl': Schiller 3.00, Sander, Little Valley, 2.00, Otto 2.00. (S. -10.00.)

Wartburg-Heimath in East New York: By I. H. Sieker 203.86. Hospital in East New York: By P. J. H. Sieker 51.23.

Schönfeld by Fr. Thumber 2.50. Kirchenb. der Gem. Stechholz' 1.37. From Gemm. in New York: Imm. (83rd St.) 10.00, Dreieinig! 11.50. From Gemm. m Broottyn: Imm. 5.00, Dreieinig! 3.00. (p. -84.60.)



Orphanage at College Point: Dch. P. J. H. Sieker 41.75. P. Schönfeld v. Frl. Thümler 2.50. (S. -44.25.)
 Support fund: Gem. P. Drückers 42.98. k. Steup v. G. A. Brnker 1.00. Tri-Ing. comm. of Brooklyn, 10.51. (S.-54.49.)
 Total: -3315.53.
 Baltimore, June 30, 1899, C. Spilman, Cassirer.

Received for the orphanage at Addison, Ill:

From churches, etc., in Illinois, for current expenses: By P. Reinke, Chicago, from sr. Gem. -70.70 & by Emma Schroeder 1.00. P. Schroeder, Chicago Heights, half wedding coll. at A. Rathe-Brauns, 4.25. P. Traub, Aurora, Pentecostal coll. 26.40. Dch. E. Leubner: from P. Rödgers Gem., Arlington Heights, by D. Scharnhorst 5.00; from k. Succops Gem., Chicago, by W. Ganschow 5.00; and from k. Schmidts Gem. that. by d. Frauen Zuttermeister and Wohlhüter .50 each. Dch. Kassirer Th. H. Menk, St. Paul, Minn. 7.25. P. Sapper, Bloomington, Coll. at Woizeski-Ehrlich's High., 6.00. (S. -126.60.)
 Of children, etc., in Illinois: 56.60. (Quitt. in the "Children's and Youth Gazette.")
 Cost: By 1". Reinke, Chicago, by Ernst Koch 10.00 for his children. By E. Leubner from Mrs. Frost, Joliet, 12.00 for her children. (S. -22.00.)
 Addison, Ill, July 1, 1899. G. Ritzmann, Cassirer.

Pilgrim House and Emigrant Mission.

Revenue from April 1 to June 30, 1899.
 1st Pilgrim House: By Fr. F. E. Tilly of the Women's Association s. Gem. -15.00, dch. P. A. Biewend by Frd. Frech .50. E. P. 1.00, Barbara Sittinger 5.00, Emilie Keyl 2.00, E. Lingenfelder 1.00, Kassirer C. Spilman 70.80. Total: -95.30.
 2nd Emigrant Mission: N. N. 2.00, Minna Kochans 1.00, Pauline Passewark 1.00, N. N. 2.00, N. N. .50, Theo. Lange 2.00, F. G. Haueisen 1.01, H. Möhlenhoff.50, Christians Hansen .50, Elisabeth Glaser .75, F. Eisenblätter 1.00, Cath. Hadler 1.00, Minna Klusmann 1.00, dch. W. Vopel v. P. Scovenneck 1.19, Kass. C. Spilman 16.07, E. F. W. Meier 65.37, Kasf. Th. H. Menk 6.45. Total: -103.34.
 No non-interest bearing loans have been received and none have been recovered.
 For the German Free Church and various purposes of the same, -391.63 was received and for the Danish -210.45.
 S. Keyl.

Having received from a loving sister in Christ from Michigan - 50.00 for needy fellow believers coming to Denver, the undersigned certifies with heartfelt thanks and a "God bless you", and all the more so, as this gift came just at a time when help in a very sad case of illness was and still is very necessary. "I have been sick, and ye have visited me." Matth. 25, 36.
 Denver, Col. June 29, 1899, J. F. S. Her, k.

For the building of the church of the little congregation at Marquette, Mich: By and from the Lords kk.: F. Oberheu, Wentworth, S. Dak., -5.00, L. Heinemeier, Lexington, Tex., 2.40, H. Nauss, Namsos, Minn., 1.00, C. Engelder, Braddock, Pa, 1.00, G. H. Hörnicke, Fresno, Cal., 1.00. O. Schumm, Garrett, Ind., 2.00, S. Rathke, McCook, Nebr., 4.55. - To all kind donors, the congregation extends its hearty thanks and blessings, and looks forward to further gifts.
 Marquette, Mich. in June, 1899, C. Aeppler, k.

For my son Hermann, are, tkool. to have received from my dear congregation -19.00, and 9.00, collected on Schreff-Ulrich's wedding, certifies with hearty thanks
 Herm. Bartels.
 -15.00, Collecte from the church in Pomeroy, Iowa, dch. ?. Schliepsiek received. Many thanks I
 Springfield, Ill, June 21, 1899. I. Harbeck.

Received through P. F. M. Rudi, of the parish at Iowa Park, Tex. at -3.31. - Sincere thanks to all dear friends.
 Annie Mehlhorn.

Nevärrdvto Advfesen:

Rsv. Ideo. 6lau8, 204 State 8t., LUcdart, Isd.
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The "Lutheran" is published every fourteen days for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where it is brought to the house by porters, the subscribers have to pay 88 cents extra.
 To Germany the "Lutheran" is sent by mail, postage paid, for tkt.25.
 Letters containing business, orders, cancellations, monies, etc., are to be sent to the address: ofLorsia L^sdiisdios Louse, ^sSerson Xvs. L Lliumi 8t., 8t. lxrxis, No., anher.
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Herausgegeben von der Deutschen Evangel
 Zeitweilig redigirt von dem Schi

Vol. 55

The Church and God's Word.

Lecture delivered before the Synod of Delegates in 1899
 by F. Pieper.

3.

With God's Word the church can direct all that it is commanded to direct in the world and in its own midst.

First of all, as far as its external task is concerned, it is to convert the world to Christ. This, of course, is a difficult task, as has already been pointed out. Christ crucified is an annoyance to the Jews and a foolishness to the Greeks. If the world still wants to be saved, it certainly does not want to be saved through Christ crucified. Their religion is another, the religion of works. It cannot get beyond this. In this religion she is held fast by her natural nature and by the effect of the devil, who has his work in the children of unbelief. If the natural man could be pounded in a mortar, and then put together again, there would always come out a man who wants to be saved by his own doing. "Works" - says our Confession *) - "fall into the eyes of men. This by nature admires human reason, and because it sees only works, it neither understands nor heeds faith; therefore it dreams that these works merit and justify forgiveness of sins. This opinion of the law is by nature in the heart of men, and cannot be "cast out," namely, by natural means. Here all human training and education is utterly impotent. No human training and education can rid man of opinio legis, that is, of the false opinion that he must be saved by himself. But the Church can, through the divine power of the divine word entrusted to her. The divine word of the law is like a hammer that breaks rocks and smashes together the edifice of human righteousness. The divine word of the gospel is the word that breaks down the law.

*) Apology, Müller, p. 134, § 144.

Gottes Wort und Luthers Lehr
vergehet nun und nimmermehr.

Je einen Engel
durch den Himmel
das Evangelium
denen, die auf
d wohnen, und
nd Geschlechtern,
nd Völkern.
t großer Stimme:
nd gebet ihm die
ie Zeit seines
men, und betet
cht hat Himmel
i Meer, und die
en.
Joh. 14, 67.



Der

Wachwachen

hergegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., July 25, 1899.

No. 15.

Magma leads to the cross of Christ and teaches to desire, accept and praise the hitherto despised cross as the only salvation. In this way the Church, in accordance with her mission, makes children of the world into children of God. The Church accomplishes this through the proclamation of the Word entrusted to her.

There is only one way in which the church can lose its effectiveness in the world: if, to use Luther's expression, it begins to play "monkey games," that is, if it abandons God's Word and tries to convert the world to Christ by all kinds of means and devices devised by men. The church of God must beware of so-called "new measures." What are "new measures" that are not permitted in the church? Not new external ways of approaching the world with the word of God - these may be demanded by circumstances - but reprehensible new measures are resorted to when one wants to accomplish by other means what God's word alone can and ought to accomplish, namely, to convert to Christ and keep them in Christ, to make men members of the Christian church and keep them in the Christian church. Yes, if the church - to speak with our confession - were an external police force, that is, an external assembly of people! Such an external assembly could be brought about by all kinds of worldly means and devices. Then, according to circumstances, one could build the church with cannons or with oyster suppers. But now the church is the community of those who believe the gospel. So the church will be built by nothing else than the preaching of the gospel. But with God's word the church can also direct all that it has to direct to its own members. The church also has much to direct to its own members. The church handles the Word, but at the same time it is and remains the object of the Word, that is, the Word of God must continue to exercise its divine power and efficacy on the members of the church, if they are to remain members of the church and carry out the works commanded of them. Above all, faith must be preserved in those who have become believers. Faith in

Christ is not something that one puts in one's pocket once and for all, and which one now carries with one safely, that is, without danger of loss, without having to worry about it any longer. No, faith, if it is not to cease, must be carefully nourished and cultivated continually. But by what means? Faith is a heavenly plant, and as such it wants to be nourished only with heavenly food. This heavenly food is God's Word. Faith does not live by and from the word of men, by human coaxing, nor by mere external ecclesiastical being. No, faith lives only from and through God's Word. If, therefore, the church, as much as it has, wishes to cultivate and maintain faith in its members, it must, as much as it has, see to it that God's word dwells abundantly among its members, that the members of the church deal with God's word unceasingly. It is necessary to work so that the members of the church attend the public services not only now and then, but regularly. It is necessary to work so that God's Word is read daily in all Christian houses, not only in one part of them. It is especially important to see to it that our youth grow up in schools in which God's Word is the supreme teacher and the actual disciplinarian, so that the heavenly plant of faith in Christ can flourish in the school as well. It is necessary not to grow weary in the most careful cultivation of our high schools, in which teachers and preachers of the Word of God are trained. To all these things is impelled the knowledge that the Word, which God has entrusted to His Church, is the divine power for the production and preservation of faith in Christ.

The cultivation and preservation of the faith implies that the church must strive to save its members continually from the nature of this world. It is not the case that when a man is truly saved from the world through regeneration or conversion, there is now no longer any reason for him to return to the old camp. The children of Israel wanted to go back to Egypt. St. Paul, in reference to one particular case, breaks out into lamentation: "Demas

has left me and grown fond of this world." The state of affairs is this: Even in Christians there still remains a powerful pull towards the world. The old evil nature that still dwells in them draws them unceasingly to it. The world lures them to it from without in a thousand ways, especially through the press, which is so powerful in our day, and which is almost without exception in the service of the stinging and shameless world-being, and which year after year, year after year, and day after day, makes propaganda for the nature of the world, even among Christians. The state of affairs is enough to make one despair when one looks at it with the natural eye. Perhaps some of us have already exclaimed in a fit of utter hopelessness: We must give up the hopeless struggle; we cannot save our congregations and especially our youth from secularization! But this is wrong-headed. Such talk does not benefit the church, to which God has given nothing less than his word, the word of divine power. The Word given to the Church is more powerful than the world and all the essence of the world. With this Word we can resist the being of the world. The Lord Christ, in his high priestly prayer, says to his heavenly Father: "I have given them thy word. . . I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil. . . Sanctify them in thy truth: thy word is truth." (Joh. 17, 14-17.) Let us only not be silent with the word entrusted to us. Let us only testify to this word unceasingly, publicly and especially, as the occasion demands; let us expose the nature of the world to old and young with God's word; let us proclaim God's judgment on the nature of the world in a calm and clear manner. But above all, let us not tire of making Christians, in so far as they are challenged by the nature of the world, aware of their heavenly glory through the word of the gospel. When our hearts take hold of the heavenly inheritance that we have through Christ and grasp it anew again and again, then it will leave the dung of this world all by itself. Let us not therefore despair. The Church does not need to lay down her arms before the world. St. John gives all Christians the testimony that they have already overcome the world when he writes: "Our faith **is** the victory that has overcome the world," and Christians overcome the world anew every day if they only take hold of the word again and again in faith. Let us not fall into the mistake, into which one can easily fall, that we primarily only lament the nature of the world instead of confronting and resisting it through unceasing and patient testimony of the Word of God.

Furthermore: The Christian church must cause its members to place at the service of the church as much of their earthly goods as the church needs for the direction of its profession. How shall the church begin this? How can she induce her members to give for church purposes? Congregations and communities have sometimes resorted to the most desperate means, to means that have brought shame and disgrace upon the church, even before the world. I need not describe these things in detail, because they are known to everyone among us and are unanimously condemned by us as unworthy of the Church of God. We ask: By what does the church move its members to give for ecclesiastical purposes? Well, by what other means than by the Word of God, which is entrusted to her. The

The Word of God does it also in this matter. We already have clear instruction on this point in the story of Christ's entry into Jerusalem. The Lord Christ needed an ass and a colt to enter Jerusalem in the manner foretold by the prophet Zechariah. He did not have them. What did he do? He sent two of his disciples and said to the owner of the animals, "The Lord has need of them." That was enough. The Lord received the ass and the colt. That is perfectly sufficient even today. Christ's word, "The LORD hath need of them," said to his - Christ's - subjects, is sufficient for them to charge Christ with ass and colt and all that he needs. The interjection is not valid: "At that time the HErr worked by his word with divine power, and so made hearts willing to overburden to the HErr what was required. But now the matter is different." No, things are not at all different now. The Church even now approaches her members, not in her own name and with her own word, but in Christ's name and with Christ's word, and says to them, "The Lord hath need of your earthly goods." So also this word still has the same divine effect. It may well happen that Christians do not at first understand the matter aright, and make more or less trouble. Just as at the entering into Jerusalem some who were there asked at first in a disconcerted manner, "What do ye that ye should redeem the filling?" *) They needed an explanation: "The Lord has need of them." This explanation is also needed now, and sometimes a longer explanation is demanded, for which the Christians have a duty and a right; for they are, after all, the Church. But as soon as the matter is explained to the Christians, and they perceive that it is Christ's business, they no longer refuse to comply with the word, "The Lord hath need of them." In this matter, too, let us stick to the word. If the two disciples whom Christ sent after the ass and the colt had been disobedient, if, thinking they ought to appear a little stronger, they had armed themselves with swords and staves, instead of saying Christ's word, "The Lord hath need of them," there would probably have been disagreeable appearances, and the result of the journey would have been very doubtful. So also now. All other means than the word cause displeasure, confusion, and turmoil in the church, do not lead to the goal, at least not to the right one. But the word, the word of evangelical exhortation does the trick. The church, to be sure, has no power, as the emperor Augustus had, to prescribe taxes according to the property of individuals. But the church, in the word of God entrusted to her, has the key to all the pockets and castles of Christians, shutting out the hearts of Christians with the word, and making Christians willing to serve Christ even with their earthly goods. There is one argument for giving that no Christian can resist. This is the argument, "Behold, Christ thy Lord, thy Saviour, who redeemeth thee, who hath ransomed thee with his blood from everlasting damnation, hath need of thy earthly goods." This exhortation by the mercy of God, which has come to them in Christ, opens heart and hand in Christians, as long as they are Christians, there is still a particle of faith in them. Dr. Walther says of the effect of the word of evangelical exhortation in Chri-

*) Marc. 11, 5.



sten: "All true Christians are of such a nature that with an urgent exhortation, so to say, anything can be done with them." (Pastorale, p. 86.)

Thus we would have demonstrated to us by a few main points how the Christian church can, through the Word of God, accomplish all that it is commanded to accomplish.

(Conclusion follows.)

(Sent in by resolution of the Northern Illinois Pastoral Conference.)

What is to be thought of the demand that our municipal schools should compete with the state schools?

"If any harm is to come to the devil, it must come through the young people who are growing up in the knowledge of God and who spread and teach God's word. Therefore I ask you, my dear lords and friends, for the sake of God and of the poor youth, not to regard this matter so lightly, as many do who do not see what the prince of the world is thinking, for it is a great, serious matter, since Christ and all the world are concerned that we help and counsel the young people."

Thus Luther once wrote, and it is true that our Synod has never disregarded the education of youth, but has considered it a "great and serious matter. From the very beginning it recognized that if the devil was to be harmed here in America and our Lutheran Church was to benefit, then it must take special care of the youth. So she took the command of Christ, "Feed my lambs," seriously, and because by the grace of God she also had the right pasture for the lambs, she led them to the green pastures of the Word and cared for and maintained them. This is what our synod has done through its Lutheran schools. And by what means could it have accomplished this work more successfully! Therefore, wherever a congregation arose after the founding of our synod, a congregational school soon arose as well; that was the rule with us. It is true that we lacked - especially at first - teachers; but in most cases this was no hindrance to the establishment of a parochial school; for rather than that the youth should grow up without daily instruction in God's Word, the pastors took over the teaching in the school themselves - often with great complaint - and many a pastor has remained in the school until he grew gray. And now, when the little schools, like young plants, began to expand and take deeper root; when our school system flourished everywhere, when, especially in the cities, a one-grade school became a two-, three-, or four-grade school: how great was the joy then, and how many prayers of praise and thanksgiving went up to God for the exceeding rich blessing! And it is true: God has poured into our bosom a full, pressed, shaken and superfluous measure. God has not yet showered his blessings on any church body in this way; no church body has yet experienced such successes in the field of schooling and education. And all this has happened to us because we have obeyed his word: "Feed my lambs"; because we have said to each and every child he brought to us: See, dear child, first of all, this is why the good Lord put you here in the world, so that you might one day go to heaven. For mark you, there has not been a man here since the time of Adam...

they have all had to leave this world again. But this life is followed by a life that remains, that lasts forever, and that is where God would like to have you. And then we pointed the little ones to Christ as the only way that leads to heaven. And this service, even though it was often carried out in great weakness and in sincere recognition of unworthiness, God has blessed so abundantly that it is a miracle before our eyes.

The main purpose of our church schools was to lead the children to Christ and to educate them in the discipline and admonition of the Lord. Through the daily contact with the Word of God, through the daily accustoming of the children to measure all their doings and activities by the standard of the Word of God, the foundation is to be laid for the whole Christian life. While the free school, for example, directs the child's mind only to the earthly and temporal, with us it is directed to the heavenly, to that which endures forever. With us the child is set on the narrow path and thus given the direction which, under God's gracious guidance, will one day lead to a blessed goal.

If our synod had thus provided for the eternal well-being of the children entrusted to it in its schools, it also endeavored from the very beginning to equip them with the necessary knowledge and skills for civil life, and since our schools wanted to be German-American schools, it was especially important to provide for an efficient education in the national language. Of course, at the time when the first schools were founded, this was not so easy to accomplish, because there was often a lack of teachers who had mastered the English language to such an extent that they could teach it. Voices were even raised which considered the teaching of English in our German schools to be harmful. "The children's power of thought," they said, "is considerably impaired, and a clear understanding of any matter is made very difficult for them by confusing their language. - Through the intercourse of life, children here in America will already learn English without the instruction of school." - But such a point of view could not gain a foothold in our country; on the contrary, the "Schulblatt" declared in its first yearbook (1865): "It is irrefutably our duty, it is quite Lutheran and truly Catholic, to see to it with all fidelity that the English language is also taught in our schools. It will probably take many a year before this goal is fully achieved; but it must be striven for, it must be striven for now with all our strength. Our children must . . . to read English fluently and to write English correctly... .. All our school teachers, who are still weak in the use of the English language, should put all their efforts into perfecting themselves in this respect as well." Then, however, Blessed Director Lindemann praises in the same article that "the congregations acted wisely and Christianly when, in establishing schools, they were primarily concerned to ensure that their dear children received instruction in God's Word, in the Bible, catechism, and hymnal, and were therefore gladly satisfied when their pastor gave the school lessons, or when they could otherwise obtain a suitable man, even if he was not able to teach the English language,

yea, perhaps did not understand a word of it. This faithfulness to care first for that which pertains to the kingdom of God has not been without blessing, and the same still flows where this faithfulness leads the regiment in the churches".

(To be continued.)

† P. Ernst Ludwig Hermann Kühn. †

Father Kühn, who passed away on September 16, 1898, belonged to the oldest pastors of our Synod, not only according to his age - he was almost 80 years old - but also with regard to his membership in the Synod, since he was already admitted at the fourth meeting of the Synod, in 1850 in St. Louis. May it be permitted to share in the following something from his eventful life in the "Lutheran". To write down a life story for his children, he had not been able to be induced to do so even by the pleas of his children. He feared, as he wrote to one of his sons when the latter seriously asked him to do so, that the old Adam, who was always self-loving, would also creep into such records. As true as this may be, the writer believes that the worthy readers of the "Lutheran" will not take it amiss if the many former friends of the deceased are informed of a few things for the sake of the grace of God, which the deceased praised and held so dear until his death. In the following, the written reports of a close relative living in Germany and the stories he sometimes told in the family circle are used.

Ernst Ludwig Hermann Kühn was born on 9 November 1818 in Billeben, a small village in the Principality of Schwarzburg-Sondershausen. His father, Joh. Amandus Kühn, was a pastor there. His mother's name was Christiane Juliane, née Schröter. The children of this couple consisted of three girls and three boys; among the latter Hermann was the second. His early life fell into the time when rationalism had come to rule in almost all of Germany, and reason had taken the place of the Bible, and morality the place of faith. This was also the case in Hermann's father's home, where rationalism had taken root and was preached by his father in the pulpit. In collections of sermons, one often encounters remarks that characterize that time, namely, that the rationalist preachers had preached on Christmas Day about the benefits of feeding the stable, which topic, as Hermann later told his children, his father had also treated on Christmas Day. According to this rationalism, Hermann was taught that Christ had been a mere man, but a pious one; that the Holy Spirit was merely a power in God; that the miraculous feeding in the wilderness was thus explained: that Jesus had secretly sent for wagons of bread. In a letter to one of his sons in 1896, there is the following reference to an article in the November issue of "Lehre und Wehre"; the same had given him much pleasure, "especially since I lived through the rationalist times in Germany and Röhr, Wegscheider, Gesenius and others are all old acquaintances. The father, of course, kept Röhr's journal, and also followed his instructions exactly, that one should not give the Bible to anyone to read, but only to the pastors;

especially that it was very dangerous for children and one should never give it into their hands. Consequently, of course, there was no Bible in the house (only the mother had a New Testament, which she had to keep locked in her chest of drawers) and, it is said further, "when I was to be confirmed, the father fetched the Bible from the church, so that I could learn the sayings (namely about God's attributes and that there is only One God, e.g., Hear, Israel, etc.) from it in the four- or six-week confirmation lessons and then, of course, carried it back in: Hear, Israel, etc.) could learn from it, and then of course carried them back in." His children were not to read the New Testament because it taught blood religion! Although the father was a pronounced rationalist, he implanted in his family as something naturally beautiful a great good-heartedness, capable also of sacrifice and self-denial, as well as a great attachment of the brothers and sisters among themselves. That this naturally noble and striving for the morally high ends in self-righteousness when one misjudges one's own sinfulness is clear. Hermann always told of his mother that she was a believer; he also told of his father that he had come to the knowledge of Christ on his deathbed, mainly through his eldest son.

The education Hermann received was also inadequate in other respects, since the pastor did not care enough to entrust his son to the village school along with other children, although he himself neglected to teach his son, or at times did so excessively. For one year he had him taught by a tutor in the family of the geheimm Landkammerrath von Krüger and his sons. He also had him translate the Latin writer Cornelius Nepos before his confirmation, but without the proper foundation. Thus Hermann was able to translate Latin fluently, and that had the consequence was that later, when he entered a grammar school, the teachers, judging by this, admitted him to the third class, but since he was also lacking in so many other things, he naturally could not keep up. His mother had died when he was 12 years old; confirmed at the age of 14, he was sent to the orphanage Latin school in Halle, where his older brother was studying theology at the university there. Since, for the reasons stated above, he was unable to progress despite the help of his brother, and since it became too difficult for his father to keep two sons in schools at the same time, he returned to his father's house and continued to be taught, along with the other siblings, by his eldest brother, who had in the meantime passed his Candidate's examination. It was decided, since he showed practical aptitude, that he should become a merchant and acquire such an education in the newer languages, English and French, that he could hold lucrative positions in the commissions of large trading cities. At the age of 16 he came to a grocer in Nordhausen to undergo a three-year apprenticeship. As interesting and also instructive as individual traits from the hard school of his life at that time are, as a conductor of a steamship, traveling between Hamburg and Magdeburg, his rewarding employment as a commis and then as a traveler in a large wine business, his hardship and danger for his soul, his diligence and perseverance in further learning and teaching French, etc., we must not fill the columns of the "Lutheran" with them. The

The merciful God took this young man, who was climbing the stairs of earthly happiness with ever more promise, into his hand. The Lord, concerned about his salvation at times, brought him to full faith and delivered him from the misery of rationalism, preparing him for service. Especially the eldest brother had to give him a hand. The latter, seeking his ideal in philosophy, had begun to waver and had already, when he took up his profession as professor at the University of Halle in 1844, come close to the faith and gradually closer and closer, and had finally become a decided believer. It was he who took away Hermann's doubts about the Christian faith and helped him to return to the Scriptures and the Confession.

A small addendum is permitted here, 'which characterizes the state of Hermann's soul. When he already had a good position as a traveling merchant and was no longer pressed by worries about his earthly advancement, he was tormented by the fact that he did not know how he should get to heaven. In his rationalism he found no peace of mind, but apart from this he knew nothing. His brother, who at that time was still imprisoned in the faith of reason, had tried to comfort him by saying: "God chooses the best, and we have always belonged to them. This consolation did not work. In later years he recounted: "I wanted to go to heaven, and did not know how. I knew nothing of the Lord Jesus. I found no peace in my rationalism. So on Sunday afternoon in Magdeburg I went out to the gate and wept, because I had no peace and did not know how I could be saved, and in my own way I called upon the good Lord to make me blessed." - When he was dying of a nervous fever in Magdeburg, his sister, who was taking care of him, often sang the song, "O blessed, O blessed, to still be a child." He thought he was dying and sent for a rationalist priest. He complained to him that no matter how hard one tried to live right and strive for virtue, one could not live without sin, and that he had also committed sin. The priest answered him that this was silly, that he lacked nothing but distraction, and that he would send him something to read, and then these thoughts would pass away. He then sent him a thick book, the history of the French Revolution. "There I had something," Kühn used to say when he related this, "in sin-anxiety the Revolutionary History! Nor did I read much in it; I used to cry that I did not know how I could be blessed, and when I heard the sister sing, I thought, Ah, if only you were a child! That was all the comfort I had in my nervous fever." For he thought a child would be blissful in its own innocence. When, in later years, one of his daughters was sometimes quite sad because she had to use crutches for eleven years because of a foot ailment, he comforted her: "You know how you can become blessed. You dear little children do not know how fortunate you are to have known the Lord Jesus from childhood. See, when one is in fear of sin, and knows nothing of Christ, that is bad; as I cried before the gate in Magdeburg, and as I sought consolation in fear of sin in a fever of nerves, and the pastor sent me the history of the Revolution, see, that is bad!"

(To be continued.)

To the ecclesiastical chronicle.

America.

The Conference of Teachers in our Secondary Schools met from the 6th to the 8th of July at Milwaukee, Wis. This conference was arranged by our Synod so that every two years all the professors of our high schools might meet in special sessions to cultivate counsel on questions of instruction and institutional life, and otherwise consider what might serve for the prosperous development of our institutions of higher learning. This year's conference was attended by 40 professors of our Synod and several guests; the teaching colleges of our seminaries for preachers at St. Louis and Springfield, our seminary for school teachers at Addison, our high schools at Fort Wayne and Milwaukee, and our preparatory schools at St. Paul, Seward, Concordia, and Neperan, were present; only three members were prevented from attending the conference. Six sessions were held, at which the following papers were presented and discussed at greater or lesser length: "Not the Bible story as such, but only the catechism, can be the basis of religious instruction." "What can be done in our institutions to promote personal piety?" "The advantages and disadvantages of our boarding school system." "On the Methodology of Language Instruction." "On Concentration in Instruction." "In what cases should a student be advised to abandon his studies." The Conference also settled the question referred to it by our Synod concerning the introduction of the new orthography in all publications of our Synod, and will submit several proposals at the next Synod of Delegates. Certainly the holding of these Conferences will be of great benefit and blessing to our institutions.

L. F.

Our English sister synod of Missouri and other states held its meeting this year in Detroit from July 5 to 11. President F. Kügele opened the meeting with a sermon on 1 Cor. 9:16-23 and then gave an overview of the growth of the synod since its founding a little over ten years ago. At that time there were 6 congregations that joined together to form a synod; today, however, the body has 38 congregations. The Synodal Assembly was attended by about 70 pastors and delegates from the English Synod, as well as a number of pastors from our Synod. About 10 pastors and about 8 congregations were newly received at this meeting. In several morning sessions a paper on church schools by Prof. H. Stöppelwerth was presented and discussed, but not brought to a conclusion for lack of time. During the past two years, the Missionary Commission has supported 19 mission stations, the Publications Board has published several works besides the periodicals published by the Synod, "Lutheran Witness" and "Lutheran Guide," published. Of special importance were the negotiations concerning the Synod's two institutions of higher learning in Winfield, Kans. and Conover, N. C. In the latter, which has special importance as an outpost of the English missionary work in North Carolina, the vacancy caused by Prof. Dau's removal is to be filled. Two years ago the Synod resolved to submit to its congregations the question whether they would be willing to inquire of our German Missouri Synod whether the latter could remove the difficulties which stood in the way of the admission of English congregations as a special district of our German Synod in 1887. Sixteen congregations declared their willingness to do so, and eight voted against it. But at this Synodal Assembly no further steps were taken in this direction. The committee delegated by our last Synod to the English Synod, which was to discuss with the latter the



The president of the English Synod, who was to discuss the language question, appeared, discussed the matter with the brethren of the English Synod, and will report back in due time. Fr. W. Dallmann of New York, N. Y., was elected President of the English Synod; Prof. A. W. Meyer of Winfield, Kans. was elected Vice-President; G. Romoser of Detroit, Mich. was elected Secretary; Mr. A. Succop of Pittsburg, Pa. was elected Treasurer. L. F.

Difficulty of Mission among the Mormons. Among the mission fields to which we have so far been able to devote little attention is first and foremost the State of Utah with its numerous Mormon population. Especially in this great fanatical sect of the Mormons, which is now trying to spread its diabolical and sometimes dangerous heresies by all means through its emissaries, zealous missionary work would be especially necessary, so that many there would also come from darkness to the wonderful light of the Gospel. The abominations of Mormonism, however, seem to hold those who are entangled in them with a particularly firm grip. This makes the mission in Utah very difficult. The Swedish Augustana Synod has been working there for some time, but has seen comparatively little fruit of its labors. In the last number of the "Augustana" of June 29, we read about the missionary work done by the Augustana Synod in Utah, among other things, as follows: "The work among this deceived people has always been laborious. Of the missionaries who have been sent out there, one after another has grown weary, for there has been a lack of the expected fruit on the mission field and the necessary encouragement on the part of the Synod. But if there are any missionary workers who need loving sympathy, it is certainly those who have their field of labor among the fanatical and spiritually misguided Mormons." - But it is especially important in such difficult mission fields that the missionaries do not grow weary because they do not see any fruit now, while we know that all preaching of the Word, and thus also all our mission work, is never entirely without fruit, and may even bear fruit a hundredfold in later lines or in other places where it is beyond our observation. On the other hand, missionaries who stand in such difficult places should not lack zealous intercession and active participation. It would be wrong for us to be deterred from zealous and persevering missionary work in such especially difficult mission fields when the difficulties of such mission fields come before our eyes as in the foregoing. We should rather recognize it as our holy duty that the more firmly the devil keeps poor people entangled with the darkness of their new paganism, the more zealous we should be to attack Satan's strongholds there, remembering the word: "Let us do good and not grow weary, for in due time we will also reap without ceasing," Gal. 6:9.

Abroad.

Our brethren in Australia held their first Synod of Delegates this year (26 February to 2 March). The "Luth. Kirchenbote" reports: "Because of the great distance, the right cultivation of synodal fellowship has always been lacking between the congregations in South Australia and the congregations in Victoria and New South Wales. Our congregations in the East could not possibly send their representatives to the synods held in South Australia, especially when there was no railway connection between the colonies. As a result, our eastern congregations stood quite isolated and lonely, lacking the blessing of synodal fellowship. This became the cause and motive for their assembling a long time ago into a branch synod at

and later organized as the Eastern District of the Evangelical Lutheran Synod in Australia. Now, however, our congregations could enjoy the blessing of synodal fellowship among themselves and hold district synodal meetings; but there was still no closer connection, or rather link, between the Eastern District and South Australia. And since our Eastern District was still not opposed by an orderly District in South Australia, but the congregations in South Australia regarded themselves as "the Evangelical Lutheran Synod in Australia", to which our congregations belonged not as a District Synod, but as individual congregations, many a misunderstanding arose. All this has now been removed by God's grace, and through the establishment of Synods of Delegates a bond of synodal fellowship has been forged which must undoubtedly be blessed, provided we persevere with one another, as the Lord may grant, on the one foundation of faith in unity of spirit, and faithfully hold together in the confession of the truth, of pure doctrine. The congregations in South Australia henceforth form a special District for themselves, which looks after its own internal affairs and to which the Eastern District is opposed as a sister Synod with the same rights. Each District shall hold District Meetings, and both Districts shall meet by Delegates every third year once in South Australia, and the other time in Victoria, as a Synod of Delegates." The Synod of Delegates shall be officially known as the Evangelical Lutheran Synod of Australia. God bless our brethren in the building of their house!

Our Lutheran Confessions in the Slovak Language. It is reported in the "Allgemeine ev.-luth. Kirchenzeitung" from Hungary that a complete translation of the Lutheran Book of Concord, the first in the Slovakian language, has been published. It is said to be characterized by an easily understandable language, the book is beautifully and well printed, pleasantly furnished and available at the low price of 2.50 guilders. We hereby share this in the interest of our Slovak mission, but at the same time remind every "Lutheran" reader of the importance of our symbolic books for the growth in the knowledge of salvific doctrine and for church life. The diligent and attentive study of them in German, English or any other language will only be of rich blessing. L. F.

Iceland. The 72,000 inhabitants of Iceland are all Lutherans. Of the 287 churches, 246 are made of wood, 9 of peat, and only 12 are walled. Only 15 have a harmonium; even the cathedral has no organ. Good attendance is the most beautiful decoration of these simple churches. Now the Pabst has sent two missionaries there. - When preachers in Chicago were foolish enough to ask North American bishops and archbishops for their help in giving Protestants in South America equal rights with Catholics, only one bishop answered them, and Roman newspapers openly declared that religious freedom was a matter of the highest priority.

in catholic countries is inadmissible. That Protestant countries grant such, the clergy demand as a debt.

Duchess Jutta, daughter of the Grand Duke of Mecklenburg-Strelitz, is engaged to the Hereditary Prince Danilo of Montenegro and hastens her apostasy to the Greek Catholic religion more than the Empress of Russia and the Crown Princess of Greece. With her father's consent, she takes lessons from the provost Maltsev in Berlin. The Lutheran pastors of her fatherland felt bound in conscience and towards their congregations to hand over to their prince and regional bishop a declaration which punishes the evil example with the deepest regret, since otherwise they would not know how to protect the souls entrusted to them in the future with justice.

to be faithful to the Lutheran Church if they remained silent about it. The political fox had them answer: "Your Royal Highness has graciously received the declaration of the clergy of this country concerning the forthcoming change of confession of Her Highness the Duchess Jutta of Mecklenburg, and can only rejoice over the faithful ecclesiastical sense which is revealed therein. The clergy of the country may rest assured that HRH will continue to hold steadfastly to the Lutheran confession and could only have approved of the decision of Her Highness the Duchess Jutta with painful feelings. In view of the whole situation, and especially in consideration of the circumstances of the country of which the Duchess will one day be Princess, Your Royal Highness has, however, after careful consideration, decided to decide as has been done." That's court language. If it is particularly painful to the "A. E. L. K." that national honor should be thrown away to little Montenegro, it is too political for us. It is natural that the German royal houses, which can no longer educate characters, should lose their confidence among the people. But does not this Judas family lead the highest word in the state church? And who strengthens it?
G. G.

Bartholomäus Ringwaldt, the poet of the hymn: "Es ist gewißlich an der Zeit" and other church hymns, died on May 9, 1599 at Langenfeld near Zielenzig. At the suggestion of the district synod Sternberg J. a memorial service took place there in church and school. The community erected a cross in his memory in the cemetery. A church collection in the Mark and contributions from the Oberkirchenrath (500 M.), as well as from the Trowitz bookstore (200 M.) made possible an endowment for hymnals for poor confirmands in the diocese of Sternberg I.
(Ev. Kzt.)

Celebration of Char Friday. At the suggestion of Prussian synods, a bill was presented to the Prussian House of Lords concerning the validity of Char Friday as a general holiday; for on the left bank of the Rhine in the former Churtrier, in Posen and Westphalia, on the Eichsfeld and in individual cities of the Regg district of Erfurt, it was not yet considered a civil holiday. The Minister of Culture declared that it was necessary to prevent the crudities or "confessional indecencies" that had made a mockery of the holy day in Elberfeld, for example. The ultramontanes immediately protested against the law, and Prince-Bishop Dr. Kopp declared in the Lord's House that a non-Catholic holiday - and that was still the case in Portugal and Brazil, and had been so everywhere in former times - should not be considered a civil holiday, for otherwise one would be forced to celebrate it in church.
(Ev. Kzt.)

Book of Sermons for the Navy. By official order 72 short sermons for the German Navy have been compiled and published under the title: Predigtbuch f. Sr. Majest. Schiffe published by Mittler in Berlin. From this book a naval officer is to read a sermon on a warship that does not have a ship's preacher. Would to God that the book would bring nothing but bread of life!

Deification of Mary. The "Apologie des Christenthums" by F. A. M. Weiß, newly published with ecclesiastical approval at Freiburg i. Br. teaches in its 5th volume ("Philosophy of Perfection"): "Mary, the Mother of the Church, the Mother of Divine Grace." "We must have a mother, otherwise we have no brother (Christ) and no Father (God)." "Without Mary, the Christian would be as if in misery. The mere thought of Mary gives him the consciousness of home, of belonging to the family of God." "Christ is the source of graces, Mary the reservoir into which the Holy Spirit directs the streams that flow from Christ's wounds so that all may draw from them. To Mary, therefore, must turn whoever desires grace from God. And what we receive in grace and good from God,

that we receive through her.** (Josephson: Theol. Lit. Bericht, p. 58.) - In an adaptation of the inscription on a Chinese idol, Mary is disgracefully called uxor vsi (God's wife) by the Catholics in China. (Ev. Kzt., p. 197.)

The Civilstandsgefeh has gone through a period of 25 years in Prussia. It has now become the rule that annually about 25,000, in all of Germany about 50,000 children of Protestant parents remain unbaptized. The worst situation is in Hamburg and Berlin. In Old Prussia, an average of 10,000 couples remain unchurched each year. In spite of the facilitation of marriage, illegitimate births have steadily increased. So have mixed marriages and divorces. The latter have more than doubled in 17 years. In Paris, the situation is much better than in Berlin (212, here 304 divorces per 100,000 marriages). The situation is worse only in Utah and nine other American states. - The reformed synod of the canton of Zurich has recently decided that baptism is no longer necessary to belong to the national church. In Germany a similar provision will soon be demanded of those members of the state churches who leave their children unbaptized.
G. G.

Golgotha. As is well known, the location of many holy places in Palestine can no longer be determined exactly. The Greeks, Romans and Turks claimed that the so-called Church of the Holy Sepulchre in Jerusalem included Mount Golgotha and the rock tomb where the body of the Lord was buried, but this has always been doubted because Golgotha was not in the city but outside of it. (Joh. 19, 20. Hebr. 13, 12.) The theologians who accompanied the German emperor think that they discovered Golgotha in a hill in front of the Damascus gate. "It is the hill in whose rocky wall facing the city is the so-called Jeremiah's Grotto. When you stand in front of it, it has the unmistakable shape of a skull, and when you stand on it, you have the impression that this hill, in view of its formation, could quite rightly be called the site of a skull. In addition, it is of such an extent that all the crowds of people who, according to Luc. 23:48, came together to feast on the judgment of God executed on Jesus of Nazareth, had a place on it. Enough, one cannot really escape it: here is really Golgotha. The whole assembly was so imbued with it that it was natural to sing the song: O head full of blood and wounds* was sung." (Ev. Kzt., p. 70.)

From World and Time.

In Breslau a man recently stood accused of being a sixteen-time murderer, namely of having killed his first and second wives, two mistresses and twelve of his children by poison. The details are too terrible to be given here. Also the space would not be sufficient, because no less than 77 witnesses have been presented, all of whom have made terrible statements. The facts reported are simply shocking. In answer to a question as to how it came about that twelve of his children died so soon after birth, the answer of the accused was: "I cannot maintain so many children; there are enough on earth; three drops of cyanide (a deadly poison) are enough for one child. The world of our day is a veritable Sodom and Gomorrah. And it is always only a few cases that come to light. Most of the wickedness and infamy remain hidden and will only be revealed on the day of judgment.
L. F.

Fortune-tellers in Paris. According to a report available to us, there are about 2000 fortune-tellers and fortune-tellers in enlightened Paris. It has always been so: where there is no faith in God's word, one surrenders to superstition. When Saul had no word of God, he turned to the witch of Endor (1 Sam. 28).
 F. P.

How strong the Social Democrats are in Europe can be seen from the following figures compiled by a Danish Socialist, Dr. Lund. In Germany the Social-Democrats polled 2,107,000 votes in the Reichstag elections of last year; in France 1,000,000; in Belgium 534,000; in Spain about 20,000. In Italy 137,000 Social-Democratic votes were cast at the elections of 1897; in Switzerland, at the last elections, 55,000; in Holland, 15,000; in Austria, at the first election under a new suffrage law, about 500,000. In Hungary the political association of the Social-Democrats is forbidden; their total membership is estimated at 200,000. The number of Social Democrats in his native Denmark is calculated by Dr. Lund at 90,000; in Norway the political organization numbers 11,600 members; in Sweden the party associations have 40,000 comrades. In England, finally, the regular political organizations have about 25,000 members, while in the elections 48,000 Social Democratic votes were cast. From all these countries more or less people immigrate to our country every year, soon strengthen the Social Democratic associations here, and increase the number of inhabitants of our country who do not want to know anything about God and divine things, and are dissatisfied with almost all existing orders and institutions of human society.
 L. F.

Famine. As from Russia, so also from the mission fields in East Africa come sad news of dire times. The "Neue Lutherische Kirchenzeitung" reports the following: "The latest news is still very sad! Scorching heat from the sun and ever new swarms of locusts prevent any new seed from germinating! A small, just baptized heathen boy from the station of Lutindi writes - literally translated - under the 28th of February: "I tell you the news of our baptism. We were baptized on January 1. We have seen joy very much about our baptism. Here in Lutindi there is very great hunger, and in Usegua there is all hunger. They are very thin, only bones and spirit are left. Others are trampling leaves of the forest. Also in Usambara is great hunger very, because for one and a half years we have not got rainy seasons, except rain a little only. Due to this the fields cannot grow well. We see our food every day by the grace and mercy of God and by people who have brought us money/ And the head of this station adds: 'Three rainy seasons have failed. So the need in our region is great. In this year, after every little rain, seeds have been sown and plants planted, but every little plant has been scorched by the sun's heat, and what has struggled through the sun's heat has been eaten away by the locusts that pass through every few days. For a long time the people have had nothing to eat but to forage for leaves and roots. You can see the hunger and hardship on the faces of everyone you meet. What is yet to come cannot be predicted. Even if the next rainy season should bring the long-awaited rain, it will still take almost half a year until the harvest can be eaten! May the faithful God have mercy on us and on all the poor who are now hungrily looking for a piece of bread. We are so sorry that we cannot help at all. May the merciful God soon send rain and prosperity to the poor country,

how much thanks we owe to the goodness of God, who protects us from such terrible afflictions. But let us also admonish ourselves to be aware of the signs of the times. Matth. 24, 7.
 L. F.

Two strange dreams

are recounted in the "Theologische Blätter" edited by Rev. Alfred Horning, as a proof of how God still uses this means today to awaken the sleeping sinner.

Prof. Meyer in Halle was called one day to a dangerously ill student who assured his teacher that he would certainly die because he had had a strange dream about it, the exact record of which would be found in his desk. Prof. Meyer received the key and the order to look into the death of the student. The latter really died on the day he had indicated, and the following record was found in his desk: "Some time ago (in a dream) I went for a walk in the new, beautiful Hall churchyard. The many beautiful funeral stones pleased me extraordinarily; I looked at one after the other, read their inscriptions, and was finally about to leave when I found a funeral stone that particularly caught my eye. I was astonished to read my own name and surname on it, but I was even more astonished when I found the day of my death written on it. I was overcome by an indescribable fear, and I began to tremble and shake all over. Only the year of my death was not clear enough to me; the funeral stone was covered here and there with moss, and one of these moss stains sat just on the fourth digit of the year. My curiosity, anxious as it made me, drove me on fully to greater certainty; I wanted to scrape away the moss-but at that moment I awoke."

God does not want anyone to be lost, but that everyone should turn to repentance. This young man also was to be warned to consider the salvation of his soul at the proper time; the Holy Spirit in this case made use of a dream as an alarm clock for repentance. -

A man who was deeply distressed because of his sins once had a wonderful dream. He dreamt that he was on his way to his homeland. In front of him lay a mountain which he had to climb, and which, the nearer he came, became steeper and higher, until its summit towered above the clouds. Several times in his dreams the man tried to climb the mountain, but he always slid down the steep face. Then at last, exhausted by his unsuccessful efforts, he threw himself on the ground and wept bitterly. While he was lying there, looking up to the top of the mountain with longing, it was as if he saw a drop of blood falling from the sky onto the mountain in a dream. No sooner had this happened than the mountain began to melt, and in a few moments it was gone, and the way to home lay open before the eyes of the wanderer. When the man awoke, he considered that the Holy Spirit wanted to show him in this dream that he could only be freed from the burden of sins and become blessed through the blood of Jesus. He turned to Him in earnest prayer and soon found peace in His blood.

To heed.

In our day the people, except in the Pabst Church, no longer go to the "saints. But there are still strange saints, wise men, wise women, famous miracle doctors, who, partly under the appearance of great strange piety, promise help where God fails to help by ordinary means. Thither



The same applies to the deceitful enthusiasm that calls itself prayer healing, faith healing (Faith Cure, Christian Science), etc. Against this the blessed Scriver warns: "But tell me what you will, some think, it helps all the same! Ah, my man, if you love, fear, and trust God, and think to live Christianly for the glory of his name, you will not desire such help, by which the great God's name is profaned and your soul, so dearly bought by Christ, is put in danger. The devil is a shrewd gambler, who will gladly lose first a penny or some, that he may make the game dear to thee, and afterwards rob thee of all thy store. He will gladly, by God's decree, heal thee according to the body, that he may plunge thee into everlasting calamity according to the soul. Therefore, my beloved, it is better to suffer and endure with patience what God sends to us or to our fellow men than to discharge it with an evil conscience. It is better to be ill with God, to suffer harm, or even to die, than to be well with the devil, to have advantage, and to remain alive."

Better safe than sorry.

The collector came to a married couple who were accustomed to giving a missionary contribution of 3.00 per year. As he worked, the man "had all kinds of thoughts": how difficult the time was already, and how difficult it could still become! He thinks it is irresponsible, indeed, no one can demand that he also give his -3.00 for the mission this time; half may be enough. In the evening he comes home and the first thing he says to his wife is: "Listen, dear wife, times are very bad, this time we only want to give half of our regular contribution to the mission.

The woman looks at him a little affected, but then she speaks: "Yes, dear man, the collector has already been do, and I also thought that the times are bad, and who knows how they will be next year, and whether we can still give something there. That's why I said, sure would be sure, and I gave -3.00 for this year and -3.00 for next year."

"Yes, sure is sure," said the man, going shamefacedly into a corner of the room, and thanking God for giving him so pious a believing wife.

Death notice.

(Delayed.)

On May 14 of this year Mr. Johann Sigmund L. Deffner, teacher emeritus of our Synod, died suddenly in a house of worship near Milwaukee, aged 72 years, 4 months and 19 days. He was buried in the ground on May 18 in the Lutheran St. John's parish at St. Louis, Mo. with numerous congregations; Rev. Herm. Bartels, his former pastor, delivered the funeral sermon on Matth. 25, 23. L. W. Dorn.

Ordinations and gin tours.

By order of the Hon. President Succop, on the 5th of Sonnt, n. Trin. Cand. H. Sandvoß as appointed assistant preacher of the Lutheran Zion congregation at Chicago, Ill, under the assistance of the k?. L. Lochner and H. Engelbrecht ssn. ordained and introduced by A. Wagner.

Cand. Hugo Osterhus was ordained by order of Hon. H. Walker, President, on the 5th of Sunday, A.D., in his parish at McKees Rocks, assisted by PP. W. Bröcker and Fr. Brand and introduced by M. Hein.

On the 5th of Sunday, A.D., Cand. Ed. v. Schlichten was ordained by order of the Honorable President Niemann in the Lutheran Holy Trinity Parish of Cincinnati, O., assisted by A. v. Schlichten ssn. and Arthur Reinke, and inducted into his office as assistant preacher by P. Eickstädt.

By order of the Honorable President of the Wisconsin District, Cand. L. Schmidtke on the 6th of Sonnt, n. Trin. ordained and introduced in his parishes of West Superior and South Superior by Geo. H. Steuber.

By order of the Hon. President Succop, on the 6th of Sonnt, n. Trin. Cand. Albert Dallmann, appointed by the Lutheran Immanuel-Gemeinde zu Braunschweig, Ill, ordained in the midst of the same under the assistance of P. G. Kühn and introduced by L. O. Hohenstein.

On the 4th of Sunday, n. Trin. Fr. F. S. Bünger was introduced by order of the Venerable Praeses Rösener in the Ebenezer parish at North St. Louis, assisted by Fr. E. Schüßler, by M. Mariens.

On the 5th of Sonnt, n. Trin. Father Ferdinand Sattelmeier was instituted by order of the Venerable Prefect, Father Brand, in his German-Polish Immanuel's parish at Scranton, Pa. which until April 17, I. J. belonged to the Konoral 6ounoi1, introduced by C. L. Orbach.

By order of the Venerable President Succop, Father Gerh. Groth was introduced to his congregation in Havana, Ill, on the 5th of Sunday, A.D. Trin, by C. B. Schröder.

On the 6th of Sonnt, n. Trin. by order of Hon. F. Pfothenhauer, Rev. G. H. Bue scher was introduced to his congregation at Lester Prairie, Minn. by J. S. Hertrich.

On 7 Sonnt, n. Trin. Fr. Ernst Flach was introduced by order of the Venerable Praeses H. Succop in St. Paul's parish in Hamel, Ill, assisted by Fr. U. Jbens, by Fr. Hansen.

Church dedications.

On the 4th Sunday after Trinity, the Lutheran Zion congregation in Boston, Mast. consecrated their newly built church (87 X 65, tower 160 feet) to the service of God. Festive preachers: F. C. Stutz, W. Dallmann (English) and A. Biewend. H. Birkner.

On the 5th of Sunday, A.D., the Lutheran congregation of St. Martin's near Alexandria, S. Dak., dedicated their new church (24X36, tower 64 feet) to the service of God. Festive sermons were preached by A. Ollenburg, J. C. Meyer (English), and W. Marth. W. H. Rörig.

On 7 Sunday after Trinity, the Lutheran congregation of St. Lucas in Chicago, Ill, consecrated its church, which burned down on 29 January of this year and was rebuilt, as well as a completely new organ, to the service of God. The festive preachers were: ?. L. Hölter ssn, Dir. M. Albrecht and?. J. Schlerf.

I. E. A. Müller.

Community - Indiiuum.

On the 6th of Sunday, A.D., St. John's Lutheran congregation at Coopers Grove, near Homewood, Ill, celebrated its 50th anniversary. Celebrant preachers were: F. Döderlein and L. Lochner. M. H. Feddersen.

Mission Festivals.

On the 1st Sunday, A.D.: St. John's parish at Elmare, Minn. Preachers: Maaß, Behrends and Brink-MAN. Collecte: -52.00. - The churches at Fairfield, Shible, and Horton, Minn. Preachers: k?. F. Weerts and F. Walther. Collecte: -90.00.

On the 2nd Sunday, A.D.: The Zion congregation at Tyro, Minn. Preacher: k?. O. Wolf and C. Gross. Collecte: -27.00. - The St. John's congregation at Kendallville, Ind. together with guests from neighboring congregations. Preachers: k?. J. Miller and St. Hassold. Collecte: -100.00.

On the 3rd Sunday, A.D.: The St. Peter's congregation at Chicago, Ill. preachers: ?? Budach, Haake and K. Schmidt (English). Collecte: -50.93. - St. Paul's congregation at Sheboygan Falls, Wis. Preachers: Prof. Hattstädt and P. W. Horn. Collecte: -33.80.

On the 4th Sunday, A.D.: St. Paul Parish in Blue Earth, Minn. Preachers: k?. Zemke and Gaiser. Collecte after deduction: -62.25. - The congregation at Perham, Minn. with guests. Preachers: k?. Schilke and F. W. Brandt. Collecte: -64.44. - The Zion congregation at Ogden, Iowa. Preachers: k?. Zürrer and Ph. Dornseif. Collecte: -47.62. - The congregations at Buffalo, N. A- Preachers: k?. J. Sieck, I. G. Spilman, C. H. Ruesskamp (English), and P. A. Kittilsby (English). Collecte after deduction: -471.59. - The Zion congregation at Worms, Nebr. with guests from the congregation in Grand Island. Preachers: k?. Wallner and Schormann. Collecte after deduction: -70.25. - The Zion congregation at Town Maine and Town Scott, Wis. with neighboring congregations. Preachers: l'l. Cocks. and Siebrandt. Collecte: -154.15. - The St. Immanuel's congregation in Potsdam, Minn. Preacher: Brewer

and Schulenburg. Collecte after deduction: -33.31 (despite the rain).

On the 5th Sunday, A.D.: St. Jacob's parish at Rutland, Minn. Preachers: PP. Ude, L. F. Frey, and Hubert (lecture). Collecte: -40.00. - The congregation at Watertown, Wis. Preachers: Prof. Hattstädt, P. Sieck and Negro missionary Lankenau. Collecte: -89.30. - The congregation at Petersburg, Minn. Preachers: PP. V. Walther and Enseleit. Collecte: -14.50. - St. Peter's congregation at Belvidere, Minn. with k. F. W. Lange's congregation on Hay Creek. Preachers: kk. Nickels and Dubberstein. Collecte after deduction: -95.45. - St. John's parish at Adell, Wis. Preachers: kk. G. Voit and M. Otto. Collecte: -81.38.

On 6 Sonnt, n. Trin.: St. Stephen's parish at Atkins, Iowa, with guests from PP parishes. Matthaideß, Reinhardt and Deckmann. Preachers: PP. Clöter and Bröcker. Collecte: -90.44. - The congregation at Jda Grove, Iowa. Preachers: PP. C. Runge and C. E. Miller. Collecte: -25.16. - The Immanuel's congregation at Willow Creek, N. Dak. Preachers: PP. G. Hilpert and F. W. Potratz. Collecte: -38.58. - St. Peter's parish at Forestville, Wis. Preachers: PP. Treff and Bergholz. Collecte: -22.93. - Zion parish at Edgeley, N. Dak. with neighboring parishes. Preachers: PP. Bode and Kleweno. Collecte: -27.70. - The Zion congregation at Waubay, S. Dak. Preachers: PP. A. Bartling, H. Chlen and K. Karstensen. Collecte after deduction: -29.28. - The congregation at Bloomfield, Nebr. preachers: PP. J. Hoffmann and H. Schulze. Collecte: -50.17. - The congregation at Port Washington, Wis. Preacher: P. Hähnel. Collecte: -17.02. - The congregations on Pebble Creek, at Scribner, and on Logan Creek, Nebr. Preachers: kk. O. v. Gemmingen and E. Oelschläger. Collecte: -61.61.

On the 7th of Sunday, A.D.: St. John's congregation at Willow Creek, Minn. Preachers: PP. W. Czamanske and A. F. Ude. Collecte: -63.00. - The Trinity congregation at Lang Prairie, Minn. Preachers: PP. Daberkow and Habekost. Collecte after deduction: -35.15.

Gorffovorrz ads.

The Lpipedan^ Conference will meet at Concordia College, St. Paul, Minn. on August 2 and 3. Its purpose is to promote fraternal understanding among all those who profess the doctrinal position of the Synodal Conference, be they of what language and Synod they will. The proceedings shall be conducted in the English language. Whoever wishes to contribute to the achievement of the above purpose by his presence is most welcome. For accommodation, please contact E. L. Arndt.

The mixed conference, pastors of the Hon. Synods of Michigan and Missouri, Southwestern District, assembles, v. v., Aug. 8 and 9, at Weinsberg (Ann Arbor), Mich. Works: P. Harsch 1 Pet. 3. P. Dorsch: 1 Pet. 4. P. Frincke: Our position on the Workingmen's Association of the State of Michigan.' Preacher: undersigned; substitute: k. Lübke. Confessional speaker: P. Soll; substitute: P. Fischer.

Wm. P. Lobenstein, Secr.

The Southern Nebraska District Conference will meet at the home of Fr. Seltz, August 22-24. Eckhardt.

The Southern Illinois Pastoral Conference meets, v. v., August 24-28, at Fr. Weisbrodt's parish at Mount Olive, Ill Works: On the Words of our Confession, "Crucified, Died, and Buried" (k. Brust); "Suffered under Pontio Pilato" (k. Zigel). Is insurance a middle thing? (k. Schuricht). Church history lecture (k. Ruhland). Pastoral sermon: Fr. H. F. C. Meyer (k. Jben). Confessional sermon: P. F. S. Bünger (k. Leßmann). Misfion festival sermon in the morning: P. L. Dorn jun. (k. Werfelmann); in the afternoon: P. B. Mießler (k. Landeck); in the evening (Engl.): P. Almstedt (k. Borchers). H. Brauns, Secr.

The Gulf st aalen Pastoral and Teachers' Conference will meet, v. v., Aug. 29-31, at New Orleans, La. in St. John's parish (k. Crämer). Papers: Unionism - Fr. Crämer. The four stages of the order of salvation according to the interpretation of the third article - P. Barthel. Historical-exegetical treatment of Apost. 1-8 - P. Robert. English exegesis on Apost. 19,1-6, with special reference to the question: whether John's disciples were baptized again - P. Gölz. Practical pedagogical work on the Biblical story: Isaac blesses Jacob and Esau - Teacher Schönhardt. English catechesis: About the gout-ridden man - Teacher Vix. Preacher: Father Barthel (k. Wegener). Confessor: k. Fischer (k. Weuchel). Please register with the local pastor.

W. G. Hußmann.

The ParkRegion Specialconference meets, w. G., from September 5 to 7 in Freiberg at P. G. Matzat's, and registrations are desired by August 28, P. loei lets the

Brothers ask to arrive already on Monday. Preacher: Ahrens - Weerts; Confessor: Neeb - Müller. Work: Ueber unnöthigen Predigerwechsel - Müller; über unevangelische Praxis - Groh; exegetical-homiletical treatment of the Epistles of the 14th and 15th Sunday after Trinity - Richter.

K. Reuter.

Indication.

Father JohannResnick, a native of Volhynia, Russia, presently of New Britain, Conn. seeks admission to our Synod. York, Pa. 15 July 1899, Heinrich Walker, President pro tevu of the Eastern District".

Please.

All gifts for the Mission School in London, England, should be kindly sent directly to the District Treasurer concerned, who will then forward them to the General Treasurer. L. Lochner.

School Teachers' Seminary at Addison, Ill.

The new school year begins on Wednesday, September 6, 1899. The day before, all new students, all students of the first grade, as well as those who have to pass an examination, must arrive. All others will arrive on September 6.

The undersigned requests registrations by 15 August. These may be written on a postcard, but should in any case state the name of the enrollee. In addition to the necessary "information" and the local house rules, which are to be given to the parents of the enrollee, a questionnaire will be sent to the enrolling pastor, through which we will obtain the necessary information.

The boarding fee is -55.00 per year.

God grant that many pious, gifted and healthy young men may be found willing to prepare for the Lutheran school ministry! Addison, Ill, July 2, 1899, E. A. W. Krauss.

Concordia College to Fort Wayne, Ind.

The 61st school year of this institution will begin on Wednesday, September 6. The following should be noted with regard to admission:

1. a written report on the character, aptitude and previous knowledge of the person concerned must be submitted at the same time as the application.

2) For admission to the Sexta, the elementary knowledge of a good parochial school is necessary; for higher grades, an examination is required.

Each student must be provided with a suitcase, the necessary bedding, quilts, blankets and towels. A mattress (K2.00 to -3.00), chair (75 cents) and lamp are best purchased here at the institution.

Pupils who wish to devote themselves to the church service pay during the school year -62.00 for food, -8.00 for light and fire, -2.00 for doctor and pharmacy, making -18.00 per quarter of 2 months. This money should be sent directly to Dr. Dümling at the beginning of each quarter. For the repair of damage to the property of the institution caused by the pupils during the school year -1.00 is to be deposited. The average expenditure for books is -7.00 to -10.00. Pupils who do not wish to devote themselves to church service pay -40.00 school fees per year. Registrations as well as cancellations should be in my hands by August 24.

Jos. Schmidt.

Concordia College at Milwaukee, Wis.

The nineteenth school year of the above institution begins on Wednesday, September 6. Examinees must arrive two, all others one day before the beginning.

Applications, accompanied by good moral character, are to be sent in at least fourteen days before the beginning of school. Only healthy, pious and talented boys are desired. For admission to the Sexta, it is absolutely necessary that the applicant possesses the knowledge of a good parochial school; for higher classes, an examination is required.

Each person entering must be provided with necessary body and bed linen, quilts and woollen blankets and with a suitcase. The boarding fee is -68.00, i.e. -17.00 per quarter, which should be paid at the beginning of each quarter. The above sum also covers the expenses of doctor, light, furnace, pupil's library, and gymnastic instruction. Such,

who do not wish to study theology, also pay -40.00 school fees annually. The amounts are to be sent directly to the Director, and of other money for pupils at least that of the Sextans and Quintans.

The necessary books, as well as a desk, chair, mattress and lamp must be purchased here. The sum required for this will hardly exceed -16.00.

Milwaukee, July 11, 1899.

M. J. F. Albrecht, Director.

Concordia College, St. Paul, Minn.

On Wednesday, September 6, God willing, the seventh school year of this institution will be opened. Those who wish to prepare themselves for the sacred ministry of preaching or for the office of a parochial school teacher will find admission therein, in order to complete the first three years of their studies. We have also hitherto catered for the needs of those who are not preparing for ecclesiastical office, and invite parents to entrust us with their sons who are to enjoy a higher education in general. Our institution is in a very healthy and beautiful location; the building, which was recently damaged by fire, will be prepared again for the admission of students by the fall.

The costs of the studies and the conditions of admission to the institution are, on the whole, the same as at our other institutions in the Synod. Anyone who desires further information should contact the undersigned.

We ask for numerous registrations as soon as possible
St. Paul, June 30, 1899, Theo. Bünger, Dir.

The Progymnasium at Neperan, N. P.

The new school year of this institution begins, s. G. w., on the 6th of September. On the evening of the 5th all pupils should be in the building. The registration of new pupils should take place as soon as possible, at least before August 22.

For admission to the Sexta, a boy must be at least 12 years old. Satisfactory reports on his conduct, aptitude and knowledge must be submitted beforehand by pastor and teacher. If a boy wishes to be admitted to a higher class, he must pass an examination on September 5, 8 a.m. in all subjects taught in the lower class.

Each student has to bring his own personal and bed linen. Mattresses are best bought here; books too, if ordered early enough. Bedsteads, tables, bookcases and wardrobes are supplied by the institution.

The boarding fee is -9.00 per month. Students who are not preparing for the preaching ministry also pay -40.00 per year in tuition.

H. Feth.

Walther College of St. Louis, Mo.

A new school year will begin at this institution, God willing, on Wednesday, September 6.

Walther College offers its students the opportunity to acquire a good general education based on Christianity, to train for business life in a short time or to prepare themselves thoroughly for special studies. For this purpose four different courses of instruction are given, namely a classical, a scientific, an English and a business course. Arrangements have also been made for the students in the business department to receive individual instruction in bookkeeping, commercial arithmetic and the English language. The girls also receive special instruction in all kinds of female handicrafts. Pupils who complete one of the above-mentioned courses receive a diploma.

Only those of good character are admitted to Walther College. The knowledge of a good elementary school is necessary for entry into the lower class. Those who wish to enter one of the higher classes must pass an examination or present the necessary certificates from an accredited school.

The school fees in the two lower classes are -50.00 and in the two upper classes -75.00 per annum. Boys from out of town find the best accommodation in the boarding house connected with the college. The boarding fee is - 150.00 per annum, for which board, lodging, heating and lighting are supplied. Each pupil has to pay for his own personal linen and any medical treatment. Parents who wish to board their daughters are requested to contact the undersigned. School fees and boarding fees are to be paid quarterly in advance.

Catalogues of the institution are always freely available on request. Please register as soon as possible

A. C. Burgdorf,
1033 8. 8tū 8t., 8t. ?ouis, Llo.

Income to the California and Oregon District coffers:

Synodical Fund: N. N. in Oakland -10.00.
Inner Mission: Zion Women's Association in Oakland 3.00. ?.
J. H. Theiss of Georg Schäfer in Bakersfield 1.00. S. Strube in Ferndale 2.00. N. N. in Oakland 2.00. St. Paul's Women's Association, San Francisco, 12.45, St. Paul's congregation & etl. Gl. thes. 41.00. Los Angeles congregation, 20.00. St. John's congregation, San Francisco, 33.00. Orange congregation, missionary coll., 73.16. Pasadena congregation, 2.50. ZionS congregation, Oakland, 15.00. Fr. Reiser v. G. Lisker, Monrovia, 1.00. Walter Wilhelm, San Francisco, 5.00. (p. -223.11.)
Mission school in London, England: Dch.k.Reiser.50.
San Francisco, July 11, 1899.
I. H. Hargens, Kassirer.
336 Oapp 8t., Ward 0, 8an l'rauolsoo, 6ai.

Proceeds to the Treasury of the Illinois DistrictL

Synodal treasury: By Chas. Hänsgen v. d. Gem. in Rock Island -30.00, dch. H. A. Block, Pentecost coll. of St. Paul's congreg. in Rockford, 10.00, P. Lochner in Chicago, coll. on the 1st day of Pentecost, 17.92, and?. Bünger das. of St. Stephen's congreg. 13.14. (S. -71.06.)
Synodal building fund: P. Pfothenauer in Lemont, Coll. d. Gem., 12.00 and v. Frauenver. 10.00, P. Hansen v. d. Gem. in Worden 10.00. (S. -32.00.)
Inner Mission: By Ad. Kufner in Joliet 3.00, ?. Werfelmann from W. P. 5.00, P. Hohenstein in Peoria from Miss Lizzie Bruninga 5.00 and ?> Piffel in Eberle v. s. Gem. 2.50; from Chicago: P. Merbitz, Theil d. Missionsfcoll., 30.00, ? K. Schmidt desgl. 70.17 u. v. Violet Club 1.10, Fr. Theo. Kohn, part of the Missionary Fund of St. Marcus Parish, 52.50 and?. Lochner, part of the Missionary Fund, 64.00. (p. -233.27.)
Polish Mission in Chicago: Fr. Engelbrecht in Chicago from the Women's Ver. 15.00.
Negro Chapel at Dry's School House, N.C.: k.Jöckel in Richton by Mrs. F. Bode 2.00.
Negro Mission: Fr. Ullrich in La Grange from C. A. 5.00, Teacher Neumeyer das. from Jüngl.- u. Jungfrver. 5.00, Fr. Steege in Dundee from Women's Rev. 12.25 and Fr. H. Sieving from his congregation in York Centre 15.00; from Chicago: Fr. K. Schmidt, part of the Missionary Fellowship, 15.00 and from the Violet Club 1.00, Fr. Theo. Kohn, part of the mission coll. from St. Marcus Parish, 15.00, ?. Engelbrecht, Coll. at the lecture given in his church Miff. Lankeu, 35.25, and Fr. Lochner, part of the missionary collection, 12.80. (p. -116.30.)
English Mission: Father Berg at Beardstown by Mrs. N. N. 1.00 and N. N. 3.00. (S. -16.00.)
English Congregation in Chicago: Fr. SuccopsGem. in Chicago 60.00.
English School in Madison and Venice, Ill: ?. Piffel in Eberle by Elfe .50.
English mission to Chicago: from Chicago: mission fcoll. (Theil): P. Merbitz 13.83, P. K. Schmidt 17.19, ?. Theo. Kohn 25.00 and P. Lochner 12.80. (p. -68.82.)
Mission to the Jews: Father Berg in Beardstown from Mrs. N. N. 1.00 and Father K. Schmidt in Chicago, Theil of Mission Fcoll., 6.81. (p. -7.81.)
Emigrant Mission:?. Merbitz, Theil d. Missionsfcoll., 5.00.
Emigrant Mission in New York: Fr. Weisbrodt in Mt. Olive, Misfionsstundencoll., 3.85.
Emigrant Mission in Baltimore: k.Hölderin Chicago by N. N. 1.00.
Heathen Mission: P. Schwandt v. d. Gem. in New Berlin 5.61 and P. Lochner in Chicago, Theil .der Missionsfcoll., 12.80. (p. -18.41.)
Support Fund: P. Werfelmann in Strasburg v. W. P. 5.00, P. Brauer in Erste, Coll. at Munsterman"-Saliere Hochz., 9.40, Coll. of P. Mießler "s Gem. in Carlinville 6.81, of H. B. in Addison 5.00, P. Große in Oak Park, Coll. of the Mixed Conv. of Proviso & Vicinity, 9.80, ?. Drögemüller in Palatine v. the Arlington Heights Pastoral Conf. 3.75, P. Ferd. Sievers in South Chicago v. Women's Conf. 15.00, Fr. Hansen's congregation in Worden 10.00, Fr. Budach of the Chicago Pastoral Conf. 11.75, Fr. Bode's congregation in Ash Grove 5.80, Fr. H. Sieving's congregation in York Centre 8.77, Fr. Blanken in Buckley, Coll. of the Mixed Conf. of Champaign and vicinity, 18.00 and Fr. Meyer in East St. Louis of N. N. 10.00. (S. -119.08.)
Students in St. Louis: Fr. Ruhland at Altamont, Theil of the Jubilee Coll. 10.00, Fr. Woltmann at Mascoutah of the Young Frver. 2.20, Fr. Theo. Kohn in Chicago from the Young Friars and Young Friars for Joh. Bertram 8.68. (p. -20.88.)
Students in Springfield: Fr. Ruhland, Altamont, Theil of the Jubilee Coll. 10 a.m., Fr. Meyer in East St. Louis of N. N. 10 a.m. (S. -20 p.m.).
Arthur Brunn in Fort Wayne: P. Jöckel in Richton a. d. bell-bag 12.90.
College student in Milwaukee: P. Lückner in Bethlehem, Coll. at ?. Joh. Duckwitz's Hochz. for Th. Gößwein, 2.70, ?. K. Schmidt in Chicago for Gehrs, Kaub and Metzger of the Frauenver. 10.00 and Jungfrver. 12.00, P. Matthias, coll. dch. F. Helke at Glencoe near Bandow-Harters Hochz. for Otto Frincke, 9.00. (S. -33.70.)
Illinois District Church Fund: Fr. Brenner's congregation in Pecatonica 5.60, Fr. Lochner in Chicago, part of missionary fund, 25.00; for Murphysboro congregation: ?. Werfelmann in Strasburg from W. P. 5.00. (p. -35.60.)
Deaf and Dumb Institution at North Detroit, Mich.: ?. Lochner in Chicago, Coll. on Eastermont, 4.73 and Coll. on Pentecostmont. 3.84. (S. -8.57.)
Deaf mute mission: P. K. Schmidt in Chicago, part d. Missionfcoll., 15.00, Coll. by P. Berthold's Gem. in Danville 10.57, P. G. Schroeder in Hinckley by Wwe. B. R. .50 and H. K. .50, P. Theo. Kohn in Chicago, part of the Mission Fcoll. by St. Marcus congreg. 12.50, and?. H. Sieving's congreg. in York Centre 15.00. (S. -54.07.)



Hanover Free Church: Fr. Hempfing's congreg. in Washburn 2.00.

Danish Free Church: P. hempfing v. d. Gem. in Washburn 1.35, K. Schnrioi in Chicago of N. N. 1.00 and k. Ad. Pfothenhauer in "enrvni, Mrffivulftnr<venev't., 3.VV. -5.35.)

k. A. Sippel: Fr. Theo. Kohn in Chicago v. Frauenver. 10.00.

Saxon Free Church: P. Hempfing v. d. Gem. in Wenona 5.39 u. P. H. Engelbrecht in Chicago v. E. G. F. Brill 10.00. (S. -15.39.)

Orphanage at Wittenberg, Wis.: P. Winter at Hampton by N. N. 2.50 (found in bellb.).

Orphanage at Addison: Bro. Wockenfuß at Dwight by the school children 1.25, Bro. Schroeder of the congregation at Squaw Grove 12.50, Bro. Winter, Hampton, by N. N. 2.50 (found in the bell-ringer), Bro. Pissel at Eberle by N. N. .30, and from Beardstown, Coll. at the wedding anniversary of the pastors there, 9.00. (S. -25.55.)

Retirement Home in Arlington Heights: Fr. Wunders Gem. in Chicago 50.00, further from Chrcago: Fr. Hölter of the Women's Ass. 10.25 andk. Lochner's congregation 6.02. (p. -66.27.)

Orphanage at Des Peres: By Fr. Ruhland at Altamont, Theil. of Jubilee Coll., 9.74, Fr. Werfelmann at Strasburg from W. P. 5.00, Fr. Meyer at East St. Louis from N.N. 5.00. (S.-19.74.)

Mission in Hamburg: Father Engelbrecht in Chicago by E. G. F. Brill 5.00.

Mission in Berlin: Father Engelbrecht in Chicago by E. G. F. Brill 5.00.

Mission in London: P. Berg in Beardstown from N. N. 10.00, P. K. Schmidt in Chicago from N. N. 1.00, P. Pissels Gem. in Eberle 2.50 and Elfe .50, P. Engelbrecht in Chicago from E. G. F. Brill 5.00, further from Chicago: P. Lochner, Hochzcoll. at Dackermann-Tech, 26.61 and ? A. J. Büngrer of H. F. R. 1.00 and Mrs. E. Phelps .50. (p. -47.11.)

Mission School in London: Teacher Wm. Simon in Schaumburg by s. pupils 2.75, Fr. Alb. Grörich at Lost Prairie by s. pupils 5.00, P. Ruhland at Altamont by s. school k. 1.53, P. Rösel at Burlington by st school k. .75, P. Als. E. Reinke in Kewanee by St. Paul's congregation 13.25, P. Berg, Beardstown, by Olga, Otto & Rudolph Siekmann .20, P. K. Schmidt in Chicago, part of missionary coll. 10.88, teacher M. H. Dorn in Joliet by his pupils 2.05 & Mrs. Schumms pupils 1.00, k. Weisbrodt in Mt. Olive by the 1st grade of Imm.School 6.50, P. Budach in Washington Heights from P. Schäfer's pupils 2.35, P. K. Schmidt in Chicago from the Missionary Club of boys 1.26 and Franz Fromm's children 2.50, teacher Neumeyer in La Grange from the school children 3.00, k. ' Büngrer in Chicago from some of teacher Erdmann's pupils 1.00, teacher Brase in Crete from his pupils 1.75, teacher Link from the school children in P. Heyne's parish, Decatur, 2.00, by P. I. Drögemüller of P. H. Brauer's children in Niles 1.00, and Lydia Drögemüller in Palatine 1.00. (P. -59.77.)

Slovak mission: From N. N. and wife in Bloomington 1.00. Total: -1220.50.

NR. Signatures registered for the synodical building fund: Of the comm. of the kk.: F. M. Große in Oak Park 100.00, E. Zapf in Melrose Park 50.00, E. Kirchner ' in Secor 50.00, Strikter in Proviso 50.00 and H. Engelbrecht in Chicago 500.00.

' Addison, Ill, July 15, 1899, H. Bartling, Cassirer.

Revenue to the Minnesota and Dakota District coffers:

Inner Mission: Gemm. derkk.: Alb. Brewer, Freeman, -7.29, Aug. Mueller, Otter Tail, 5.25, Ferber, Belvidere, 11.00, Jacksonville 3.00, Lincoln 2.30. P. Hertwig, thank offering of Albertine Fenske, 3.00. Gemm. d. kk.: Ernst Mueller, Madison, 5.50, Schlüter, Courtland, 26.65, C. Abel, Pine City, 4.00, Hinckley 3.07, Schoknecht, Valley Creek, 8.02, Reuter, Princeton, 5.39, Bartling, Odessa, 12.61, Fackler, Ofseo, 11.00. Bernhard Luttmann, Hausweihcoll, Spencer, 3.60. Gemm. d. kk.: Robert at Arlington 7.00, Luebke, Mansfield, 8.90, Drews, Elba, 2.16, Matzat, Fergus Falls, 15.50, Stroelin, Minnesota Lake, 5.15, Albrecht, Fairfield and Shible, Missionsscoll., 85.40, Walther at St. Paul 9.35, Marth at Spencer 6.45. Fr. Mertz, thank-offering for gl. Cath. Betz's trip, 1.00. comm. d. kk.: Gaiser at Elmore, missionary coll., 30.00, J. Brauer, Hart, desgl, 55.00, Nitzschke, Albee, 6.00, Hillgr, Tyro and Montevideo, missionary coll, 20.00, Bartz, Alexandria, Lake Amelia and English Grove, 6.00. P. Kruger 6.20. Gemm. of kk.: Robert at Arlington, mission scoll., 30.00. Penalties, Janesville, 3.00, Messerli, Chas Mix, 3.00, Delmont 5.00, Baumhösener, Aesung America, 70.00. k. Emperor by Mrs. N. N. at Benton 10.00. Gems of kk.: Grabarkewitz, Good Thunder, 35.00, J. C. Meyer, Menno, Missionsscoll., 70.00, Groh, Perham, desgl, 44.00, Geith, Gem. at Assiniboia, 11.45, Clausen b. Odessa, Missionsscoll, 61.00, Schoknecht, Valley Creek, 5.56. (S. -723.80.)

Synodical treasury: comm. of kk.: Kuntz, Silo, 17.85, Stockton 1.00, St. Thomas temple 2.75, Lange, Hay Creek, 9.70, Böttcher, Freedom, 12.63, Kaiser, Benton, 32.00. (S. -75.93.)

Synod Building Fund: Fr. Maass' congregation at Blue Earth City 10.00. Fr. Oberheu's congregation at Wentworth 4.00. (S. -14.00.)

Mission in Brazil: Fr. Alb. Brauer's congregation in Heilbron 10.00.

Support fund: P. Abel, contribution, 2.00. P. Bartling, contribution, 2.00. Gemm. of kk.: Bartling, Odessa, 2.52, Drews, Plainview, 6.14, Bartz, Alexandria, Lake Amelia and English Grove, 4.25, Cooper at Wilton 1.75, Robert at Arlington, Missionsscoll, 30.07, Kretzschmar, Watertown, 3.03, at Watertown 3.15. P. Friedrich, Confcoll. at Waconia, 38.05. (S. -92.96.)

Building fund in St. Paul: Fr. Schmiede of J. Weidon 1.00. Gemm. of kk.: Wihlborg, Sabin, 19.00, Bartling, Odessa, 9.01, Strölin, Minnesota Lake, 16.50. Fr. Walther 1.00. Fr. Engelbrecht's Gem. to Milbank 3.00. Fr. Bügel of

Adolph III 1.00. 1>. Cooper of N. N. .50. Gemm. d. ?? Thusius, Flensburg, 2.00; Bode, Liberty, 5.50; Frederick 2.25; Kaiser, Benton, 3rd c., 81.50. (S. -142.26.)

Orphanage in Wittenberg, Fr. Schmiede by J. Wrebon 1.00. r. Mertz by pupils and teachers of the Sunday school at Helena 17.25, M. Mertz 1.00, Mrs. Wirbel 1.00. r. Albrecht, Hochz. Hoppe-Schultz, 9.25. (S. -29.50.)

Negro Mission: Fr. Kuntz, Hochz. Kastner-Lesebre, 8.15. Gemm. d.: Albrecht, Fairfield, 5.30, Shible 6.33, Gaiser b. Elmore, Missioncoll., 10.00, J. Brauer b. Hart, desgl, 3.70. P. Friedrich, Confcoll. in Waconia, 30.00. P. Baumhöfener's Gem. in Aoung America 5.00. P. Kaiser of Mrs. N. N. 10.00. Gem. d. kk.: Grabarkewitz, Good Thunder, 8.00, J. C. Meyer, Menno, Missionscoll., 6.80, Groh, Perham, desgl. 5.00. (S. -98.28.)

English Mission: Fr. Bode of Albert, Clara, Bertha and Anna Nöso .40. Fr. Grabarkewitz's Gem. in Good Thunder 3.00. (p.-3.40.)

Jewish Mission: Fr. Gaiser, missionary coll. at Elmore, 2.00. Fr. Baumhöfener's congregation in Aoung America 2.50. (S. -4.50.)

Emigrant Mission: Fr. Gaiser, mission coll. of the congreg. at Elmore, 2.00.

Hanover Free Church: P. Baumhöfener's Gem. in Aoung America 5.00.

Free Church in Saxony: P. Nitschke's Gem., Albee, 2.16. k. Baumhöfener's Gem. in Aoung America 5.00. (S. -7.16.)

Danish Free Church: gem. d. kk.: Maaß at Blue Earth City 2.15, Koehler, Mountville, 3.00, Lange, Day Creek, 6.70, Baumhöfener at Aoung America 5.00. Eifert 2.00, D. Reil 1.00. (S.-19.85.)

Heathen Mission: Gemm. of the kk.: Gaiser at Elmore, mission coll., 7.00, Hillger, Tyro and Montevideo, desgl., 7.00, Grabarkewitz, Good Thunder, 10.00, Groh, Perham, mission coll., 15.44. (S. -39.44.)

Mission to the deaf and dumb: Fr. Niebelschütz from N.N. 2.00. Albrecht, Hochz. Hoppe-Mesenbrink, 11.00. Schilke 4.25. k. Baumhöfener's Gem. in Aoung America 2.50. (S. -19.75.)

Deaf and Dumb Institution:'. Nauss, Hochz. Mattwig-Grube, 4.51, from N. N. 1.00. Fr. Kaiser from Mrs. N. N. in Benton 10.00. (S. -15.51.)

Parish in Parker: Fr. Fackler's parish in Osseo 4.45. k. Sell, Kindtaufcoll. C. v. Engel, 2.75. P. E. Rolf v. N. N. in Hollywood 1.00. (S. -9.20.)

Poor students: P. Hilgendorf, tall. tzöfs-Dumke, 6.50. P. Hinck, tall. Bohn-Boldt, 9.20. P. Böttcher, gold. Hochz. Joh. Krause, 9.70. P. List of N. N. 2.00, bell. in Rosenberg 2.00. (S. -29.40.)

Students in St. Louis: Praeses Pfothenhauer a. d. Klingelbeutel in Hamburg 10.00.

Students at St. Paul: Fr. Koehler's congregation at Mountville, 1.75. Fr. Gaiser, Hochz. Bödeker-Miller for G. Fierke, 10.00. k. Becker's Gem. at Josco 2.00. List, Rosenberg, 7.27. (S. -21.02.)

Students in Springfield: P. Porisch, Hochz. Klaras-Scherer for Cords, 10.00. P. Steinmeyer's Gem. in Worthington 3.50. (p. -13 50.)

Mission in London, England: Seils Gem., South Branch, 10.00. P. Rosenwinkel's Gem. in Woodbury 6.90. (S. -16.90.)

Indian Mission in Wisconsin: Hilgendorfs Gem. zu Belford 5.04.

Poor students from South Dakota: P. A. Brauer's parish in Heilbron 16.05.

Parish at Arndt, N. Dak.: P. A. Brauer, Freeman, 3.01. Hertwig 2.00. Gemm. d.: Frederick at Waconia 12.00, Koehler at Mountville 6.00, Temple at Crystal 2.00, Cooper at Vrvian 3.15, E. Rolf, Hollywood, 5.04. k. Wohlfeil 2.00. (S. -35.20.)

NL. In the receipt of 1 May read under "Building Fund in St. Paul": P. Böttchers Gem. in Wilton (not Vivian) 10.50; under "Pupils in St. Paul": Confirmationscoll. (not Coll. v. d. Confirm.) 22.68.

St. Paul, July 1, 1899. Theo. H. Menk, Cassirer.

Entered the Middle District caste:

Synod treasury: comm. d. kk.: Kretzmann, Vincennes, -15.00, Eyler, Doungstown, 10.85, Rupprecht, North Dover, 14.60, Bohn, Fort Wayne, by N. Keltsch 8.25, Stock at Fort Wayne 18.21, Schumm, Auburn & Garrett, 3.48, Link, Laporte, by L. Schumm 25.28, Gross, Fort Wayne, by W. Kaiser 43.20, Diemer, South Ridge, 19.25, Wambsgantz, Indianapolis, dch. F. Buddenbaum 22.56, Jungkuntz, Columbia City (St. Peter's), 2.62, Baumann, Medaryville, 2.32, Diederich, Hoagland, 4.98. (S. -190.60.)

Building Fund: Gemm. d. kk.: Schumm, Auburn & Garrett, 4.03, Rupprecht, North Dover, 25.00, Baumann, Kouts, 4.22, Zimmermann, Darmstadt, 6.30. Mrs. S., Fort Wayne, 5.00. (S. -44.55.)

Inner Mission: Schuessler, Crown Point, by Father Germann .50. I'. Sauer, Cleveland, v. Fried. Fortlage 2.00. k. Wambsganß' Gem. of Indianapolis, dch. F. Buddenbaum 32.50. Gem. in Ginlein by H. Stellhorn 8.25. Kaiser's Gem., Huntmgion, 6.90. Missioncoll. of the Gem. of the I?!'. Knust, Kühle and Brüggemann 100.00. I'. Kaiser's Gem. of Jonesville, 6.60. P. Keller, Cleveland, Walther League, 10.00. ??. Lange, Fort Wayne, of Mrs. Th. v. Schenk 5.00. k. Lothmann's Gem, Kent, 2.75. p. Gravel's Gem, Wapakoneta, 9.33. p. Miller, Fort Wayne, by Cold Mater Road 1.80. k. Schmidt, Seymour, of Mrs. N. N. 5.00. P. Zimmermann's gem. of Darmstadt, 7.00. Mrs. S., Fort Wayne, 5.00. k. Heinzes Gem. of Root Tp, 5.00. I'. Diederich's Gem., Hoagland, 6.M. (p.-212.63.)

Negro Mission: I'. Sauer, Cleveland, by Fried. Fortlage 2.00. P. v. Schlichten, Cincinnati, by Miss Ph. Kirstein and F. Bändel 1.00 each. mission coll. of the congregations of PP. Knust, Kühle & Brüggemann 10.80. P. Miller, Fort Wayne, from Cold Mater Road 4.00. P. Niemann, Cleveland, from H. N. .50. Mrs. S., Fort Wayne, 2.00. P. Kretzmann, Vincennes, from missionary box 7.73. (S.-29.03.)

English Mission: Mrs. S., Fort Wayne, 2.00.
 Heathen Mission: P. Franks Gem., Evansville, 32.26, C. Kratz .50. P. Zorn, Cleveland, by Martin Freese 1.00. ? Kaiser, Huntington, by Mrs. E. M. 1.00. Mission coll. of Gemm. d. ??, Knust, Kuchle & Brüggemann 10.00. P. Querl, Toledo, by M., thank offering, 1.00. P. Wambsganß, Indianapolis, by Mrs. W. Dollmann through F. Buddenbaum 1.00. k. Schumann, Salomon, by H. Füllim 2.00. P. Baumann's Gem., Wilders, 1.14. Mrs. S., Fort Wayne, 2.00. P. Eirich, Aurora, by W. Renner through F. W. Jsselhardt .50. (S. "52.40.)

Jud enmission: Mrs. S., Fort Wayne, 2.00.
 Alexandria and Elwood Mission: P. Schülke's congregation, Crown Point, 11.25. P. Miller's congregation, Fort Wayne, by F. E. W. Scheimann 25.00. P. Jungkuntz, St. Peter's congregation, Columbia City, 4.00. P. Baumann's congregation, Kouts, 4.96. P. Stock at Fo "t Wayne, Hochz. Linker, 8.85. (p. "54.06.)

Mission in London: Fr. Preuß, Friedheim, Hochz. Könemann-Fuhrmann, 7.00. teacher Gerlach's school k., Marysville, 12.00. Fr. Lange, Fort Wayne, by Mrs. P. Theo. v. Schenk 5.00. Fr. Beyer's school k., Gar Creek, 4.15. Fr. Ludwig's school k., Tocsin, 2.42. Fr. Preuß' school k., Friedheim, 3.75. teacher Wellensiek's school k., Preble, 3.05. P. Baumann's parish, Kouts, 2.00. P. Steinmann, Liverpool, by the young people & children 8.00. Mrs. S., Fort Wayne, 2.00. P. Wambsganß, Indianapolis, by the school k. through F. Buddenbaum 9.90. (p. "59.27.)

Deaf and Dumb Mission: Mrs. S., Fort Wayne, 2.00.
 Emigrant Mission in New Dort: P. v. Schlichtens Gem., Cincinnati, 4.80.

Students in St. Louis: P. Sauers Gem., Cleveland, 12.75. Teachers' Conf., Cleveland, for B. 10.00. J. A. F. Strieter, Cleveland, rever. Meier-Galmiesky for B., 8.25. ? Weseloh's Young People's Association, Cleveland, for B. 10.00. P. Steinmann, Liverpool, Hochzcoll. for Lindner, 4.35. P. Weseloh's Women's Association, Cleveland, dch. C. Stumme for P. S. 25.00. P. Miller, Fort Wayne, Hochz. Salomon-Rahdert, 6.00. Trarbach-Meyer 3.00. P. Jauss at Fort Wayne, Hochz. Stahlhut-Hitzemann, 12.75. P. Schlesselmann, Euclid, Hochz. Hugelprafse, 7.90. (S. "100.00.)

Students in Fort Wayne: P. Schleicher's Women's Association, Lanesville, for S. M. 10.00, from any member of the association, that. for S. M. 3.75, from any member daf. for G. S. 6.00. P. Stock, Fort Wayne, Hochz. Wießmann-Wice for M. K., 16.00. W. Strodel, Huntington, for F. H. 1.00. P. Kaiser, Huntington, Hochz. L. K.-J. C., 3.37. 1". Miller, Fort Wayne, Hochz. Solomon-Rahdert for R., 5.00. P. Niemann, Cleveland, v. Wwe. H. for W. S. 2.00, J. H. N. for W. S. 5.00. P. Barth's congregation, Weites, Pentecostal coll., 10.00. P. Jungkuntz's St. Peter's congreg, Columbia City, 4.33. initiier Huntington, by F. Roßwurm for G. K. 42.50. P. Haffold, Fairfield Centre, 1.00. P. Lothmann's Gem., Akron, for N. 27.25, this, for H. S. 8.95, Youth Ass. for H. S. 5.75. Sewing Ass., Aurora, a. d. Savings Bank by F. W. Jsselhardt 1.50. (S. "153.40.)

Students in Addison: ? Wambsganß'Frauerver., Fort Wayne, for J. 10.00. P. Sauers Gem., Cleveland, 10.00. ? Keller's congregation, Cleveland, 12.38. P. Beyer's congregation, Gar Creek, 6.35. Sewing congregation, Aurora, a. d. Savings Bank by F. W. Jsselhardt 1.50. (p. "40.23.)
 College household in Springfield: ? Wambsganß, Indianapolis, interest v. legacy v. H. H. dch. F. Buddenbaum, 30.00.

College at St. Paul: P. Schülke, Crown Point, of Father Germann 1.00. Mrs. S., Fort Wayne, 2.00. (S. "3.00.)

Orphanage in Indianapolis: ? Schleicher's congregation, Lanesville, 9.50. Fr. Lange's, Fort Wayne, by Paula Lange 1.00. KassirerMenk's, St. Paul, 2.00. Fr. Gotsch's congregation, Sherwood, 8.00. Fr. Link's congregation, Laporte, by L. Schumm 17.35. ? Schumm's gem, La Fayette, 46.00, by Joh. Franz inBoswell 2.00. P. Schmidt's gem, Seymour, 13.00. P. Querl's gem, Toledo, 9.53. P. Zimmermann's gem, Inglefield, Hochz. Stofft-Kahre, 5.55. (p. "113.93.)

Deaf and Dumb Institution: P. Jungkuntz'Gem., Zion, Columbia City, 4.15.

Fellow believers in Germany: Fr. Lange, Fort Wayne, from Mrs. ? Theo. v. Schenk 5.00. Mrs. S., Fort Wayne, 2.00. (S. "7.00.)

Fellow believers in Denmark: P. Eyler, Doughtstown, by Mrs. J. Grapentin 1.00. P. Schumann, Kendallville, by Mrs. M. Mertz 5.00. P. Hassold, Fairfield Centre, by N. N. 5.00. P. Niemann, Cleveland, by J. C. F. 1.00, by H. N. .50. P. Lange, Fort Wayne, by Mrs. P. v. Schenk 5.00. Mrs. S., Fort Wayne, 2.00. P. Kretzmann, Vincennes, by C. F. .50. (S. "20.00.)

College at Fort Wayne, building fund: P. Schülkes Gem., Crown Point, 10.00.

Haughville congregation: P. Wambsganß' congregation, Indianapolis, through F. Buddenbaum 50.00.

Relief Fund: P. Seuel's Gem, Indianapolis, by C. F. Schwier, 16.68. P. Brewer's, Hammond, by Mrs. N. N., Dankopser, 10.00. P. Heinze's Gem, Decatur, 6.40. ? Schlichten's Gem, Cincinnati, Pentecostal Coll, 20.50. ? Ludwig's Gem., Tocsin, 3.68. P. Baumann's Gem., Kouts, 2.00. Mrs. S., Fort Wayne, 2.00. P. Seemeyer's Gem., Schumm, 13 00. P. Diederich's Gem., Hoagland, 5.62. (S. "79.88.) Total: "1264.93.

Fort Wayne, June 30, 1899, C. A. Kampe, Cassirian.

Entered the Caste of Nebraska - District:(Conclusion.)

Payroll at Seward: P. Haussen of H. Agena 10.00. Gemm. d. ???. W. Flach 4.30, Willens 7.00, Cholcher 9.51, Kuehner 3.38, Palmcoll. 5.78, Winter, Zion's congreg. at Leigh, 3.75, Hoffman, St. John's congreg., 14.34, Raff 3.50, Rademacher, Abdmcoll, 10.00. D. C. Martens, bell coll. of Emanuels congreg. in Lincoln Creek, 5.94. P. A. W. Frese, Palmcoll. s. Christ congreg., 15.42. P. Th. Hartmann 5.00.

Gemm. d. ??: Hilgendorf, Ostercoll., 10.90, Leimer, sjühr. Coll., 12.18, Schulze a. Plum Creek 12.35, Grupe, Ostercoll., 14.00, Bergt, St. Joh.-Gem., 10.50. P. H. Schabacker 3.50. ? Oelschläger, Lharfreit. and Ostercoll., 4.75. P. Leuthäusers St. Matth.P. J. Holstein 4.25. P. Mahler's congregation 8.00. C. H. Ude of the Triune congregation at Gladstone 3.50. Peter Ruhter of P. Wambsganß's congregation 12.73. Congregations: Becker in Ruby 6.00, Matuschka 9.50, Allenbach 14.41, Beiderwieden 5.00, Fr. Mießler 5.75, Baumgärtner 11.00, Kollmann 5.00, Schormann in Hayestown 6.50, at Hazard 2.10, Hildebrandt 2.00, Ernst Flach, Dreieinig!, 5.00. (p. "273.84.)

Teachers' Seminary in Seward: Fr. Ernst Eckhardt 7.50. Gemm. d. ??: Catenhusen dch. Bro. Winlmann 9.62, Ruhl at Ogalalla 5.00, Joh. Meyer, Bethlehem's-Gem., 4.20, Hildebrandt, Ostercoll., 7.00. (p. "33.32.)

Poor students: Fr. Adam vonN. N. 2.50. Fr. Harms, surplus from the conference, 1.25. Fr. Bergts St. Joh.-Gem. 6.00. (p. "9.75.)

Poor students of Southern Nebraska: Fr. Brakhage's Gem. 3.13. Fr. Mahler of Antje Menffen 2.50. k. A. Firnhaber, Hochz. Bormann-Schulz, 5.00. (p. "10.63.)

Student H. Cämmerer: ? Hoffmannv. FrauBlohm.50.
 Student Fritz Mein!": D. C. Martens, Klingelbcoll. d. Emanuels-Gem. a. Lincoln Cree!, 5.94.

Widows and orphans: P. Butz!e v. N. N. 2.00. ? Hoffmann v. P. Wallner, Hochz. Lange, 4.00, Vorndams silb. Hochz. 3.04, v. C. Werner Sr. 1.00. P. Merz by N. N. 1.00. P. A. W. Frese, Danloper by G. & M. M., 10.00. ? Seltz' Gem. 10.00. P. Ollenburg, Easter coll. s. Gem., 7.50. ? G. Jung of N. N., 5.00. Fr. Schütz's parish from La Porte, 6.85. Danloper of Mrs. G. Berres, 1.00. Fr. Gisse, Easter coll. s. parish, 4.30. Fr. Schulze of Mrs. ? Schulze, 3.00. ? E. Just a. d. bell-bag s. comm. at Ainsworth 6.43. ? Becker's parish 11.88. P. Vahl v. Women's Parish 10.00. ? Hoffmann's parish at Battle Cree! 16.00, by P. H. Küster 3.00, by H. Iahn 1.00. P. Thiemes Dawson County Gem. 2.00, Custer County Gem. 1.50. P. Lang, Hochz. Kuhls Bartling, 9.05. P. Häßler, Pentecost coll. s. Gem., 25.00. P. F. Mießler a. d. GotteAasten 2.10. Fr. Winlmann v. P. Catenhusens Gem. 10.00. (S. K156.65.)

Orphanage at Fremont: P. Schormann, Easter Coll. s. comm. at Hayestown, 6.70, desgl. at Hazard 3.80. P. Hofius of H. Hilgen 1.60. P. Joh. Meyers Bethlehems-Gem. 10.00. P. Häßler, Easter Coll. s. comm, 25.00. P. Schublegel, desgl., 4.50. P. Hüsemann v. F. Timme .50. P. Mahler v. Antje Menffen 2.50. P. Ulbricht, Easter coll. d. Gem. b. Ashton, 2.05. P. Hildebrandt v. Anna and Emma Wacker 1.00. ? Wm. Flach, Hochz. Wilh. Wegeners, 10.00. Gemm. d. ?k.: Lohr 9.00, H. Wm. Meyer at Lowell 2.74, Kühnert 2.72, G. Jung 7.25, Catenhusen by Fr. Winlmann 10.00, Haack, Pfingstcoll. s. St. Joh.-Gem., 2.90, Bra'hage 5.00. (S. "107.26.)

Freilrche in Deutschland: P. E. Eckhardts Gem. 3.75. Fr. Winlmann v. P. Catenhusens Gem. 9.80. (p. "13.55.)

North Omaha Parish: Fr. Schulze, Danloper by Mrs. G. Berres, 1.00.

Poor communities: Peter Ruhter v. P. W. Wambsganß' Gem. 4.00.

Student H. Buls: P. Becker's Gem. in Seward 16.49.
 Student Ed. Gradoske: Fr. Becker's Gem. in Seward 10.00.
 Student Georg Lange: P. Schulz, Coll. d. Gem. in Riege, Cherry Co. 7.10.

Student Karl Treslow: P. Treslow's Gem. 6.00.
 Nebraska District building fund: by P. C. Pöckler from P. A. Ollenburg 16.65, from?. J. Holstein 15.00. (S. "31.65.) Total: "1350.11.

Bancroft, Nebr. 1st June, 1899.

F. H. Harms, Kassirer.

Entered the Southern District caste:

(June.)

Inner Mission: Fr. Kuß v. s. "telpivA Haust Oirde" "10.00. Fr. Crämer v. St. Joh.-Jungsr.-Missionsver. for May and June 9.15. Fr. Bernthal's Gem. 15.25. (p. "34.40.)

English Mission: P. Rudi, Theil der Coll. im engl. Conference service, 2.10.

Negro Mission: From Teacher Dube's School C. .50.
 Support Fund: Fr. Rudi, Confer. coll. in Wichita Falls, 6.00. Fr. Bernthal, Baptismal coll. at E. Wenzel's, 2.50. Fr. Jäbker's coll. 11.90. (S. "20.40.)

Orphanage in New Orleans: Father Biermann of I. Dietz in Point aux Loups 1.00. Total: "58.40.

New Orleans, La., July 15, 1899.

Aug. C. Reisig, Kassirer.

Entered the caste of the Western District:

Synodical treasury: Gemm. of ???: Rupprecht in Clarks Fork "4.65, Schäfer in Lone Elm 14.18, Brandt m St. Charles 3.80. Gem. in Lutherville 5.00. (S. "31.38.)

General Building Fund: Kellermann's comm. in Little Rock 3.75. P. P. Mueller's comm. in California 6.00, v. N. N. for St. Paul 1.00. (S. "10.75.)

Prog. Mießler in Prairie City by Ch. Volkmann 2.50'. Wwe. Klügel in Altenburg 15.00. P. Brinks Gem. in Sweet Springs 6.37. ? Martens in St. Louis by Ebenezer Gem. 5.10. (p. "28.97.)

Inner Mission of the District: Gemm.d.???: Lehr at New Wells 7.00, Hintz at Stones Prairie 2.00, Lobeck at Cape Girardeau, Theil d. Missionfcoll., 25.00, Brink, Sweet Springs, 14.46, Schmidt at Carrollton 14.10, A. Mueller at Beaufort 6.40, Colditz at Pymont 4.25. Fr. Ludwig's Gem, Appleton City, 1.45 and v. Harwood 2.30. P. Viets at Cole Camp by Imm. comm. 5.95 and v. Trinity comm. 2.05. ? Meyer in Jefferson City by Martin Beck 2.00. P. Wolf in La Gränze by Mrs. N. N. 5.00. P. Bernthal in St. Louis by Mrs. Behrens 2.00. P. P. Muller in California by H. K.

3.00. P. Brandt in St. Charles by Wwe. Rohlfing 5.00. ? R. Mießler at Prairie City by Chr. Volkmann 2.50. F. H. at St. Louis 2.00. P. Horst at Fort Smith, thank offering by L., 1.00. (S. -107.46.)

St. Louis City Mission: P. Schmidt, St. Louis, by Mrs. Hoge 2.00, Ed. Junghans 2.00, and H. Tielkemeier 1.00. (S. -5.00.)

Negro Mission: Fr. Roschkes Gem. in Freistatt 11.00.
English Mission: P. Lobeck's parish in Cape Girardeau, part of the mission coll. 5.00. P. Matuschka in Lake Creek v. N. N. for Granite City 1.00. (S. -6.00.)

Jewish Mission: F. H. in St. Louis 1.00.
Heathen Mission: P. Meyer at Jefferson City by Mrs. Barbara Beck 1.50, v. s. Gem., Mission Stcoll., 2.00. F. H. at St. Louis 1.00. (S. -4.50.)

Deaf and dumb mission: Wittwe Klügel in Altenburg 20.00.
Emigrant Mission: Fr. Lobeck's congregation in Cape Girardeau, part of the missionary coll., 1.13. Wittwe Klügel in Altenburg 10.00. (S. -11.13.)

Mission in London: P. Meyer in Jefferson City from Mrs. Lillie Beck 2.50. For the school in London: Teacher F. v. d. Lages Schulk. in Grand Island 2.25. Teacher Kanke's pupils in Uniontown 1.52. P. Roschke from the pupils in Freistatt 4.17 u. v. L. R. .25. Teacher Beyer's pupils, Altenburg, 4.15. Teacher H. H. Meyer in St. Louis from Elisa Nagel .20. F. H. in St. Louis 1.00. (p.-16..04.)

Support fund: N. N. in Ely 1.00. P. Rohlfing in Farmington v. s. Gem. 4.55, v. Carl Loren; in Doe Run .50. P. Matuschka's Gem. in Lake Creek 7.00. P. Mueller's Gem. in California 5.40. P. Brandt in St. Charles v. Mrs. N. N. 5.00. (S. -23.45.)

Orphanage near St. Louis: Fr. Kretschmar, St. Louis, from Mrs. N. N. 1.00, from the pupil Ed. Huhn, thank offering for recovery, 1.00. Fr. Gänßle in Corning from F. W. Dege 1.00. Henry Horst in St. Louis 5.00. Fr. Fritz in Bismarck by Mrs. Fleischer .50 and by Mrs. Heitkamp 1.00. Fr. Wangerin in St. Louis by Joh. Kaiser 5.00. Fr. Schmidt in St. Louis by Wwe. Weitmann 5.00. Fr. Schaefer's Gem. in Lone Elm 4.32. ?.. Norden in Jarvis by etl. women s. comm. 1.35. (p. -25.17.)

Institution for the deaf and dumb: P. A. Müller's Gem. in Beaufort 3.60.

Students in St. Louis: P. Kretschmar in St. Louis, Coll. a. d. Hachz. Rädercke-Tanner, 5.00.

Students in Springfield: P. Köstering, St. Louis, by Wm. Walke 25.00 and from Jungfrver. 10.00 for H. Liepke and Arthur Schneider, P. Colditz' Gem. at Pymont 3.50. (S. -38.50.)

Students in Milwaukee: Imm. comm. in St. Louis f. A. Merz 6.25.

Church building fund: Wwe. Klügel in Altenburg 25.00. ?.. Bundenthal in Augusts v. Frauen- und Jungfrver. 5.00. ?.. Schmidt in St. Louis by Wwe. Schubkegel 1.00. (S. -31.00.)

German Free Church: Fr. Horst in Fort Smith, Thank Offering of L., 1.00. Wwe. Klügel in Altenburg 5.00. (S. -6.00.)

Danish Free Church: P. Lobeck's congregation in Cape Girardeau, part of the missionary coll., 5.00. Wwe. Klügel in Altenburg 15.00. (S. -20.00.)

Church building in Poplar Bluff: Praeses Rösener's church in Altenburg 11.20.

For students damaged by the fire in St. Paul, Mrnn.: Fr. Matuschka's congregation in Lake Creek 7.00.

?.. Large parish in St. Joseph: H. Bartling, Kassirer of the Illinois District, 36.42.

Jefferson City Parish: H. Bartling, Cassirer of the Illinois Distr., 5.00.

Indian Mission: Wwe. Klügel in Altenburg 10.00.

Parish in Marquette, Mich.: P. Pflantz in Gordonville v. s. Comm. 4.50. Total: -487.32.

St. Louis, July 15, 1899. h. w. c. walke, cashier. 1626 x h xues 8t.

Baltimore Emigrant Mission: Fr. Rohrlack, Reedsburg, Mission Fcoll., 8.00.

Heathen Mission: P. Rohrlack, Reedsburg, Missionsfcoll. 10.00. P. Naumann, Coll. at Woodville, 3.00. P. Kühle v. I. L. Semmann 5.00. P. Reuschel, Coll. at Dillman, 2.60. (S. -20.60.)

Negro Mission: P. Baumann, Coll. in Saliors, 5.48. From L. Weibrecht 2.00. P. Wichmann from Father J. Laubenstein 1.50, from Mother Dorothea Grotti 1.00. Mission coll.: ?.. Pröhl, Plymouth, 15.00, P. Rohrlack, Reedsburg, 10.00, ?.. Wildermuth, Sheboygan Falls, 8.45. P. Rohrlack, Coll. in Reedsburg, 6.00. P. Bräm" Coll. in August" and Bear Grass Creek, 5.00. P. Kühle of J. L. Semmann 5.00. ?.. Sievers, Milwaukee, evening service of south side congregation, 32.00. (S. -91.43.)

General Indian Mission: Fr. Kühle by Mrs. Struck 1.00.
General Mission to the Jews: Bro. Rohrlack, Reedsburg, Missionsfcoll. 25.00. Bro. Bräm, Coll. in August" and Bear Grass Creek, 1.00. (S. -26.00.)

Saxon Free Church: P. M. Müller, Coll. at Springfield, Richfield, Coloma, Deerfield and Westfield, 3.00. By I. L. Semmann at Milwaukee 5.00. (S. -8.00.)

Danish Free Church: ?.. Brandt, Coll. in Lebanon, 2.50. ?.. Lübckemann, Coll. in Forestville, 1.00. P. Kühle v. J. L. Semmann 5.00. P. Georgi, contribution, 1.00. P. Körner desgl. 1.00. (S. -10.50.)

Mission in London, England: P. H. A. Brandt of Arthur & Paul Christian 1.00. For the mission school: teacher ^Müllers pupil 4.83. Mrs. Kerble's pupil 3.17. (S.)

Mission in Berlin, Germany: P. Rohrlack, Reedsburg, v.'N. N. f. d. Kirchbau 5.00.

Students in St. Louis: For G. Kanieß: P. Hähnel, Coll. in Cascade, 5.00. For M. Liebe: P. Rowold, Coll. and contribution from Mecan & Germania, 5.00. For Lindner: P. M. Müller, Springfield, Deerfield, Richfield, Coloma & Westfield, 6.00. (S. -16.00.)

Students in Springfield: For F. Otto: ?.. Brandt, O. Winkelmanns Hochz. in Rubycon, 6.00, P. Rowold, Coll. u. Beitrag aus Germania und Mecan, 5.00. For J. Sillak: ?.. Matthes vom Frauenver. 5.00. P. Sievers, SemmannPritzlaff Hochz., 7.00. (S. -23.00.)

Students in Milwaukee: For W. Schreiber: P. Rowold, Coll. and contribution from Mecan and Germania, 5.00. P. Sievers, Semmann-Pritzlaff Hochz., 8.00. (S. -13.00.)

College household in Milwaukee: P. Huebner, Coll. at Adell, 13.83.

Support fund: P. Hähnel, Sheboygan County Pastoralconf, 6.50. P. Sprengeler, Milwaukee Proff. and ??-Conf, 11.75. P. Rathjen, Coll. in Otter Creek, 2.00. Ahrens of etl. teachers of Milwaukee Teachers' Conf. 4.40. ?.. Todt, Coll. at Spencer, 5.15, contribution 3.00. P. Rohrlack, Coll. at Reedsburg, 27.00. (P. -59.80.)

Church building fund: Gemm. d. ??.: Hudtloff, Belle Plaine, Martim, 3.13, John the. 2.20, Hähnel, Batavia, 4.80, Bräuer, New Fane, 3.50, P. Plaß, Ashippun, 7.58, Neosho 1.11, Wichmann, Fredonia, 3.68, Cedarburg 6.65, Bräm, "August" & Bear Grass Creek, 2.55, Luebckemann, Forestville, 4.00, Baumann, Riverside, 4.00, Regina 2.00, Mattoon .60. (S. -45.80.)

Congregation at Whittlesey: Gemm. der??: Brandt, Lebanon, 2.50; Wichmann, Cedarburg, 5.00; H. C. Mueller, Center, 6.15; Hanover 4.65. P. Körner, contribution, 1.00. (S. -19.30.)

Deaf and Dumb Institute?: Rohrlack, H. Huebling's 50th wedding anniversary, 7.00. From L. Weibrecht 1.00. P. Wildermuth, Shebpygan Falls, Missionfcoll. 3.45. (S. -11.45.)

Orphanage in Wittenberg: P. Seuel, Freistadt, v. Mutter Wille 2.00. L. Weibrecht 2.00. P. M. Müller, Dittmann-Struck Hochz., 5.87, desgl. Kobiske-Hübner 2.87. ?.. Dürr, Rahns Hochz., 4.95. P. Rohrlack v. Frauenver. 10.00. ?.. Brandt, baptismal coll. at Gnewuch, 2.00. P. Rathjen, coll. at Otter Creek, 1.40. P. Reuschel, coll. at Dillman, 3.50. (p. -34.59.)

Ev.-luth. Kinderfreund-Gesellschaft: P. Seuel v. Mutter Wille, F. Dobberpfuhl, W. Stern and E. Stern each 1.00. P. Brandt v. A. Christian, baptismal coll., 3.00. P. Wolbrecht, contribution, 1.00. P. Brandt v. J. Dobbratz, baptismal coll., 1.30, by K. Christian desgl. 3.03, by F. Tietz desgl. 1.25. (p. -13.58.) Total: -895.67.

Milwaukee, Wis. July 5, 1899.

G. E. G. Kühle, Kassirer.
2820 8tat" 8t.

- Received into the coffee of the Wisconsin District (until July 1, 1899):

Synodical treasury: Gemm. d.??.: Seuel, Freistadt, -21.36, Feustel, West Bloomfield, 14.00, Roehrs, Clinton, 4.86, Rathjen, Otter Creek, 2.00, Wolbrecht, Sheboygan, 36.00. tuition by Dir. Albrecht 40.00. (S. -118.22.)

Synodical building fund: Gemm. d. ??.: Brandt, Lebanon, 15.00, Ohldag, Hurley, 4.00, Brandt, Lebanon, 10.00. For Milwaukee: By Dir. Albrecht 2.00. (S. -31.00.)

Inner Mission: Gemm. der??: Schultz, Prentice, 2.60, Emery 1.18, Naumann, Hudson, 1.70, Roberts .50, W. Georgi, Dorchester, 8.50, Horn, Port Washington, 3.75, Brandt, Milwaukee, 9.09, Ohldag, Wakefield, 1.30, Miles 1.25, High Bridge.75, Plaß, Browns Corners, 2.60, M. Mueller, Springfield, Richfield, Coloma, Deerfield and Westfield, 10.00, Rathjen, Otter Creek, 4.00, Moecker, Spirit, 1.32, Ogema .75, Braem, "August" and Bear Grass Creek, 10.00, Brandt, Lebanon, 3.71, Ohldag, Wakefield, 1.70, Mellen .65, Highbridge 1.35, Schultz, Emery, .78, Prentice.19, Salary das. 1.50. P. Kleinhans, Deer Park, paid back, 9.50. P. Kuechle, Milwaukee, of Wilhelm 1.00, of Mrs. Joost .50. P. Proehl, Plymouth, Missionfcoll. 50.00. P. Rohrlack, Reedsburg, desgl. 100.00. P. Drögemueller, Town Washington, desgl. 10.00. P. Wildermuth, Sheboygan Falls, 16.90. (S. -257.07.)

General English Missron: ?.. Pröhl, Plymouth, Missionsfcoll., 4.75.

English Mission in Milwaukee: P. Rohrlack, Reedsburg, Missionfcoll. 5.00. P. Wildermuth, Sheboygan Falls, same, 5.00. P. Drögemueller, Coll. in Town Washington, 2.75. (S. -12.75.)

General Mission to the Deaf and Dumb: Bro. Pröhl, Plymouth, mission fcoll., 10.00. Bro. Rohrlack, Reedsburg, desgl, 5.00. (S. -15.00.)

Emigrant Mission in New York: Bro. Plaß, Coll. in Browns Corners, 2.00. Bro. Rohrlack, Reedsburg, Missionary Festival Coll., 25.00. (S. -27.00.)

Received for orphanage in Fremont, Nebr,

May 1 to July 1, 1899: From Gust. Schneider, St. Louis, f. s. children -5.00. orphanage rifle 2.80. F. H. Harms, Bancroft, Nebr. 225.00. J. H. Abel, Fort Dodge, Iowa, 7.60. H. Heinrich, Alta, Iowa, 2.50. Aug. Schwer f. Clear's children 40.00. Nie. Theede f. s. children 10.00. P. Lange, Fontanelle, evening coll., 12.00. F. Stranghöner, Arlington, v. Hein. Jakob 1.00, Hermann Jakob 1.00, Hein. Baaker 1.00, Fritz Heuermann 1.50. P. Butzke, Millard, v. etl. limb. 3.00. Fred. Sprick, Stanton, Nebr. 50.00, Emma Mine Hilgenkamp 5.00, P. Th. Hanser, Sterling, Nebr. Coll. sr. Commun, 5.35. orphanage rifle 1.00. H. Stork, Arlington, v. H. Schwettger 1.00. F. Echtenkamp 2.00. Mrs. Schmidt 1.00. W. Schmidt 1.00. Mrs. Heuermann .50. F. Brinkmann .50th H. Schmidt .50th H. Kruger 1.00. W. Stark 1.00. John Hilgenkamp 2.00. H. Brinkmann, Arlington, from T. Griffie 1.00. C. Niemann 2.00. H. Brinkmann 2.00. ?.. Gisse, Blair, Nebr., by Herm. Nienbrand 2.00, Julius Gisse .50. Fred. Sprick, Stanton, Nebr. 4 notes, 700.00. P. C. Predöhl, McCook, Nebr. 3.00. H. Stork, Arlington, Nebr, by John Lacker, 1.00. Fritz Kruger, .50. L. Schmidt, 1.00. H. G. Gumpert, 5.00. P. Leuthäuser, Cedar Bluffs, by Hans Mewes, 1.00. Mrs. Zimmermann, Snyder, Nebr., 1.00. H. Stockham, Scribner, Nebr., .50. Collecte at Fremont, 14.50.

Surplus from the U. R. at the Orphan's Feast 777.26. Morning and afternoon debit at the Orphan's Feast 612.03. P. Butzke, Millard, Nebr., by Christine Malchow 2.00. Prince-Schrum High., Millard, Nebr., 9.55. Collecte & Pictures 7.30. Fremont, Nebr. 6 July 1899.

W. A. A. Hamann, Kassirer.

For poor Iowa students:

? H. Niemand, Weihnachtscoll. sr. Gem., -7.30. P. Bröcker, Coll. in De Witt, 3.40. P. Ph. Dornseis of the Frauenver. sr. Gem. for Herm. Dornseif 6.00; for Andres, Coll. a. d. Hochz. Jorr-Stecher, 2.30. Fr. E. H. Polzin, evening coll. sr. Gem. in May City, 3.05. By P. Steege .70, by himself 2.00. k. Brandes, coll. sr. Gem. for H. Schmidt, 12.75; Coll. a. d. Hochz. Happel-Möller 10.00. P. Runge, Ueberschuß v. Reisegeld zur Conf., 2.28. P. Steege v. Frau N. N. 4.00, by himself 1.00; Coll. on the Hochz. Brammer-Kruckenber 12.38. By Cass. Abel: 81.31, 6.00, 48.66, 20.28, 62.25, 16.02. - Transmitting the heartfelt thanks of our dear students herewith to the kind givers and with a hearty God vergelt's!

Lowden, Iowa, July 11, 1899.

I. H. Brammer, Kassirer.

For poor students from southern Nebraska

the undersigned has received the following gifts since March 1899: H. Willens, ges. a. d. Hochz. Hubert-Lieske, -7.76. F. Mießler, ges. a. Bertram's silb. Hochz., 5.18. P. A. Merz, ges. a. d. Hochz. Hermes-Wendland, 2.20. 8. J. Catenhusen, ges. a. d. Hochz. Reiling-Wendt, 12.25. P. C. Seltz, s. a. Heinrich Boltes silb. Hochz., 7.36.

Blue Hill, Nebr. 5 July 1899.

C. Thrust cone.

Received and given to the Commission for Inner Mission for the Mission School in London by Teacher Theo. Bügel -6.65; by Teacher C. Rupprecht from some pupils in the upper class of Trinity Parish at St. Louis, Mo., 5.00; by P. H. H. Norden 1.22. - The funds received from Illinois are receipted by Treasurer Bartling. - The collections for the Mission School in London should first pass through the hands of the District Treasurers. The children's paper man.

From the township of Giddings, Tex. by E. Neitsch for H. Liepke -8.56. From the township of 8th Traubs in Hancock, Mich. for H. Huchthausen 16.00. Hochzcoll. Malte-Gchwarz and Bolzin-Klumpp, 2.50 each, for Larsen. R. Pieper.

To have received the -5.00 collected at the double silver wedding of F. Starke and H. Schäfer at North Dover, O., through teacher F. Hellmann, hereby certifies with heartfelt thanks Müller.

To have received through Fr. Senne, Sr. -6.00 for the church building of the parish at Langston, Okla. certifies my heartfelt thanks.

Cushing, Okla, July 18, 1899.

C. F. Eisele.

Received for the church building of the congregation at Perry, Okla. by Praeses C. Hafner from his congregation at Leavenworth, Kans. -24.50. - Sincerely thanking Als. Dietrich.

Novänderie Advrssorr:

R.8V. k'. ^lbreoüt,

I., Lox 332, IVKite Lake, Aurora Oo., 8. Dak. 8.6V. 8.

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The "Lutheran" is published every fourteen days for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where the same is brought to the house by porters, the subscribers have to pay 25 cents extra for porter's wages.

The "Lutheran" is sent to Germany by mail, postage paid, for St.25. Letters containing business, orders, cancellations, monies, etc., should be sent to: Oonooräin vudUsdins Louse, 3^Lsrsoo L ätismi 8t., 8t. L,ouis, Llo."

Letters containing information for the journal (articles, advertisements, receipts, changes in adverts, etc.) should be sent to the editor at the address: "I^utderunsr", Oouooräiu Seminurv. In order to be included in the following issue of the journal, all shorter advertisements must be in the hands of the editors no later than Thursday morning before the date of the issue.

LMereä sä 8>6 ko8l OLvv "4 8t. Louis, Llo.,K8 8eeouä-eilL88 wuttsr.



Herausgegeben von der Deutschen Evang. Zeitweilig redigirt von dem Dr.

Vol. 55

The Church and God's Word.

Lecture delivered before the Synod of Delegates in 1899

4.

There is really only one danger for the church, the danger of falling away from God's Word.

When do you fall away from God's word?

That those fall away from God's Word who abandon the inspiration of the Holy Scriptures and therefore do not see in the Scriptures God's Word itself, but only a report about God's Word, is clear. The faith of Christians cannot be based on a human account of divine revelation. The faith of Christians demands for its foundation no more and no less than God's Word.

But even those who, according to doctrine, quite rightly declare the Word of Scripture to be God's Word, are nevertheless in danger of falling away from God's Word in practice. This happens, for example, through compromise, that is, when the church wants to assert only so much of God's word as the world and Christians who judge according to the world's way want to put up with; in other words, as is compatible with the existence and welfare of the church according to the judgment of human reason. Compromises are quite out of place in the sphere of the State. The State has for its object the maintenance of external order. If the circumstances are such that the implementation of strict law is likely to disturb the external order more than it would preserve it, then the state can and should refrain from strict law. For the state, compromises are an honest business. Luther says: "A prince must measure with his own reason, if and where the law is to be used according to strictness or to be alleviated." *)

But may the church slacken from the word of God, if it seems to man that the church would be harmed by holding fast to the word? No! We may

*) E. A. 22, 95.

Gottes Wort und Luthers Lehr,
vergehet nur und nimmermehr.

Wie einen Engel
durch den Himmel,
wie Evangelium
in denen, die auf
und wohnen, und
und Geschlechtern,
und Völkern.
Ist großer Stimme:
und gebet ihm die
die Zeit seines
kommen, und betet
acht hat Himmel
d Meer, und die
ten.
Soh. 14, 67.

Der Katholik



herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo. the 8th of August, 1899.

Uo. 16.

But we will not find any passage in which individual Christians or congregations or the whole church would be allowed to deny divine truth in whole or in part under certain circumstances. On the contrary, in all relevant passages Christians are urged to stick to the Word, to keep to it, not to dissolve even the smallest commandment, etc. In this point, too, it is necessary to distinguish rightly between the state and the church, and not to transfer the compromises that are quite proper in the state to the sphere of the church. Even great people can and have succumbed to this danger. If Melancthon had had his way, namely, the way he spoke and acted for a time in the settlement negotiations with the papists after the surrender of the Augsburg Confession, the Lutheran Church would not have had an Augsburg Confession. Melancthon wrote letters to Luther from Augsburg, the contents of which may be briefly summarized as follows: "The dangerous times do not permit the confession of the whole truth. In order to save the main things, one must yield to the papists on some points." Luther's answer to this may be briefly summarized as follows: "Confess God's word and let him rule." The danger of departing from God's Word through compromise approaches the church in many forms in our time. Admittedly, the papacy only threatens the church with armed force in a few places. But in our time a power has risen that claims a dominion just as unrestricted as that of the papacy. This is the so-called "science." This so-called science claims to have the final decision even as to how much of Holy Scripture and of Christian doctrine is divine truth and is to be accepted. And whoever does not submit to the decision of science is threatened; he shall fare badly in the world, also the church of God. The church of God is threatened that it will lose its effect on mankind and will have to lead a despised and miserable existence if it does not submit to so-called science as the supreme authority, and if it does not accept the

purging and stamping the ecclesiastical doctrine of science. This threat has also worked. The whole of modern, so-called "believing" and "confessional" theology has allowed itself to be intimidated by this threat. It has entered into a compromise with science. It wants to assert only so much of Holy Scripture and Christian doctrine as can be justified before "science." In return it expects that "science" will not withhold its blessing - namely its scientific "blessing" - from God's church. Modern theology has lost divine truth over this. The Holy Scriptures, which Christ Himself says cannot be broken, she has given away as infallible truth, and all the main articles of Christian doctrine she has falsified in their innermost core. How is it with us in regard to this point? - From this side, if I judge the situation correctly, our Synod is in no immediate danger. While a large part of the American sects and also a part of the church calling itself Lutheran have sacrificed the authority of the Word of God to the claims of so-called science, it is with us by God's grace that we hold fast to the divine authority of the Word of God, and not merely because we have recognized the claims of science as ridiculous and nonsensical even before human reason, but because we are convinced from the outset (a priori) of the sole authority of the Holy Scriptures through God's Spirit. We want a church built on no other foundation than that of the apostles and prophets, since Jesus Christ is the cornerstone; we do not want a church that is searching for an existence on the sandy ground of human opinions, with the every-time representatives of science posing as cornerstones. So from this side we are in no immediate danger of falling away from God's Word through compromise. Further, we would fall away from God's Word if we sought to maintain ecclesiastical fellowship with those who teach differently than the Scriptures teach. Indifference to the

Doctrine and unionism are the hallmarks of the sects of our country and also of a part of the church that calls itself Lutheran. The so-called "Missourians" have always been censured for their "exclusive" ecclesiastical position, and they never cease to prophesy our doom if we hold fast to the exclusiveness of "the ancients" and do not give room to "American ideas. But let us not be misled. We are not to measure our ecclesiastical position according to "American Word demands of the church ecclesiastical separation from all who teach differently than the Word of God teaches. God's Word is too clear and too powerful. God's Word teaches and commands: "Watch out for those who cause division and trouble apart from the doctrine which you have learned, and depart from the same," Rom. 16:17. And if we continue to let this Word determine our ecclesiastical position and hold fast to the "exclusiveness" of our ancients, we will not thereby, any more than our fathers perished thereby. On the contrary, God would then let us go as an ecclesiastical community and throw us away as salt that has become foolish, if we, to whom he has given the knowledge of what the church and church fellowship are, wanted to deny the truth of his word through unionism.

A further danger of making an ungodly compromise thus falling away from God's Word threatens the church especially as a church in this country, from the lodges and the various associations that represent principles in conflict with Scripture. The church is threatened with the danger that it will not let its judgment of these associations and its position toward them be determined by God's Word, but by the fact that these associations appear to be gigantic and enormous strong, stronger than the papacy and science, so strong that they seem almost certain to crush the church if the church does not enter into a compromise. In the face of these lodges and associations, almost everything that itself a church in this country has taken up arms. Do we want to do the same? Shall we also cease to keep to God's Word in this matter, that is, to warn our Christians against which are sinful according to God's Word, and to urge the dissolution of such unions where they have already been entered into? No, God be for that! As little as the church stretches out its arms before the pope, so-called science, and unionism, so little does it do so toward associations, in so far as they conflict with God's word. The church has no right to conceal God's word. The church is not in the world to the word, but to confess it. And the church does not perish by this, but is preserved by it. It remains on its foundation, the Word of God, and is sustained by Him who says: "Be of good cheer, I have overcome the world."

Then it is not only to teach with the word of God, but also At this point, however, a few reminders are in order. First, we must distinguish between doctrine and life, as the true church of God has always done. Doctrine, Luther urges, must be completely pure and exquisite; life does not follow so completely. And this is according to the word of God. We do not find a single passage in Scripture that permits the church to defend itself from rising error or ungodliness with



When it comes to the question of membership in workers' associations, it is not seldom the case that the Christian says: "I, too, do not like everything that is said and done in the associations, but I have a duty before God and man to support my family, and without association I cannot get a job. There it is necessary to strengthen faith by the word of evangelical exhortation, which relies on the word: "I will not leave thee, nor fail thee." "Fear not, only believe." "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." "Godliness is profitable for all things, and hath promise of this life and of the life to come." Here one might interject: But is not a loophole left with this way of asserting God's word, by which congregations and pastors, as well as individuals in the congregations, may evade the earnestness of God's word with a great pretense? It is, however, possible. After all, every divine truth can be misused and has actually been misused. Nevertheless, it is certain that the way just described of asserting God's Word against error and sin in the Christian congregation is the only correct one. St. Paul writes: "Preach the word, persevere, whether in season or out of season; chastise, threaten, exhort with all patience and doctrine," 2 Tim. 4:2. It would also be said here: If the word of God is to be kept up continually in public and especially for teaching, for punishment, for correction, for chastening in righteousness, and for comfort, then the ministry of preaching is an exceedingly burdensome thing, and then one is never finished in the church, and one never comes to rest completely. This, however, is the case. That makes the preaching ministry an exceedingly burdensome thing. But in this way the office of preaching is "a wholesome thing," as Luther says. For this is how God's Word is asserted. In this way the church remains in the word, and in this way the church is built up and preserved through the testimony of the word. And that is what really matters!

And another reminder is in order: we must never teach a single part of the Christian life by itself. It is true that we must emphasize and practice those parts of the Christian life that are "in particular need" at a particular time, as Luther says. But never separately and on their own, but always in connection with the main elements of Christian doctrine: faith and love. Faith and love must be and remain the main theme of all preaching, even in our time. These things must be constantly urged and inculcated in every congregation, and from this foundation the individual errors and weaknesses in life are then to be faithfully and conscientiously exposed, combated, and healed. That is, to place oneself fully and completely on God's Word, as is the duty of the church.

Yes, the word will do it!

May God grant us everlasting courage to place ourselves fully on His Word in doctrine and practice. Let others be strong by other means; let us, by the grace of God, be strong through the word of God. What was it that made our fathers so strong and unconquerable that they held the field, even though the world and a timid unionist-minded church continually prophesied their imminent downfall? This was the strength of our fathers, that they relied unconditionally on God's Word without compromise.

posed. They taught God's Word, to use Luther's expression, with all "modesty" and with constant comfort to the weak, but they never got involved in compromises between truth and untruth. And so they have remained in the face of all adversaries. So shall we also abide in the face of all adversaries, if we keep our word. Of course, we must not promise ourselves earthly glory in this. We are no better than our fathers and the children of God of all ages. We will enter the kingdom of God through much tribulation. But we will abide and the church of God will abide - by abiding in the word, not by slackening from it. Our confession and prayer is therefore:

Thy word is our heart's shield, And thy church's true protection; In this, dear Lord, keep us, That we seek no other thing more.

(Sent in by resolution of the Northern Illinois Pastoral Conference.)

What is to be had of the demand that our community schools with the state schools should concur?

(Continued.)

If our Synod put the eternal well-being of the children first, as we showed last time, it was also its earnest endeavor to achieve the highest possible goal in the imparting of the knowledge and skills that are necessary for civic life here in America. - Many a year has passed since Director Lindemann wrote the above-mentioned words, and we have not yet completely reached the goal; but we have striven for it since that time and, with God's help, have come a good deal closer to it. It would be the greatest ingratitude if we did not joyfully acknowledge that, on the whole, our schools are also doing good work in English, that our teachers, often under difficult circumstances, are also working with great fidelity in this part of their office and are raising and promoting their schools as much as they can. So we would have good reason to be satisfied with what God has given us in our schools; but even if, praise God, this is still the case in some places, it cannot be denied that a dissatisfaction with our schools is becoming more and more apparent. This is most evident in the fact that schools which were in a flourishing condition are gradually becoming smaller; indeed, there have been cases in which entire gaps have had to be closed for the sake of this dissatisfaction. And if one inquires into the cause of this dissatisfaction, it is especially the achievements in English and in arithmetic that are said to be insufficient. It is demanded that our schools should compete with the state schools in English. This demand is no longer new. In the third volume of the "Schulblatt" (1867), Director Lindemann says in the preface: "It seems to us that when schools are established, when teachers are appointed, when curricula and lesson plans are adopted, etc., the main thing is often not taken into consideration enough. We fear that too little emphasis is being placed on instruction in the Word of God, which is a source of life and wisdom, and too much on the English language, on instruction in the realities, and the like. .

.. One

wants to compete with the state schools, wants to make a name for his school, attract many children to himself, prepare them for American universities, and the like. Such aspirations lead astray!"

But even if the demand itself is no longer new, the questionable consequences which it entails in our time are new; for at that time our schools grew and flourished everywhere in spite of the demand, while now they are becoming smaller from time to time. While in former times the demand for concurrence with the free school was almost universally rejected by the teachers, now there is often a difference of opinion among the teachers. While one part considers the demand to be justified, the other wants a constant striving for a higher goal, for greater perfection in the achievements in English, but otherwise wants the demand to be rejected because it cannot be united with the purpose of founding our schools. The former believe that our school system can only be saved from a decline if our schools perform in every respect what is performed in the state schools, and that it is therefore necessary to conform to the "public schools" in our curricula and timetables, etc., because our empty schools would eventually force us to do so. On the other hand, others maintain that it is not competition with the public schools that can keep our school system on a slippery slope, but only a return to the recognition of the purpose for which our schools were founded and an honest recognition of what our schools accomplish.

Just as the demand for concurrence with the public state school was rejected from the beginning, this should also be done today. Our schools were not founded for the purpose of competing with the state schools, but to give our children a Christian education, which the state neither can nor may give them. We want to educate our children first of all in such a way that they can become citizens of heaven, and by doing this we also provide the state with the best citizens it has, citizens who can pray for it. Through its Christian schools our Synod wants to act as a leaven in the field of education. It recognizes what a high mission it has been commanded by God through its schools, especially here in America. "As Christians in general are the salt of the earth, so is our Lutheran church in particular. Lutheran Church is especially the salt in the field of education in the school," and woe to our schools if we allow ourselves to shift our goal here, if we become lukewarm and lukewarm and even want to reverse the order by first caring for the progress of our children in this world and then, if there is time left over, wanting to teach them some Christianity; we would then be like those of whom Luther says in the words quoted earlier that they do not see "what the prince of the world thinks.

However, the demand for concurrence is also an unfair one. In our schools we give the most thorough instruction possible in two languages. We are just as concerned about thorough instruction in the German language as we are about instruction in the English language, for the continued existence of our German communities depends on it. The state school has to deal with only one language. For even if just now in

Although the large cities of the country are again giving a little more German instruction in the public schools, the time spent on this is very limited. One teacher teaches 100-150 children in sections of 10-15 children, so that each section receives about 30 minutes of instruction daily. It is also well known that the German lessons in the public schools do not produce much. It is therefore an unfair demand to require of our schools, which give the most thorough instruction possible in two languages, the same performance in English as is demanded of the public schools, which actually give instruction in only one language. In addition, the religious instruction, the listening to the sayings, the songs and the catechism, takes up about five hours a week. This in turn gives the free school as many hours more for its teaching.

While the state has a full budget to build its proud school buildings with their spacious, friendly classrooms, in which no teaching aid that is recognized as essential is missing, in our country everything must be paid for out of private funds, and often it is not possible, even with the greatest willingness to make sacrifices on the part of some communities, to procure even the most necessary teaching aids. Books, maps, globes, pictures for visual instruction, instruments and apparatus - all these things are of great importance in our time, when everything in teaching should, if possible, be based on visual instruction. If the state can provide all these things - and it can - then the state school has a significant advantage over many of our municipal schools.

Furthermore, how often does one find in small and larger country towns a splendid public school building with six to eight classrooms and just as many teachers; off to the side also stands the parochial schoolhouse, in which one teacher teaches 70-80 and more children. Do we want to require such a teacher to concur with the six to eight class free school? Would we not rob the teacher of all courage and joy by this unreasonable demand? And even if we have schools with eight to ten grades, as in Chicago, for example, but the classes number from 90 to 120 children, is it not unreasonable to demand equal services with the public schools? If one wants to demand from our schools in English the performance of a public school, then our teachers are right, if they want to be equal to the teachers at the public schools, as far as time and teaching aids come into consideration.

(To be continued.)

† P. Ernst Ludwig Hermann Kühn. †

(Continued.)

On his trading journeys, our bold once came to a remote village and to a church. There he heard an Easter sermon on 1 Cor. 15:17, in which Jesus was proclaimed as the true God and testified that he who denied the divinity of Christ would be lost. Crushed by this, he walked along shattered, not knowing what to do or how to act. He was especially struck by the words: "If Christ is not risen, you are still in your sins. When he told his principal of this experience, and that he had heard.:

He who does not believe that Jesus is true God is lost, he in a letter: "Why do I profess the Lutheran Church? 1. not must experience how his merchant master throws his hands because it bears Luther's name. Luther's name is dear and over his head in horror and says: "Why do you also go to a precious to me, and I thank God that there was a Luther. Nor mucker church! If you go to the muckers, you too can become do I want to be ashamed of his name and call myself a mucker. That's when you suddenly become blind, blind as Lutheran, so long as I cannot call myself without a bat! It's as if people suddenly lose their minds. And once misunderstanding what I am, a Catholic Christian in the true, you're a mucker, even reason can't fix you. Beware, right sense of the word. But I am not baptized into Luther, nor therefore, of the muckers." The man thus advised took this have I sworn into Luther. 2. not because I was born and idea to heart and avoided the mucker churches in the future. brought up in their midst." He refers to the fact that the But in his conscience he had no peace, and so later he went confession on paper rightly existed. "I confess her for the again to that church and was so moved by the sermon that sake of her jewel. Do you know what I mean? I mean her he wept. As a stranger, with tears in his eyes, he attracted absolutely pure confession, and her doctrine conformable to attention: he was followed to his inn, the pastor immediately the confession. By confession I mean not merely the sought him out, and in this way he came to the knowledge of Augsburg Confession, but the whole Concordia from the Christ and soon joined these people as his fellow believers. Augsburg Confession to the Concordia Formula." Thus he

In Hermann's case, as our contact in Germany tells us, it also wrote concerning himself: "As for myself, I have become did not remain with such a gradual transition as the older a Lutheran at heart and, God willing, I do not intend to join brother experienced, but rather came to a tremendous any other Synod in America than the German Lutheran conversion and revival. His zeal for conversion was in Synod of Missouri, Ohio, and other states. States, which keeping with this, which caused him to be at odds with his alone preserves the pure Lutheran doctrine and is committed merchant master and to leave in 1846. He himself told in later to all the confessions of the Lutheran Church, not in how far, years that he had shown great zeal in the conversion of but because they are the pure expression of the Holy others. First he went about his business, selling rum and wine Scriptures, in which Synod also dear P. Wyneken, as well as wholesale, and then he talked about becoming blessed and our dear P. Zahn's two brothers-in-law, PP. Brohm and distributed - without missing the strangeness of what he was Löber, and which synod in self-denial and love, in devotion doing - temperance tracts! He often laughed about it later. His and sacrifice, in manly faith and persevering fidelity stands zeal for conversion was so great that he distributed various as an example for the other synods. To it also belong the tracts on his travels for fifty thalers; he was summoned to entire sendings of Father Löhe in Bavaria, and I am going court for this and forbidden to speak to anyone about matters about writing to him in these days." Thus Löhe, to whom Kühn of faith. Innkeepers collected some of his tracts on went at the end of the year 1849, was to 'put the finishing temperance, sent them to the wine shop, and so he was touches to his education for America. Already in April 1850 immediately ordered home by his master, and it was made he sent him away to America with a colony of Franconians as clear to him that such distribution of tracts was not their pastor, after he had previously had him ordained in appropriate in his position. What then? He did not like to give Erfurt on the Wednesday after Easter. Father Wermelskirch up his business position; he considered the distribution of carried out the ordination with the assistance of Father Zahn tracts for conversion and other tracts to be his duty of and Father Dr. Kühn, the older brother.

(Conclusion follows.)

conscience. His fellow Christians made it a duty of conscience for him to give up his position; in this case it meant leaving the world. Upon this he immediately gave up his employment. He himself said: "When I became a believer, I left everything. What did I ask for my good employment! I would have liked to convert the whole world at once." Having thus renounced a brilliant career, it was now natural for him to think of missionary service. His father had died in January 1846. Inspired by his younger brother, he went with him to the mission house in Berlin at the end of 1846, and also attended many lectures at the university. In the spring of 1849 he left the same and came to his eldest brother to be further trained by him for the missionary profession in America. This was done; in his usual zealous manner he studied, among other things, Melancthon's Con, the Epistle to the Galatians in the original text, and Luther's interpretation of it. He became a decided Lutheran and, especially through the study of the Confessions, gained the firm conviction that the Lutheran Church is the right visible Church of God on earth. He wrote to an uninitiated friend

(For our Illinois District readers.)

Church consecration in the Mission.

From a letter: "Last Sunday I was in Dennison (or Denison) where the newly built church was dedicated. Through Pastor K. I had learned beforehand that the building, including the real estate, had cost about \$400.00. My expectations were therefore not high. But I was extraordinarily pleasantly surprised. It is a lovely little church with a steeple and offers comfortable seating for 125-130 people. The exterior makes a pleasant impression and inside the pews, pulpit, altar and baptismal font are quite nicely arranged. The church could hardly have been built here in B. for a thousand dollars. The consecration of the church was an interesting celebration. For weeks the feast had been the talk of the day far and wide in the vicinity, and when it now came, English and German settlers gathered in considerable numbers just before the service began. The Americans sat during the German sermon.



One of them told me quite naively after the morning service that he had listened very attentively, but that it had not been possible for him to understand the sermon. But the eyes of the English guests lit up when an English speech was given to them after the German one; the old gray-bearded men nodded their approval and seemed to be very edified. One of them said that such speeches should be held throughout the country, then the Lutherans would no longer be so wrongly judged - I had given a brief overview of the teachings of Scripture -; until now he had always thought that the Lutherans were a kind of Catholics. In the afternoon Pastor K. held the actual English sermon; he was very lively. He preached on: The glory of the Lutheran Church. The eight

The church members make a good impression. Most of them come from Missourian congregations and therefore form a good basis for the growing group. But how despondent and anxious are the people! The church building fund has advanced them \$350.00, but, as is usual with church buildings, about -70.00 expenses have been added, which they cannot pay; I believe that all the money on hand among all the members would not yet amount to -70.00. Should they not be helped a little? I will present the matter to my congregation, and I have no doubt that they will approve a collection. Could you perhaps also have mercy on them? . . .

Kind regards from your

L. W. D . ."

Who can and will have mercy on this missionary crowd? These Christians do not lack the will, but only the ability. They were able to build a beautiful little church with the help of our district church building fund. They do not have to pay interest on the borrowed capital. How many houses of worship at mission stations stand there as a monument to the love of our Christians who, for the love of the mission, contribute a mite here and there to the work of this fund. Dear fellow believers in Illinois, help to multiply the blessing, help that shelter may be made for poor fellow Christians who, called to Jesus by the Gospel, find themselves unable to build a hut which is dearer to them than all the palaces of the earth, because in it they are pastured by their good Shepherd, who has found them, in green pastures, and led to the fresh water under His shepherd's staff. We can report with joy that these churches of misery are for the most part hastening to gather together their poverty, so that it may flow back into the caste, which was a help to them, in order to serve other people of faith for the fulfillment of their ardent desire to possess a place where they can come together to give thanks to the name of the Lord. Do not forget our church building fund, and whoever strengthens the really poor mission congregation at Denison by a small contribution to holy courage, will not be sowing on sand. -

May we put in a good word to the brave, but under great difficulties groaning congregation in Murphysboro with our congregations in Illinois? and hope that it will find a good place? With regard to the latter, our last synodal report says: "The mission in the latter place - Murphysboro - has come into a difficult situation because of a completed church building, and the synod decided,

after the circumstances had been explained: to ask the synodal congregations to raise a collecte for the congregation in Murphysboro, in such a way that the collecte would first go into the church building fund.

On behalf of the Illinois Mission Commission L. Hölter.

To the ecclesiastical chronicle.

America.

Where is the church building to be located? We read in a report before us, "The dispute about the place in the church building is causing great unrest in the congregation at N." This, alas! is an old complaint in the church. But it should not be heard in the church. Christians should not "quarrel" about the place where a church to be built should stand, but only consult. All Christians agree that churches are there to hear and learn God's Word. Therefore, from the outset, all agree that when a church is built, a place should be chosen which can be most conveniently reached by the greatest number of members of the congregation. If, however, opinions differ as to which place can be reached most conveniently by the majority of the members of the congregation, there is still no dispute about this among Christians. For Christians are of such a mind that each is willing to yield to the other and to be a servant. Among Christians, no one wants to be master, as Luther so often reminds us, but everyone wants to be his neighbor's servant in all things that are beyond the freedom and decision of Christians. Admittedly, the evil flesh, which even Christians still have about them, is of a different mind. But Christians do not walk according to the flesh, but according to the Spirit. St. Paul reminds the Christians Phil. 2, 3-5: "Do nothing by strife or vain honor, but by humility esteem one another better than yourselves. And every man look not to his own, but to the things of others. Let every man be minded, even as Jesus Christ was." Christians, then, need only to remember that they are Christians, and the "controversy" about the place where the new church is to stand will be over. F. P.

A warning to our dear Christians in this time of violence and turmoil. We are once again living in the time of strikes. Not only are workers in community laying down work, but they are using violence to keep other workers who want to work from doing so. There has been murder and manslaughter in this way in several places. We now warn and exhort all our dear Christians to keep away from this rebellious and ungodly activity. In the time of excitement these sins sometimes seem small even to Christians. They are excused by referring to the real or supposed injustices of which employers are guilty. But these excuses do not hold water on calm reflection, and especially in the hour of temptation and death. We know Christians who, in the time of agitation, have allowed themselves to be tempted to strikes and to acts of violence connected with strikes, and have thereby inflicted upon their consciences a wound which is ever ready to break out again. God has not permitted any man to harm his neighbor's life or earthly goods. On the contrary, God has commanded every man to be of service to his neighbor in body and goods. And whoever keeps to this clear will of God in the fear of God can take comfort in God's promise that God will also provide for him and his own in earthly things. Who

But if anyone is like the world and is guilty of violence and injustice against his neighbor, God's arm will find him. Do not be mistaken, God does not allow himself to be mocked. God is and remains the judge of all men. Whatever evil a man does - whether he is an employer or a worker - he will have to give an account of it to God. F. P.

Will we maintain our parochial schools? Dr. Butler, of the General Synod, also finds fault with the English Missouri Synod for endeavoring to establish parochial schools. He thinks this is an utterly futile beginning. The "public schools" are, according to "American conviction", the means to give our republic the right shape and to build Christ's kingdom in America and in the rest of the world. He goes so far as to say, "One might as well try to stop the fall of Niagara as to oppose the American conviction which Sunday school nurtures and popular education, as the public schools express that conviction." It is difficult to bargain with Dr. Butler on the necessity of Christian schools. Judging from his public pronouncements, he does not know what Christianity is. He is under the delusion that Christianity consists in the performance of some works, among which "the keeping of the Sabbath" and "the drinking of water" take the first place. These Butlerian "articles of faith" might, at most, be inculcated in the State schools. For this one needs neither Christian schools nor Christian teachers. But Christianity consists in the gospel of Christ crucified, that there is salvation in no other, neither is there any other name given to men, wherein we are to be saved. Schools that teach this and are completely dominated by this doctrine cannot and will not be given to us by the American state. That is why Lutheran Christians, who take their Christianity and their parental duty seriously, themselves provide for Christian schools that the state cannot give them. In spite of Niagara, there will therefore be parochial schools in the Lutheran Church as long as God's Word is a power among them and sharpens consciences, especially with regard to the education of children. We must admit, of course, that the "American conviction" is a great power and does not entirely fail to make an impression on Lutheran Christians who have hitherto walked finely. But God's Word is ultimately stronger than all "convictions," the "American" ones not excepted. By the way, the "American convictions" have already got a hole here and there, vr. Butler may well have read that the United Presbyterians of the South recently inculcated the congregations to establish Christian schools, because the public schools were not good enough for Christians. In the North, too, this conviction has broken through here and there among the sects. The fact that people have hitherto been quite generally content with the public schools is due to a whole series of causes, among which the most important are: Lack of Christian knowledge, laziness, and a "patriotism" which is quite synonymous with foolishness. F. P.

About the orphanage in Wittenberg, Wisconsin, the "Lutheran" writes: "This orphanage is to be abandoned. The 60 children who are in it will be placed in families by the Lutheran Children's Friend Society of Milwaukee." If orphans can be cared for by placing them in families, this is of course much better. Even the best orphanages cannot take the place of the family. The family is divine order; orphanages are a human institution. Our Synod has therefore always maintained that orphanages are only a stopgap measure and can never be made equal to the family. But experience has also shown,

that orphanages are necessary, especially in the vicinity of large cities. First, in order to collect the children in them for the time being. Secondly, in order to be able to take in such children as it is still uncertain whether they can be adopted. Our aim must therefore remain to place as many children as possible in families, and it would be a misuse of the orphanages if they were to be used to care for children who, with some effort, could be placed in families. But we will hardly be able to manage without orphanages altogether, but will need some of them in the future for the reasons stated above. F. P.

A greeting from our Norwegian sister synod. At the last meeting of this synod, which is closely united to us in faith, in June of this year, at Spring Grove, Minn. Of this the minutes of said Synod read, "Dreyer, of Glencoe, Minn. of the Missouri Synod, was received as a consulting member. He presented a greeting in Norwegian from Prof. Pieper, the President of the Missouri Synod, and others, exhorted the preservation of the previous unity in the faith and the previous fraternal relationship, and recommended the diligent reading of the church journals and periodicals of both sides, and also to meet together in other ways when time and opportunity were available. Praeses Koren thanked him for the address and asked Father Dreyer to bring the greeting of the Norwegian Synod to the Missouri Synod and its fathers." Father Dreyer, who has transmitted this extract from the minutes to us, adds that in the proceedings of the Synod a lively zeal for God's kingdom and right unity of spirit were manifested, and that the Norwegian Synod was edifying itself joyfully in peace without and within. G. M.

More missionaries wanted for work among the Indians. Our dear sister Synod of Wisconsin, as you know, has begun missionary work among the Indians of Arizona. After several years of work, the first young Indians were recently baptized. ES this was namely the fruit of the Christian school. Now Missionary Plocher of San Carlos reports: "Our new Indian agent recognizes the importance of a missionary and he wishes us to employ two more men here, one at the upper Gila and the other below the agency." To this Mr. Pastor Brenner now writes in the "Gemeindeblatt" among other things: "We hope and beseech the gracious Lord, who says: 'Ask the Lord to send laborers into His harvest,' that He will move the hearts of those who will attend the forthcoming General Synod to resolve, trusting in God's gracious assistance, to send more messengers of peace to the Apaches. Much could already be accomplished by the establishment of schools, which would be supplied with faithful and competent teachers. What a beneficial work they could do if they taught the children of the Indians the Word of God, as is done in our church schools. The children would tell their parents the word they learned in the parochial school, and sing the glorious songs they learned, not only into their ears, but into their hearts, as our dear school children do when they attend the parochial schools. Therefore, let us not be lax in the work of the Lord; let us sow because it is time, that we may also reap without ceasing." We, too, heartily desire that it may be possible for the General Synod of Wisconsin, etc., to further extend its work among the Indians. God, according to His promise, will richly bless this work in His time. F. P.

Mature Teachers Serving Miffion. The Minnesota Synod, at its last meeting, voted to provide temporary traveling teachers to assist the traveling preachers. These teachers are to be stationed in the individual congregations.

den of a missionary district hold school for several months, and are supported by the Synod. G. M.

The St. Paul's Brotherhood of the Methodist Church. Of this fraternity the "Christian Apologist" reports the following: "At Syracuse, N. Z.), the first annual convention of the St. Paul's Brotherhood was held in early June. It was an epoch-making event. . . . A society exclusively for men is unique in the history of Methodism. The purpose of the society is primarily to draw men more into the church. There were 120 delegates to the convention." This new brotherhood thus points quite clearly to a great harm which is found in many instances in the English sectarian churches. There women and children form the great majority of the church-goers. The men are absent from the services. They belong to the lodges and no longer need the church. To counteract this damage, the above society was founded. However, such a society will not improve the situation. The church is the association founded by God Himself to carry on missions, to spread God's kingdom. That this society hardly knows the right means by which people are converted to Christ and brought to the church is already indicated by the topics that were discussed at the convention. Thus one speaker spoke "on the forces which form a true manhood," the subject of another was: "The human hand a symbol of human brotherhood." With such things you cannot "draw men into the church."

G. M.

Rid of Rome? It is reported that a number of Italians in Chicago have broken away from Rome and purchased a Norwegian Lutheran church to set up as a congregation. They want to get in touch with the "Old Catholics." Unfortunately, the so-called "Old Catholics" have not yet shown that they know the Gospel. But one can only get away from Rome if one has recognized that one is saved by Christ's merit alone. Without this knowledge one remains Roman, even if he has outwardly renounced Rome. F. P.

Abroad.

A new large American church is to be built in **Berlin**, for which -100,000 are needed. Up to now, services have been held in the Young Men's Christian Association Hall on Friedrich-Strasse. Dr. Dickie, preacher of the congregation, is at present in the United States and is said to have already collected more than half of the money for the above purpose. The congregation is of no particular denomination, and, as far as we know, will receive any one who has belonged to any Protestant denomination in America.

(Luth. Herald.)

A Protestant movement is also stirring among the Czechs in Bohemia. In a Czech newspaper it says: "The Bohemian people will come to the realization that nothing remains but to return to the true faith of their fathers, which gushed forth from the Holy Scriptures like a stream of crystal-clear water. The Germans are breaking away from Rome, and what do we Czechs do? We do not begrudge the Germans their movement in the least, but we sincerely regret that they have beaten us to it, since we Czechs would have had every reason to act as the Germans are now doing long ago. . . . It will not be difficult for our people to decide which way to turn; we are all of the same mind. Nor will we look across the border; we have our history at home, which will lead us at once to the cornerstones of the new religious edifice for which the Bohemian brethren have left us the building blocks." It is reported that

the church in Saaz, which was only recently inaugurated, with its 200 seats is already proving too small. On Easter Monday, over 700 people would have attended the service. (Church Gazette.)

From Far and Time.

The notorious freethinker and denier of God, Robert Ingersoll, died suddenly of a heart attack on July 21 at his summer home near New York, and went to his place. A bill of exchange rightly says of him, "He preached the crasiest unbelief, reviled the church, blasphemed the sacred, and advocated suicide. He was a scoffer, who scorned and blasphemed everything that was holy in heaven and on earth. And for his efforts as an apostle of carnal freedom he had himself paid outrageous sums." To be sure, what Ingersoll brought forward against Christianity was not new; he merely rehashed, often with great eloquence, the old bogus reasons of other unbelievers, so often already set forth in their inanity, and made them fit for the people's mouths. Now he has passed away and stands before his judge; his writings will soon be consigned to oblivion. But Christ our King lives, and his kingdom shall not prevail against the gates of hell. G. M.

A lovely housewarming.

Prince Albert of Saxe-Coburg-Gotha, the husband of the English Queen Victoria, was a man of sincere, simple piety, who was never afraid to confess his faith publicly. Averse to all outward pomp and vain human worship, he loved and cherished the Christian customs of the fathers. When his failing health made a stay in a milder climate necessary, his royal wife bought him the charmingly situated manor of Osborne House on the Isle of Wight. After this had been prepared for the stay of the high couple and especially the castle building had been extended and embellished accordingly, the prince and his family quietly moved into the lovely home. Only a few friends were invited to a modest banquet. When one of these rose during the meal and asked the prince to propose a toast, the latter refused, seized his German hymn-book, which he carried with him wherever he went, and said, "O please, we do it more simply in Germany." Then with great earnestness he read the verse:

"Our going forth God bless, Our coming in alike;
Bless our daily bread, Bless our doings and our
burdens; Bless us with our own dying And make
us heirs of heaven."

Deeply moved, those present had listened to these words. No one dared to propose a toast and to pay homage to people in it; for everyone had the deep impression that the prince himself had performed the most beautiful house dedication through this song verse.

Ordinations and gin tours.

On the 6th of Sonnt, n. Trin. was ordained Cand. Daniel Bella was ordained in the midst of the Lutheran Slovak congregation in Cleveland, O., and introduced by C. M. Zorn.

By order of the Honorable President Zürrer, Cand. Max Friedrich was ordained and introduced to his congregations in Rock Rapids and Lunt Siding, Lyon Co., Iowa, by Chr. Däumler.

By order of the Hon. President Pfothner, Cand. A. H. Teyler on the 8th of Sonnt, n. Trin. at Anamoose, N. Dak. and thus introduced as traveling preacher at the "800 l'ine" by J. H. Kleweno.



On the 9th of Sonnt, A.D., Cand. Geo. Mieger was ordained in Kansas City, Kans. under the assistance of P. L. Schwartz and introduced into his mission field there by C. Hafner.

By order of the Honorable President Spiegel, Father A. Krafft was installed in his office on the 4th of Sonnt, n. Trin. at St. Paul's Lutheran Parish, New Boston, Mich. assisted by Father P. Andres, by J. Harsch.

On the 7th of Sonnt, n. Trin. the Rev. Heinrich Tietjen, called by the Missionary Commission of the California and Oregon District, was introduced at Crockett, Cal. assisted by the Rev. J. W. Tisza by J. M. Buhler.

On the 8th of Sonnt, n. Trin. was Bro. Herm. Kothe, by order of the Venerable Praeses Succop, at Venice, Ill, was introduced as missionary for Venice and Madison by A. H. Almstedt.

By order of the Hon. Pres. F. Pfotenhauer, k. J. C. H. Martin on the 8th of Sonnt, n. Trin. in his parishes near Sabin and Fargo, Minn. introduced by Geo. Matzat.

By order of Venerable Praeses Pfotenhauer, Father F. Wohlfeil was installed in his parish at Delafield Tp, Minn, on the 8th of Sunday, A.D., by Father H. Ristau.

By order of Hon. President Rösener, U. A. Wihl borg was instituted at Higginsville and Lexington, Mo. on the 8th of Sonnt, n. Trin. assisted by Prof. E. Pankow, by C. H. Demetrio.

By order of the Venerable Praeses Strasen, Fr. F. Uplegger was introduced into Town How in his parish on 8 Sonnt, n. Trin. with the assistance of Fr. Dickes by Th. Nickel.

Church dedications.

On the 7th Sunday after Trinity, the Lutheran Immanuel congregation near Pevely, Mo., consecrated their new church (30X40x14, tower 50 feet) with new bell and new organ to the service of God under numerous congregation from near and far. Prof. F. Bente and P. P. Weseloh preached.

F. E. Rothe.

On the 7th Sunday after Trinity, the Lutheran Immanuel congregation in Alexandria, Va. consecrated their newly built, or rather, thoroughly repaired and enlarged church (24X62 feet) to the service of God. The festival preachers were PP. J. A. Schwoy and P. Schulte (English) and Chr. Kühn (German).

I. M. Eberlein.

Groundbreaking.

On the 7th of Sunday, A.D., the Immanuel Lutheran congregation at Wentzville, Mo. laid the cornerstone of their new church. The address was delivered by I. Grefe of New Melle, the prayer was said byH

J. Müller.

Mission Festivals.

On the 4th Sunday, A.D.: The churches at Sheboygan, Wis. Preachers: PP. F. Pröhl and H. Sprengeler. Collecte: -228.00. - The congregation at Deer Creek Tp., Iowa, with guests from surrounding churches. Preachers: PP. Fuerstenau and Schwenk. Collecte after deduction: -103.75.

On the 5th Sunday, A.D.: St. Immanuel's congregation at Potsdam, Minn. Preachers: PP. H. Brauer and Schulenburg. Collecte: -33.31 (rained out). - Immanuel's congregation at Wayne, Nebr. preachers: PP. Holstein and Hildebrandt. Collecte: -65.00. - The congregation at and near Groton, S. Dak. Preachers: PP. C. Albrecht, H. Bouman and H. Ehlen (lecture). Collecte: -51.24.

On the 6th of Sun. a. Trin. the congregation at Rankin, Wis. Preacher: PP. Bergholz and Treff, Collecte: -20.89. - The Trinity congregation at Rockville, Conn. Preachers: Uk. W. Fischer and S. Keyl. Collecte: -40.00.

On the 7th Sunday, A.D.: St. Marcus parish at North Tonawanda, N. D. Preachers: Uk. G. Bartling and A. Michel. Collecte: -38.39. - The congregation at Sweet Springs, Mo. preachers: Bro. Rohlfing, J. Höneß and Stud. Ed. Fischer (English). Collecte: -30.00. - The congregation at Ashton, Nebr. preachers: k?. Schormann and D. Schröder. Collecte: -19.00. - The congregations of PP. Piehler, Rösel and E. A. Sieving with guests from Elgin in Hampshire, Ill. preachers: PP. H. Sieving, E. A. Sieving, and O. Gruener (Engl.). Collecte: -137.18. - The congregation at Tigerton, Wis. with the congregations at Wittenberg and near Caroline. Preachers: PP. Treff, Karth, and J. Ebert (Engl.). Collecte and Ueberschuß: -80.78. - St. Stephen's parish at Batavia, Wis. Preachers: PP. Th. Bretscher and W. Horn. Collecte: -40.00.

On the 8th Sunday, A. D.: The Concordia congregation at Benton, Ellendale, etc., Mo. preachers: PP. J. I. Bernthal and Heart

berger(engl.). Collecte after deduction: -33.58. - The congregation at Blue Earth, Minn. Preachers: PP. Grabarkewitz, Brinkmann, and A. C. Bode. Collecte: -61.00. --- St. John's Parish at West Hammond, Ill. preacher: G. Bauer. and W. Dau. Collecte after deduction: -16.50. - The congregation at Detroit City, Minn. Preachers: PP. A. Mueller and O. Janzow. Collecte after deduction: -16.75. - The Zion congregation at Holstein, Nebr. preachers: PP. Matuschka, Willens and Wambsgaß. Collecte: -77.44. - The congregation at Bozeman, Mont. Preacher: P. A. Lobitz. Collecte: -9.00. - The congregation at Elmira, Ont. can. Preachers: PP. W. Böse and H. Landsky. Collecte: -67.25.

Gsnfevenz - Ads.

The South st-Missouri Specialconference will meet Aug. 14-16 at the home of P. C. Purzuer in Egypt Mills, Mo.

Carl Rehahn.

The Northern Illinois Pastoral Conference will meet, s. G. w., August 15-17, at Father Budach's church at Washington Heights. - Work: Evangelical practice; governmental office in the Christian church, nature and uses; witness of the Holy Spirit in the heart, nature and how far evidence of the divinity of Scripture. - People sign up immediately! - Rock Island Train 9E . Zapf.

The Texas District Conference meets, v. v., August 17-20, at the church of P. J. Eckhardt at Anderson. Preacher: Gospel: P. Hüge (k. Osthoff). Epistle: Fr. Hübotter (k. Langelett). Pastoral sermon: Fr. Jäbker (k. Lienhardt). Confessional: Fr. Krämer (k. Oertel). Registration absolutely necessary. Pick up on August 16 in Navasota. R. Osthoff, Secr.

The District Conference of Northern Nebraska (pastors and teachers) will hold its meetings this year August 17-22 at P. O. v. Gemmingen's church, 8 miles from Wisner. - Work: Papers: PP. A. W. Frese; Fr. Matuschka. Pastoral sermon: P. Gutknecht (?). Kühnert). Confessional sermon: P. Gehrke (k. Treskow). Mission festival sermons: A. Schormann; A. Wunderlich. The brethren coming from the west are expected at Wisner on August 16 with the afternoon train and those coming from the east and via Columbus and Fremont on the same day in the evening at 6 o'clock. Pastors and teachers in the vicinity are urged to come by wagon if possible. Registration with the kastor loel urgently requested no later than August 10. No registration - no pick-up, no lodging.

I. D. Schröder, Secr.

The general pastoral conference of Iowa, to which the teachers are cordially invited, will take place from August 24 to 28 in the parish of Father Aug. F. Lutz at Latimer, Iowa. Speaker: Prof. G. Mezger. Topic: The Pastor and the Confirmed Youth. Attendance is obligatory for pastors, urgently desired for teachers. Registration or cancellation requested in good time from the local pastor.

F. Lothringer, Secr.

The Southern Illinois Pastoral Conference meets, I). v., August 24-28, at Father Weisbrodt's parish at Mount Olive, Ill. works: On the Words of our Confession, "Crucified, Died, and Buried" (k. Brust); "Suffered under Pontio Pilato" (?). Zage). Is insurance a middle thing? (?). Schuricht). Church history lecture (k. Ruhland). Pastoral sermon: Fr. H. F. C. Meyer (k. Jben). Confessional sermon: P. F. S. Bünger (k. Leßmann). Mission festival sermon in the morning: P. L. Dorn jun. (k. Werfelmann); in the afternoon: P. B. Mießler (k. Landeck); in the evening (Engl.): P. Almstedt (?). Borchers). H. Brauns, Secr.

The Springfield Special Conference will be meeting in Jacksonville on August 29 and 30. It is desired that everyone register!

Gerh. Groth.

The ParkRegion Specialconference will gather, w. G., September 5-7 in Freiberg at Fr. G. Matzat's home, and registrations are requested by August 28. Fr. loei asks the brothers to arrive already on Monday. Preacher: Ahrens - Weerts; confessor: Neeb-Müller. Work: Ueber unnöthigen Predigerwechsel - Müller; über unevangelische Praxis - Groh; exegetical-homiletical treatment of the Epistles of the 14th and 15th Sunday after Trinity - Richter.

K. Reuter.

For your information.

Upon request, it is hereby recalled that it is in accordance with the existing orders if the contributions subscribed for the Synodal buildings are reported by the congregations to the Diftrictskassirer and by them to the General Kassirer. F. Pieper.

Notice.

Mr. H. F. W. Glammeyer, teacher at New Minden, Ill, asks to be admitted to our synod.

H. Succop.

Petition to the members of the Western District.

The community in Sedalia feels compelled to undertake the construction of a simple school building to expand its mission. The community needs support for this. The PP. C. C. Schmidt, C. F. Obermeyer and E. T. Richter have personally convinced themselves on the spot of the necessity of the building and of the support. A loan of -500.00 from the church building fund would suffice. Since the latter is unfortunately empty, we hereby make a heartfelt request to the members of the Western District to consider the above fund for the aforementioned purpose as soon as possible.

P. Rösener.

A heartfelt plea for our Lutheran Institution for the Deaf and Dumb in North Detroit, Mich.

In the main building of the institution for the deaf and dumb in North Detroit (formerly Norris), significant, absolutely necessary repairs will be made during the summer vacation, which will amount to about -800,00. Therefore, the dear Lutheran Christians of our country are heartily requested to help with gifts out of gratitude and love for our dear Savior and in honor of our God, so that the institution will not have to be burdened with new debts on top of the old ones. Let us also take this opportunity to remember the support of our institution to the love of the Christians. This blessed work of bringing the unfortunate deaf-mutes to their Savior is entirely dependent on gifts of love. Just as we have not been shamed by the love of Christians so far, we are confident that this will not happen in the future. To all who have helped us so far, and to all who will do so in the future, may God in mercy reward their love abundantly. - On behalf of

Detroit, Mich. August 1, 1899, Wm. Hagen, presently president of the institution.

Warning.

A certain Mr. Wilhelm Roller has recently persuaded many a Lutheran here in Milwaukee to support him and his (alleged) family by selling biblical pictures and especially by describing the hardships of his (allegedly) very needy family. This gentleman knows how to speak very engagingly and seems to be very familiar with the circumstances of our as well as the Honorable Wisconsin Synod. Since he has been revealed as a dishonest man, liar and deceiver, all, especially the pastors and teachers in the larger cities, should be warned against him in the most serious manner.

Milwaukee, Wis.

W. Rudolph, k.

School Teachers' Seminary at Addison, Ill.

The new school year begins on Wednesday, September 6, 1899. The day before, all new students, all students of the first grade, as well as those who have to pass an examination, must arrive. All others will arrive on September 6.

Registrations are requested by the undersigned by 15 August.

E. A. W. Krauß.

Concordia College to Fort Wayne, Ind.

The 61st school year of this institution will begin on Wednesday, September 6.

Registrations as well as cancellations should be in my hands by August 24.

Jos. Schmidt.

Concordia College at Milwaukee, Wis.

The nineteenth school year of the above institution begins on Wednesday, September 6. Examinees must arrive two, all others one day before the beginning.

Applications, accompanied by good moral character, are to be sent in at least fourteen days before the beginning of the school.

Concordia College, St. Paul, Minn.

On Wednesday, September 6, God willing, the seventh school year of this institution will be opened. Anyone wishing further information should contact the undersigned.

We ask for numerous registrations as soon as possible

Theo. Bünger, Dir.

The Progymnasium at Neperan, N. P.

The new school year of this institution begins, s. G. w., on the 6th of September. On the evening of the 5th all pupils should be in the building. The registration of new pupils should take place as soon as possible, at least before August 22.

H- Feth.

Walther College of St. Louis, Mo.

A new school year will begin at this institution, God willing, on Wednesday, September 6.

Catalogues of the institution are always freely available on request. Please register as soon as possible

A. C. Burgdorf,

1033 8. 8td 8t., 8t. Roui8, Llo.

NR. The detailed conditions for admission to one of the above institutions of our Synod can be found in the previous issue of this paper.

School Teachers' Seminary at Seward, Nebr.

The new school year begins on Wednesday, September 6. Those who are to be admitted must be able to produce a recommending certificate issued by their pastor or teacher concerning attitude, way of life, talent and previous education. The boarding fee is -12.00 per quarter of ten weeks, for oil and fire -3.00 per year. This institution is also open to such pupils as do not wish to become teachers, but only seek a further education which will be of use to them in any profession. The school fees for such pupils are H40.00 per annum.

Forassignment of Christian-minded and gifted students, please contact G. Welker, Director,

Rutderau 8ominar^, 86v?arck, Nodr.

St. Paul's Progymnasium at Concordia, Mo.

The new school year begins, God willing, on September 6. All enquiries and applications should be addressed to the undersigned before 26 August where possible.

I. H. C. Käppel.

Address changes for the 1900 calendar.

Those pastors and teachers whose addresses are no longer as given in the 1899 calendar are hereby requested to send us their new addresses by Ro8ta1Oarck, exactly according to the following scheme, for the purpose of correction in the calendar.

The same is true of the candidates who are now entering office.

First and last name:

Pastor or Teacher:

Place of residence (if necessary, also street):

Postal Station:

County:

State:

Belonging to which synod:

In order not to complicate our work unnecessarily, we urgently ask you to answer all questions, not, as unfortunately so often happens, only some!

Changes under heading III (List of places served by "traveling preachers") should be sent immediately by the "traveling preachers" directly to the District Presbyter concerned.

All address forms should be in our hands by September 13, the date on which the list of names for the calendar will be closed.

Finally, we request that only the answers to the above questions be placed on the named Ro8tal 6ar<1, no orders, notifications, etc., of any kind. We also want to put only one address on a ?08ts.l Oarck.

OoneorLia kublisiüA llous".

Proceeds to the Treasury of the Illinois District:

Synodal treasury: By F. Langhoff of the St. Joh.Gem. in Champaign -9.10 and P. Gesterling v. d. Gem. in Wartburg 2.71. (S. -11.81.)

Synod Building Fund: P. Plehn in South Litchfield a. d. God's Chest 2.60, P. Witte, Coll. d. Gem. in Pekin, 28.51, R. Rabe m Warsaw from Youth Ass. 13.05, R. Tappenbeck of St. Paul's congreg. at Lhapiin 9.01, and P. Biester of St. John's congreg. in West Hammond 2.50. (P. -55.67.)

General Inner Mission: Through F. Langhoff v. d. St. Joh. Gem. in Champaign 4.20.

Granite City parish, Ill: P. Kolb of Stewardson parish 6.41.

Inner Mission: Missionscoll. (Part): Gemm. d. kk. E. A. Sieving Piehler u. Rösel 101.31, dch. Wm. Balzer in Addison 158.68 and P. Biester v. d. St. Joh. parish in West Hammond 16.50; P. Brauer in Eagle Lake v. Fr. E. W. 1.50, k. Witte in Pekin by C. Bacher 3.00, P. Strieter's Gem. in Proviso 20.00 & P. Witte in St. Peter by d. Gem. 8.65. (P. -309.61.)

Negro Mission: Fr. Brauer in Eagle Lake by Mrs. Dünsing 1.00 part of the missionary funds of the community of the PP. E. A. Sieving, Piehler and Rösel 8.45, part of the mission funds in Addison by Wm. Balzer 52.90, P. Brauer in Erste by H. Dohmeier sen. 3.00 and Gottwalt Heinrich 1.00. (S. -66.35.)

Negro School at Salisbury, N. C.: P. Reinke at Kewanee from the Young Frver. 5.00.

English parish in Chicago: Fr. Werfelmann's parish in Chrcago 7.40.

Judenmission: Theil der Missionscoll. der Gemm. der PP. E. A. Sieving, Piehler u. Rösel 3.62.

Indian Mission: Theil d. Missionscoll. d. Gemm. d. PP. E. A. Sieving, Piehler und Rösel 3.62.

Emigrant Mission: Theil d. Missionscoll. d. Gemm. d. PP. E. A. Sieving, Piehler und Rösel 3.62.

Heidenmission: Theil der Missionscoll. d. Gemm. der PP. E. A. Sieving, Piehler u. Rösel 3.63 u. P. Hölter in Chicago von Frau Palenske 1.00. (S. -4.63.)

Support Fund: Fr. Graupner's comm. at Benson 10.00, Fr. Caftens m Gilmer a. d. bell-bag 8.00, Fr. Gruener in Rockford from Fox River Pastoral and Teachers' Conf. 10.00. (S. -28.00.)

Students in St. Louis: Fr. Reinke in Chicago from the Disciples Ver. 18.00 for Leo. Schmidtke, Fr. Caftens in Gilmer, Coll. at H. Woltmanns High., 7.17 and a. d. Klingelb. 4.00 for Johannes Bertram. (S. -29.17.)

Laundromat in Springfield: P. Schwandt v. d. Gem. in New Berlin 7.66.

Students in Springfield: P. Bartling in Austin from the Women's Ass. for Aug. Bergmann 10.00, U. Zagel, Effingham, v. N. N. for K. Frankenstein 5.00 and P. Caftens, Gilmer, a. d. Klingelb. for H. Gehrke 4.00. (S. -19.00.)

Mission to the deaf and dumb: part of the missionary coll. of the parish of PP. E. A. Sieving, Piehler and Rösel 3.62, by k. Arthur Reinke of Fr. Schröder's Gem. at St. Paul, Minn., 10.04, Fr. Gesterling of the Gem. at Wartburg 2.71, Fr. Reinke at Kewanee by Jungfrver. 5.00. (S. -21.37.)

Parish at St. Joseph, Mo.: Fr. Plehn at South Litchfield a. d. God's Box 5.00.

Saxon Free Church: Theild. Missionscoll. d. Gemm. d. PP. E. A. Sieving, Piehler und Rösel 3.62.

Danish Free Church: Theil der Missionscoll. d. Gemm. d. PP. E. A. Sieving, Piehler und Rösel 3.62, P. Gesterling v. d. Gem. in Wartburg 2.53. (p. -6.15.)

Seminar of the Hermannsburg Free Church: k. Caftens by Mrs. C. Tonne .75.

Parish in Hiawatha, Kans.: P. Caftens in Gilmer a. d. Klingelb. 8.64.

Orphanage in Addison: 9.80u.67.97. (p.-77.77.) NL. Kass. G. Ritzmann acknowledges the individual items.

Mission school in London: Teacher Jöckel in Brecher by the schoolchildren 2.42, Teacher Brase in Crete by his pupils 1.75 and Teacher Selle in Rock Island by Harry, Annie and Eleventh Lange 3.00. (S.-7.17.)

Mission to London: P. Brauns in Nashville v. Jungfrver. 5.00. Total: -701.24.

N8. The -5.00 receipted in the "Lutheran" No. 14 for the congregation in Jefferson City, Mo. was later designated for the congregation in St. Joseph, Mo.

NL. Signatures for the synodal building fund: Fr. Nützel in Chicago from his congregation 25.00 and from the Women's Association 5.00, Fr. Bünger in Chicago from St. Stephen's congregation 100.00, 1? Hallerberg's congreg. in Quincy 100.00, Fr. Ullrich of the congreg. in La Grange 30.00, Fr. Weisbrodt's Imm.congreg. in M1. Olive 65.00, P. L. Zahn's congregation in Quincy 50.00, k. Wagner's congregation in Chicago 200.00; specifically for Milwaukee: through teacher Bock of P. Theo. Kohn's St. Marcus Gem. in Chicago 100.00, and P. K. Schmidt's the. v. s. Gem. 200.00. (S. -875.00.)

Addison, Ill, July 29, 1899. h. bartling, cassirer.

Income to the coffers of the Eastern District;

Synodical treasury: Gemm. d.??: J.Holthusen -16.00, Winner 8.75, Larser 5.00. Gem. in Wellsville 4.00. (S. -33.75.)

Building fund: comm. P. Schalters 3.17. teacher Miller by W. B. 5.00, A. H. M. 1.00. comm. in Port Richmond 11.90. k. Kuehn 10.00. P. E. H. Fischer of Mrs. Nagel 3.00. Gem. k. Käftners 5.25. P. O. Schröder by G. Pfeiffer 5.00. (p. -44.32.)

Progymnasium: Gem. P. Walkers 19.50.

Proaymnasium-Baukasse: Gem. P. Beyers (nachtr.) 1.75. Frauenvr. der Gem. P. Bröckers 10.00. Actien: Gem. P. Hanewinkels 15.00. Gem. P. Schönfelds 415.00. Dch. P. Schaller 15.00. (S. -456.75.)

Emigrant mission in New York: Women's soc. of the parish P. Bröckers 5.00.

Inner Mission in the East: Fr. Bröcker of Mrs. K. Fuerst 5.00. Mission coll.: Gemm. in Buffalo 325.00, St. Marcus comun, N. Tonawanda, 20.00. Fr. Arnold of N. N. 1.00. Gemm. of kU.: Beyer 11.28, Reisinger, Marion's Corner, 5.00, Scholz 20.00, Walz 11.16, F. Brand 17.55, Henry 5.00, Hein 24.00. comm. at Port Richmond 9.80. comm. P. Dubpernell 5.25, F. Steffen 1.00. D. M. 100.00. comm. at Allen Centre 2.50, Wellsville 5.00. k.Kästner by - 1.00. k. Broecker of s. Women's Ass. 25.00, Mrs. G. Freger 2.00, N. Schwartz 10.00. (S.-606.54.)

Heathen Mission: P. J. Holthusen by Mrs. Schäfer 12.50. Gem. P. Scholz' 10.85. P. Busse by Miss C. Engelken 1.00. P. Kästner by K. Stephan 3.00. (S.-27.35.)

Negro Mission: P. O. Hanser v. Wwe. Müller .50. comm. k. Schalters 2.58. Missionscoll. d. St. Marcus-Gem., North Tonawanda, 18.39. (p. -21.47.)

Jewish Mission: B. J. Holthusen v. Frau Schäfer 12.50.

B. Busse by E. Diehlmann 2.00. (p. -14.50.)

English Mission: Peter, New York, 2.50.

English Mission to Jersey City: Dch. B. Köpchen 5.50.

English Mission at Harrisburg: B. Vermiede v. G. B. 1.00, N.

N. 1.00. Gem. B. Henrys 2.75. (S. -4.75.)

Pittsburg Mission: Gem. B. Bröckers 13.68. B.

F. Brand v. etl. Gemgl. 16.00. (p. -29.68.)

Lettenmission: Gem. B. Spannuths 5.88. B. Busse v.

A. Dihlmann 5.00. (p. -10.88)

Slovak Mission: Gem. in Allen Centre 2.50, Wellsville 5.00.

(S.-7.50.)

Indian Mission: Peter, New York, 2.50.

Mission school in London: School class of teacher Demgen 2.95, Bahl .35, Miller 1.60. B. Senne of sr. Bible cl. 2.50, teacher Fickenscher's school cl. 1.21, Coll. at the Convention of the Walther League 50.35. (P. -58.96.)

Lutheran Free Church in Germany: B. Beyerv. N. Pfadenhauer 5.00. Emm.-Gem., Buffalo, 7.05. Gem. B. Bröckers 20.00.

Denmark: Gem. B. Bröckers 20.00. (S. -52.05.)

Students in St. Louis: New York Pastoral Conf. 6 p.m. for E.

Paul.

Students at Fort Wayne: New York Pastoral Conference 16.50 for Hoetzer.

Students in Neperan: New York Pastoralconf. 18.00 f. Fleischmann, 4.50 f. Hinkeldei. B. Gräßer v. etl. Gemgl. 8.50 for King. (S.-31.00.)

Poor Pupils: Emm.-Gem., Buffalo, 10.00.

Deaf and Dumb Mission: congregation in Wellsville 5.00.

Women's congregation B. Bröckers 10.00. (S. -15.00.)

Pilgrims' Home: Women's Association in Port Richmond 5.00.

B. Keyl from Wwe. Müller 1.00, Agnes Hanser .05, W. Tahl 2.00,

Marg. Thomä 1.00, J. Richter 1.00, Recknagel 1.00. (S. -11.05.)

Relief Fund: By B. J. H. Sieker 11.00. Emm. Comm. at Buffalo

10.61. (S. -21.61.)

Hospital in East New York: By B. J. H. Sieker 17.93. Gem. in

Wellsville 10.00. (S.-27.93.)

Orphanage in West Roxbury: Women's Assoc. d.Gem. B. O.

Hansers 6.00. By B. Beyer 5.00. teacher Demgens school k.

2.10, Bahls 1.01. Dch. B. Köpchen 8.25. (S. -22.36.)

Orphanage at College Point: Dch. B. J. H. Sieker 14.92. Port

Richmond Community School Committee 2.31. B. Gräßers

Community Women's Association 10.00. (p. -27.23.)

Support fund: O. H. .25. Dch. B. J. H. Sieker, thank offering,

50.00. teacher Demgen 1.00. comm. B. Birkners 25.15. (S. -

76.40.)

Total: -1680.58.

Pledged to the Synod Buildings: Gem. B. Walkers 80.00.

Baltimore, July 31, 1899, C. Spilman, Cassirer.

Income to the Western District coffers:

Synodical Fund: Imm.-Gem. in St. Louis -16.00.

General Building Fund: B. Horst at Fort Smith v. I. Steinke .50. B. Mießler at Prairie City v. C. Volkmann at Clinton 5.00. (p.-5.50.)

Progymnasium in Concordia: Gemm. der BB.: Biltz at Concordia 25.00, Griebel at Perryville 7.00, Lentzsch at Craig 8.65. (S. -40.65.)

Inner Mission of the District: Gemm.d.BB.: Brink in Sweet Springs, part of the missionary funds, 20.00, Richter in Washington, part of the missionary funds, 55.00, Lentzsch in Craig a. d. Gotteskasten 10.50. Dreieinigk.-Gem. in St. Louis 89.39. From the blessedly deceased. Johann Schnack in Lone Elm bequeathed by will, 50.00. B. Roschke in Freistatt by H. F., 5.00. (S. -229.89.)

St. Louis City Mission: Cross Comm. in St. Louis 4.50.

Mission School in Rock Spring: Imm.-Gem. in St. Louis 10.00.

Negro Mission: Dreieinigk. congregation in St. Louis, part of missionary funds, 10.00. H. Hesse in Lincoln 25.00. B. Richter's congregation in Washington, part of missionary funds, 8.00. (S. -43.00.)

English Mission: Trinity congregation in St. Louis, part of missionary coll., 25.00. B. Biltz's congregation in Concordia 5.00.

B. Richter's congregation in Washington, part of missionary coll., 4.00. (S.-34.00.)

Jewish Mission: Imm.-Gem. in St. Louis 8.10.

Deaf and Dumb Mission: Teacher Schumacher, St. Louis, by Theo. Wangerin .25.

Emigrant Mission: B. Richters Gem., Washington, Theil d. Missionscoll. for New York 4.00 and for Baltimore 4.00. (S.-8.00.)

Mission to London: Teacher Meyer's pupils in West Ely for School 1.75.

Studying Orphans: Teacher Schumacher's students in St. Louis 7.50.

Church building fund: Gemm. d. BB.: Biltz at Concordia 5.00, Horst at Fort Smith 13.50. (S. -18.50.)

German Free Church: B. Richters Gem. in Washington, Theil d. Missionscoll. 2.00.

Danish Free Church: B. Richters Gem. in Washington, Theil d. Missionscoll. 2.00.

Church building in Poplar Bluff: B. Pflantz' Gem. b. Gordonville 6.00.

Indian Mission: Triune congregation in St. Louis, part of mission funds, 15.00. B. Möller's congregation in Mora 5.15, thank offering of N. N. 5.00. B. Richter's congregation in Washington, part of mission funds, 7.08. (p. -32.23.)

Mission in Australia: B. Brinks Gem. in Sweet Springs, Theil d. Missionscoll., 8.44.

Total: -478.31.

St. Louis, July 29, 1899. H. W. C. Waltke, Cassirer.

1525^t ^AU68 8t.

Received for the orphanage in Addisou, Ill:

From churches, etc., in Illinois, for current expenses: By P. Lochner, Chicago, 4th Zhlg. s. Gem. -9.07. P. Schroeder in Hinckley from the Gem. in Squaw Grove 12.50. P. Winter, Hampton, from N. N. 2.50, found in the bell box. P. Pissel, Eberle, of N. N. .30. teacher J. Brase, Crete, from orphan box of the comm. .75. P. Ferd. Sievers, So. Chicago, by Miss. M. .50. by W. Balzer, Addison, subsequent .25. P. Berg, Beardstown, Coll. b. d. wedding anniversary of there. Parson's, 9.00. By Hy. Workman, Fountain Bluff, ges. on E. Groh's baptism of child, 2.00. P. Kirchner, Secor, Abdmcoll., 20.85. By E. Leubner from Mrs. Meyer, Hiawatha, Kanf., 1.00. P. Strikter, Proviso, by Ferd. Klauß 1.50. (S.-60.22.)

Of children etc.: 27.10. (Acknowledged in the "Kinder-u. Jugendblatt".)

Boarding fees: Dch. E. Leubner from Paul Skornia, Chicago, 5.00 for his siblings; from Jac. Monk, North Detroit, Mich. 48.00 for s. Otto's nephew. By P. K. Schmidt, Chicago, from Mrs. S. Stumpfhaus 12.00 for her children. (S. -65.00.)

Addison, Ill, July 29, 1899, G. Ritzmann, Cassirer.

For the church building-of the little congregation at Marquette, Mich. by and through Messrs. PP. Joh. Schulz, Orland, Ill, -1.00; O. Duffel, Bristol, Conn. 12.40; C. Engelder, Sr. of Denny, Pa. 1.00. - To all kind givers, on behalf of the congregation, hearty thanks I Further gifts so needed will be gladly received by Marquette, Mich. in July, 1899. C. Aeppler.

Received from the missionary box of my church in Shawano with heartfelt thanks for the Indian Mission -4.00. Shawano, Wis. July 25, 1899. Th. Nickel.

New printed matter.

Thirty-fifth Synodal Report of the Western District of the German Lutheran Synod of Missouri, Ohio, & other States. 1899, St. Louis, Mo. concordia publishing house. Price: 15 Cts.

The presidential address of this report shows that God has given us the highest of all goods in His word, and that we can learn from it precisely the right use of earthly goods, with which God has also blessed us. This introduces the doctrinal negotiations, of which the speaker says: "How we are to use these earthly goods in a godly manner, that is the subject of our negotiations. This submission on the subject contains four theses. The first shows us how we are to regard the goods of this world at all. On this rests all the principles which come into consideration in their use. The second and third then teach right use itself, and the last at last shows how by such use the goods of this world first become goods for us in truth." This important and practical subject is treated in the present paper in a plain and quite practical manner. Since the Synod of Delegates has decided to raise a large sum for building purposes and the congregations are now well on the way to collecting it, this report comes in very handy to help awaken the right understanding and interest. Those who have read it will therefore give no less purely, willingly and abundantly. Our pastors should therefore make it their special concern to give this report a wide circulation. But the exemplary mission report must not remain unmentioned and unread, especially in our district. F. B.

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The "Lutheran" is published every fourteen days for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where the same is brought to the house by porters, the subscribers must pay "s CrntS porter's wages extra.

To Germany the "Lutheran" is sent by mail, postage paid, for -I.SS.

Letters containing business, orders, cancellations, monies, etc., are to be sent to the address: Ooöeoräia KudliskluK ilouse, Xvv. L Lliaiui 8t., 8t. Tonis, blo., to be sent to.

Letters containing information for the journal (articles, advertisements, receipts, changes of address, etc.) should be sent to the editor under the address: "I-uttrsruvvr", Oouvorcll" 8ominurv. In order to be included in the following issue of the journal, all shorter advertisements must be in the hands of the editors no later than the Thursday morning before the date of the issue.

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Herausgegeben von der Deutschen Evange Zeitweilig redigirt von dem Red

Vol. 55.

The Danish Free Church

may appear to dear "Lutheran" readers as a child of pain. In a certain respect she is. For she is poor, as has often been reported. And it has become small, yes, since the time that it was first reported, smaller through a sad division. And finally, it has been striving in vain for years to create a helper for its Father Grunnet Jr. who, since the death of his father, the founder of this Free Church, has been serving it alone in the ministry of the Word and the Sacraments. Solbrig, who went to Copenhagen in 1896, was called by Fr. Neldner's congregation in Frankenberg in consequence of his early departure, and therefore left Denmark again. And Fr. Uplegger, who went there in 1898, was forced by his wife's serious illness to return to America after medical advice. So it almost looks as if it would be impossible to find a helper for Father Grunnet, and one can well understand the speech of an old leader of the Danish Free Church, who told me during my visit this year: Father Willkomm must stay here for a year, so that he can see that it is bearable with us. Now I only stayed there for a week, not a year. But that was not necessary. For I have known the Danish Free Church for a long time. But what I saw, heard, and explored during this week, I want to tell the dear "Lutheran" readers something about, so that they will keep or grow fond of the child of pain, as I am fond of him from the bottom of my heart.

That not only I, who as a friend of the blessed Father Grunnet Sr. am especially close to the hearts of his church children, but also my companions, Father Michael from Hamburg and three of his parishioners from Flensburg and Hadersleben, were very kindly received, and that we all felt very comfortable in the midst of the Danish congregation, can be taken as proof that we are of one mind with them and they with us. But since the right unity in spirit must be a unity above all in doctrine, I will add that, according to the assurance of the Danish people, we are completely united.



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gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
 Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., August 22, 1899.

No. 17.

I was able to notice in various individual conversations and especially in a longer conversation with the members of the Board that the members and especially the leaders of the Danish Free Church are well versed in pure doctrine and know how to distinguish truth from error.

We also noticed that the people like to come to church services, some of them very eagerly and regularly, and attend them devoutly and until the end. During the discussions in the "church meeting", which was held on June 4 in the morning and afternoon, the men spoke freely and intelligently about what was important to the church, so that one could see that they were not mere followers and yes-men. The other members also proved this by their willingness to sacrifice. There are perhaps a total of 200 communicating members; they contribute about 1300 crowns in regular offerings (1 crown = 26 cents), but also do much good on special occasions. For example, when Father Grunnet was expecting five guests, he himself had received many gifts from the very poor beforehand; and when I was with him in an outdoor place to conduct the service, a day laborer brought five crowns to defray the travel expenses. (Otherwise, when Father Grunnet comes alone, he usually gives three, and that with a daily income of one crown!) Now, after the division, the people are raising almost as much as was raised by all together before the division, and through this, as through the love of the American brethren, the expectation of those who separated that the part that remained faithful would perish through lack of money has come to nothing.

About this sad division, which occurred in 1895, I briefly note that its main reason was that the lay preachers, whom Father Grunnet had trained, since he could find no other help, did not want to have his son as his father's successor. Unfortunately, at that time Father Grunnet became so infirm that he could not travel about, and his

In the meantime, Grunnet's worthy wife, who had always stood by him as secretary and conducted all correspondence, was afflicted with an eye disease and could do nothing to instruct those who lived far away. Thus the lay preachers could agitate undisturbed against father and son Grunnet, and when it came to a clash at the church meeting in 1895, the majority of the out-of-towners followed the lay preachers. Unfortunately, as a result of the illnesses prevailing in the parsonage, which made all correspondence with me impossible, I only heard about the matter when the rift had become incurable. Not that I want to presume that I would have been able to prevent it. But perhaps, if an impartial person had intervened in time, it would have been possible to make it less disastrous, especially since personal dislikes, probably on both sides, played a large part in it. That through the lay preaching, which the blessed k. Grunnet could not eliminate after he had given it so much expansion, I had always feared that a conflict would finally arise. But Father Grunnet did not trust his lay preachers, who were all his spiritual children and pupils, to do anything bad - and was thus finally betrayed by them and pushed aside. However, the dispute and the division had the twofold good that firstly the lay preaching system was thoroughly broken, and that secondly the faithful members of the congregation became more aware of their rights and duties than before.

The number of souls in the Danish Free Church, which is now under the leadership of young Father Grunnet, is admittedly small. Why, some may ask, is a second pastor necessary at all? Yes, if these 250 lived together in Copenhagen, one would not think of calling another pastor for their sake. But now the situation is such that, while the greater half, about 160 souls, live in or near Copenhagen and meet for worship in St. Martin's Church there, the remaining 90 are distributed over about fifteen places in all parts of Denmark.

To care for them spiritually requires the strength of one man alone, and the service in St. Martin's Church must not be neglected if the Copenhagen congregation is not to decline. Moreover, almost every place where individual members of the congregation live is a mission post. Strangers come to worship everywhere, in some places even in large numbers. Yes, Father Grunnet receives requests to speak even from places where he has no parishioners, but he must disregard them for lack of time and strength.

Has this missionary work been successful? God's word shall not return empty; this promise will also be fulfilled in Denmark, and so the last day will certainly reveal how many a seed of divine word that has been scattered through the Lutheran Free Church in Denmark has produced fruit in secret. Moreover, this work also brings forth much visible fruit. Thus in Elsinore, where four years ago a single family belonged to the Free Church, there are now eight voters with twenty souls (not counting several who have moved to Copenhagen or emigrated). And in Copenhagen itself, new members join now and then. A particularly comforting experience was recently made there by ? Grunnet recently had there. A long time ago his father had baptized a Jewish woman. After some time, however, she had left the Free Church again, had married a Christian from the national church, and seemed to have to be abandoned. Father Grunnet often prayed for her and expressed his heartfelt desire that only this woman would be able to get along again. About a year ago she returned and with her husband and children joined the Free Church; now her two sisters, who are still Jewish, also attend the services at St. Martin's Church.

Admittedly, on the whole there are few who leave the state church and openly profess the Free Church. But that is also the case here in Germany. And in this respect I have always been abundantly comforted by what Dr. Walther wrote to me on July 13, 1882, namely the following:

"The fact that there are fewer and fewer of you who flee from the Babel of the national church does not surprise me, but it also does not make me mistaken in the belief that you have a great, important and highly blessed mission over there - it is the one which the Lord indicates with the words: "For a testimony against them" (Matth. 24, 14). How much good would be left undone in the national churches, if it were not for the need of the Free Church! And you should by no means underestimate this blessing."

The same "great, important, and highly blessed mission" that we have in Germany is shared by the small group of Free Church Lutherans in Denmark, gathered around Father Grunnet. And since the mission there is much easier than in Germany because of the greater political and ecclesiastical freedom, so that preaching could easily be done in more than twenty places, it is urgently desired that besides? Grunnet, there should be at least one pastor. Consider that Denmark is divided into many parts by the sea, and therefore, in spite of the excellent transportation facilities that the country enjoys, it is still burdensome and too much for one man to serve the congregation in Copenhagen and, in addition, to preach in six places on Zealand, two on Langeland, three on Funen, and four in Jutland.

not to mention the island of Bornholm, which lies far away in the Baltic Sea.

The venerable Norwegian Synod, at its last meeting, wanted to cultivate a council on how to remedy the preacher's plight in the Danish Free Church. Hopefully they found a puffing man. Since, however, as known from former times, a large debt still rests on the church, which has to be paid at high interest, and ? Grunnet and his family (he has six children) can only live very meagerly on what the congregation raises, so I must renew my request that the dear fellow believers in America not only receive the second pastor to be appointed in full, but also give something regular for Fr. Grunnet's upkeep and the interest on the church debt. God will abundantly repay such gifts of love, presented to the Danish brethren in faith, in time and eternity!

I hereby command the dear "Lutheran" readers together with the Danish Free Church to the grace of God!

Otto H. Th. Willkomm,

(Sent in by resolution of the Northern Illinois
Pastoral Conference.)

What is to be thought of the demand that our parochial schools should concur with the state schools?

(Continued.)

If, for the reasons given above, we reject the demand for concurrence with the state school, this is by no means to admit that the performance of our schools is such that we have to hide in a corner. No, where our schools work under reasonably favourable conditions and have good teachers, they bear comparison with the state school quite well. This is partly because our teachers use better methods in their teaching than is done in the public school. Whereas here it all too often amounts to mechanical instruction, the methods of our teachers encourage independent thinking. It is especially the religious instruction that has an awakening effect on the pupils, so that this branch of instruction cannot be placed alongside any other in this respect.

That our good schools stand comparison with the *public school* quite well is best proved by the pupils from our schools who attend the state school after confirmation. In many large cities of our country our pupils enter the classes in which the pupils of their age are, that is, the sixth or seventh grade. If a principal of a Public School is not friendly to our school - and such cases are not so rare - then it may happen that our pupils do not get into the grades where they belong according to their abilities; but they usually work their way up quickly. Nor are the cases so rare in which our pupils get out of our school directly into college. In the rural districts the situation is even more favorable than in the cities. There our schools often outrank the district schools. Everything depends on the ability of the teacher in question. If one now holds all this against those among our community members who demand that our schools compete with the state school, that our schools, where they are favorably situated and



If they have capable teachers, they can stand a comparison with the state school, they hear it, but they doubt it. They are convinced that our schools are far, far behind the state school. They hear again and again the excellence of the public school praised (the public school often enough does this itself), whose equals there are said to be no more in this world, and so they gradually come to overestimate the public school by far in its achievements. And in this overestimation lies one reason why they are no longer satisfied with our schools. Now the public school has to deal only with children, with small children, as we do. Children, however, are like small vessels; not much goes into them, and he who wants to pour in more than goes in misses most of it. What is the use of overloading and overcrowding the curricula with all kinds of subjects, as is often done in the public schools, when the children are not yet sufficiently developed or prepared to follow the lessons? The public school also struggles in vain against the law of mental development. One cannot demand of a ten to twelve year old child what one can only expect of a sixteen to seventeen year old. The endeavor to accomplish everything possible at a stage where there is as yet no understanding for it, gives rise to that sipping and nibbling at everything without any possibility of digesting what is offered. A German schoolman, speaking about the overload of the curriculum in the state school, said that one could almost believe that Grillparzer had written the following verses about the American elementary school:

"A little of each and nothing of the whole, Used
to be censure full of weight. Now in our world of
light...
Of the whole something and of each nothing I"

It is easy to see that such instruction can only have a harmful effect on the development of a child's mind, and occasionally a warning voice is raised against this method by American schoolmen. But the average American is so convinced of the excellence of the whole school system that such voices go unheeded and no change is easily thought of. It is not to be wondered at, therefore, when occasionally quite deplorable results of the public school are reported. Thus, in February of this year, 481 pupils in St. Louis took the examination for admission to the college. Of these, 100 failed, and in one school, out of 20 pupils, only two passed the examination. Further, that Mr. A. R. Robinson, Principal of the English High and Manual Training School at Chicago, at a meeting on the 10th of March, this year, made the following statement: "According to statistics only two and a half per cent of the pupils in the public schools of this city are capable of properly maintaining themselves in consequence of the education they have received in the schools." ("According to statistics only two and a half per cent of pupils of the public schools of this city are competent to properly support themselves as a direct result of the training which they received in the schools.") First of all, it should be noted that neither the state school nor our municipal school has the task of preparing children for special offices or professions. The purpose of the instruction in the

The purpose of elementary school is to teach children the knowledge that they will need in any profession they may later choose. The instruction in the elementary school therefore has a quite general purpose. Mr. Robinson goes too far, therefore, if he expects the elementary school to prepare and qualify pupils for certain kinds of occupation. Then, however, it should be said in favour of our schools that a much higher percentage of their pupils than 2-1/2 are able to "maintain themselves properly in consequence of the education which they receive in our schools". After confirmation, our pupils often occupy the most diverse positions and work their way into them without having enjoyed a proper school education.

(Conclusion follows.)

† P. Ernst Ludwig Hermann Kühn. L†

(Conclusion.)

P. Kühn, now in his 32nd year, was to lead a colony from Franconia to America, which was to settle in the State of Michigan, along with earlier colonies under Fr. Crämer in Frankenmuth. Such a colony, with its pastor in the middle, was to function as a missionary congregation in America. Father Kühn also brought his flock happily to America and as far as the State of Michigan. According to Löhe's order, he wanted to settle with his people in the jungle, had procured axes, chains and all kinds of equipment from Germany from his own means, and had brought servants and maids with him; for the opinion was that a colony should be founded. But the whole enterprise failed; many got stuck here and there, others left him, only one remained and helped to find in swamps and in the jungle those trees which had been designated by the government as boundary marks. Dejected by the fact that the whole congregation was scattered, Kühn went as pastor to Rodenberg, Ill, but how he came there is not known to the narrator. Here, too, things were gloomy enough for him; there was no orderly congregation, everything was still in its first meager beginnings and conditions, especially as far as Christianity and Christian life were concerned. An example may be given here: He lived with a member of the congregation, had a small room, in which bed and box, on which he wrote his sermons in dim light, also had the right of residence. One cold winter evening he sat down in the family room to study, and some of the visitors indulged in blasphemous speeches about the Lord Jesus. When he punished this, he was told under curses that the . . . Pfaff had nothing to say here, and so he was angrily expelled by the landlord, and his suitcase was thrown into the snow after him. He now lived with another parishioner. At a later congregational meeting he was to be beaten up, but one of the members protected him by saying, "I will not beat my pastor." After he had resigned his office here, he served the sick Father Hoffmann in Schaumburg from 1850-51 by preaching and teaching school. Since no ministry of his own was found for him, he thought of returning to Germany after many a dismal experience, but he would not attend the next Synodal Assembly in Milwaukee, 1851. Here he became acquainted with Fr. Schwan, by whom

same induced to remain, and appointed Vicar to Dr. Sihler at Fort Wayne.

As vicar in Dr. Sihler's house, our Kühn got to know his sister-in-law, Miss Elisabeth Kern, with whom he married in August 1852 and led a happy married life. In the course of the years 12 children were born to him, 6 sons and 6 daughters, of whom the two youngest died early. He had four of his sons studied at Fort Wayne and St. Louis out of his own means, and they are pastors in the service of our synod. Another son attended Addison four years, but had to give up his studies on account of sickness.

When Dr. Sihler, who had temporarily served the congregation at St. Louis during Prof. Walther's trip to Germany, returned to his own congregation at Fort Wayne, the Vicar was called to the position of assistant pastor, and was installed in his office on Sunday Oculi, 1852. In July of the next year he responded to a call to Euclid, O., and was introduced by Father Swan; also at the same time the newly built church was dedicated. Here he was in active contact with his fellow ministers, Pastors Schwan, Lindemann, Strieter and Jüngel, helped to build a parsonage, faithfully attended to his office with preaching and schooling, and diligently practiced private pastoral care.

In 1860 he preached a sermon on behalf of the president of the synod, vr. Sihler, preached a sermon at Zanesville, O., and was then called by the congregation there. ("Lutherans," Vol. 17, p. 101.) Here he succeeded in inducing some members to leave the Lodge, and in starting a parochial school. As a result of a cold, he contracted tracheitis, from which he was ill for a long time; his youngest daughter also died here. After 3-1/2 years' effectiveness at Zanesville, he took charge of Zion's parish at Willshire, Van Wert Co, O., with two branches. After calling away the teacher he held school himself. Here a dear little son of three years died to him. In September, 1868, after five years' effectiveness, he answered a call from St. John's parish, near Indianapolis, where he held school regularly, and labored in blessing 13-1/2 years. Under his leadership the congregation built its new church in 1874. At last, early in 1882, he answered the call of the congregation at Dudleytown, Ind. where he remained until the close of his life, and labored beneficially. He was now 64 years old, thankful to God, who granted him to still work in his vineyard. Here, too, he kept school, but at times had his family members assist him as his physical strength began to fail. In 1894 the congregation put his youngest son Ernst at his side, but he preached as often as his Sunday came around. He liked to read and study in general, but now almost the whole day, not only all synodal reports and journals of the synod, but also Luther, so that three months before his death he wrote to one of his sons: "Since I now have enough time, I read Luther almost the whole day. Have begun again from the beginning in the autumn, and am already in the sixth volume." He was a diligent visitor of the synods and conferences and took the most active part in the negotiations. Theological discussions or debates with his sons or colleagues were always welcome to him. In the doctrinal controversy concerning the election of grace he stood firm from the beginning and did not allow himself to be confused by fallacies, which he soon saw through. He was a

He was a very diligent pray-er and intercessor and had made it a rule to pray not only for his children but also for all the families of the parish in particular. He was often surprised to find himself on his knees. He also thanked God for having given him such a quiet congregation in his old age.

He preached his last sermons on Char Friday and at Easter in 1898. Increasing weakness of the heart and the strictest prohibition on the part of the doctor forced him to stop preaching altogether. But he recovered once again, so that he was able to greet his sons, who visited him in June and July, in apparently the best of health, with his usual cheerfulness and cordiality. While they were still present, however, a complaint arose in his left foot which at first seemed to be of no consequence, but soon afterwards turned out to be an old man's burn, associated with diabetes. He now suffered for about six weeks, until its resolution, intolerable attacks of pain by day and by night, lasting for hours. He endured his pains with Christian patience and surrender, prepared himself for his end in a Christian manner, had songs of praise, thanksgiving and death sung to him and the litany recited, sang and spoke along in prayer, consoled himself with God's Word and His rich grace. Painful as it was for him to part with his beloved family, he nevertheless gladly surrendered to God's will. When he could no longer speak distinctly, he eagerly moved his arms at the words of the hymn, "And my comfort in trouble of death, is the Lord JEsu's death." Still a few hours before his death he exhorted his family surrounding the camp, "Hold fast to grace!" while vigorously pressing their hands. The blood poisoning caused by the fire finally put an end to his life and suffering. He died on Friday, September 16, 1898, in the morning about 11 o'clock. Not only all his children from near and far had rushed to his funeral, but also a large number of the Conferenz brothers took part in the burial. At the request of the deceased, Fr. P. Seuel preached the funeral sermon on the text he himself had chosen, 2 Tim. 4, 7. 8. and his officiating neighbour, Fr. Ph. Schmidt, spoke at his request in the house of mourning, laying to rest the words: "As the sad, but always joyful". Father Pohlmann officiated at the grave. The Conference, of which he had been a member for so long, expressed its condolences to the family through the presider; also the congregation formerly served by him at Indianapolis had sent a heartfelt letter of condolence. The church was barely able to hold half the number of participants who had come from the neighboring communities.

So then, after the day's work is done, he rests until the great day of the glorious resurrection. But to us the word of the apostle applies: "Remember your teachers who have told you the word of God, whose end look, and follow their faith."

P. S.

"Let your son go to college with confidence, and if in the meantime he goes in search of bread, you will give our Lord God a fine piece of wood to carve a lord for you. It shall remain so, that thy son and my son, that is, the children of the common people, shall rule the world, both in the spiritual and in the temporal estate.

(Luther.)

The Firstfruits of the City Mission in St. Louis.

In the "Four Courts" prison in St. Louis, a young mulatto sits in front of his cell with despair in his heart and heavy blood guilt on his conscience. In a quarrel he has slain his neighbor, and although he had fled like Cain to a foreign city, he could not escape the avenging arms of God and his servant, the secular authorities, but was captured and charged with murder. The fateful day drew nearer and nearer, when he was to be brought before the judge and hear his sentence: "Whoever spills the blood of man, his blood shall also be spilled by man. But before the authorities can exercise their justice against him, a higher judge has executed his irrevocable sentence on the wrongdoer: "The wages of sin is death! Deadly consumption gnaws at the marrow of life of the fallen man as a result of earlier debauchery, and has - who knows how soon? - has led him into the dungeon, so that the worm does not die and the fire does not go out, and from which there is no release for all eternity. Poor Joe. Desperately wicked it is with thee! You're nothing but a poor, cursed "nigger," with whom no man has mercy! You're hopelessly lost! But no! has no man mercy on the condemned thief, one cannot leave him, cannot see him die and perish in sin. Yet He hung there on the cross in the judgment of God, in nameless pain, even for this sinner, and Himself atoned for and paid for the bloodguilt of this murderer with His raisin-colored blood of God. This is Jesus, dear reader, to whom you also take refuge in all your fear of sin and say:

"O Jehovah Jesus Christ, thy precious blood is the most precious thing to my soul;
This strengthens, this refreshes, this alone purifies my heart from all sin.

"Lord Jesus, in the last trouble, When the devil, sin, and death terrify me, Let this be my refreshment:
Your blood makes me clean from sins!"

See how Jesus, your Saviour, had mercy on you in your anguish of sin and distress of soul, so also with this poor negro. Oh, what miraculous ways the Saviour knows how to go, yes, he moves heaven and earth to save only one soul! Here in St. Louis his Christians must begin the blessed work of the city mission; they must call a preacher from afar to be the city missionary; he must, before it is too late, also speak in the "Four Courts"; he must not be deterred by the answer of the jailer: "Here you can accomplish nothing; my prisoners are past redemption - hopeless, rejected people." No, the missionary must ask: "Have you no sick people whom I can visit?" and must be led by the jailer himself to this sick murderer. For weeks the missionary visited the poor sinner in his prison cell and preached to him the word of Jesus, the word of grace and life, after he had found in him a repentant sinner who did not deny his guilt.

The missionary saw how a great sinner, with whom the murderer had lived for years in a wild marriage, cared for him with touching fidelity and self-sacrifice. There the missionary saw how a great sinner, with whom the murderer had lived for four years in a wild marriage, cared for him with touching fidelity and self-sacrifice. "I have endured with Joe in good days, I have not left him when he was in misfortune, I will not leave him till he dies"-so she spoke. And because they both vowed to keep to each other, as husband and wife ought to do according to God's order, the missionary did what they should have had done four years ago, married them, and now did his blessed missionary work on both. Whether the woman has really become a poor, penitent sinner, who now nets her feet in hot tears of thanksgiving to her Saviour, like the great sinner in the Gospel, only time will tell; but that Joe died a penitent, believing Christian, the missionary has no doubt. He had been brought up in the Methodist delusion that he had brought about his own conversion.

I must work and ask. "You cannot convince me," he cried to me, "that although I know and repent of my sin, and believe that Jesus also died and died for my sin, I am not able to do it.

is my Saviour, that I am now already converted. The Holy Spirit must first tell me this in my heart. And he will tell me, for I am now praying earnestly for it. It was heartbreaking to hear him whimper in great anguish: "Oh God, have mercy on me. Please, please, have mercy on me. I am ready to do anything to satisfy you, just have mercy on me. Oh God, dear God, please! please! have mercy on me" etc. So he prayed and pleaded day and night, and yet he could not come to certainty, to peace. Oh, what an effort it took to free him from this snare of Satan! How many fervent intercessions did the missionary send up to the Saviour of sinners on behalf of his first-found sheep, who alone could help him and save him through his almighty word of grace! How he often feared that the sick man would be carried away by death without having found salvation in Christ's sure word! But he was not allowed to die first! One morning I came to him again with a sorrowful heart. The night before I had again shown him how he must not base his salvation on the feelings of his heart, but solely on the word of his God, which did not lie nor deceive, but, as it seemed, again in vain. But behold, his hour of salvation had struck. Even in his benighted heart

The sweet word of grace had proven its enlightening, converting, and beatifying power to me. Now he confessed to me that I was right. His prayer that God's Spirit should convert him apart from and in addition to the Word was foolishness. He now wanted to believe in the word of his God alone and to base his hope on it. He is now also ready to be baptized by me. He has now found peace in Christ. So I baptized this poor thief in the presence of Apotheker Achenbach that very evening with blessed joy. "I thank thee, O Lord, that thou hast let me live through this day. I rejoice, yes, I rejoice, that I am living this hour. Forgive me, dear God, my sins and all that I have ever done against you. Give me strength that I may now begin another life and not return to my old life of sin. I know you will hear me. I will



I will not turn back. I want you alone and be with you. Stay with me until the end of my life. Have mercy on me," he prayed in an audible voice before I performed the act of baptism, and surely there was joy before the angels of God in heaven over this sinner who repented in this way. He lived for more than a week, receiving and relying on the comfort of the divine word that God justifies the ungodly by grace for Christ's sake. With the prayer, "O Lord JEsu, receive my spirit," he finally fell asleep. -

Finally, one more thing, dear reader. So often this penitent thief asked me: "Oh, Pastor, how can I thank you for all you do to me? I knew no better way to answer him than to thank not me, but his Savior, and to ask him to bless our city mission, so that many more poor, lost sinners might be saved through its ministry. He answered me, "I do this every day. Won't you do the same, dear reader?"

F. W. H.

Luther on the study and support of gifted and skilful boys.

You should "rejoice with all your heart and be glad where you find yourself, that you have been chosen by God to raise up with your goods and labor a son who will become a devout Christian pastor, preacher, and schoolmaster, and thus God Himself has raised up a special servant; yes, as it is said above, an angel of God, a right bishop before God, a savior of many people, a king and prince in Christ's kingdom, and in God's people a teacher, a light of the world. And who will or can tell all the honor and virtue of a right, faithful pastor, if he has it before God! There is no more precious treasure on earth and in this life than a true, faithful pastor or preacher. For count thou thyself what benefit the dear preaching ministry and the dear pastoral care create, which certainly also thy son creates, who faithfully leads such ministry; as that so many souls are daily taught, converted, baptized and brought to Christ and made blessed through him, and redeemed from sins, death, hell and the devil, come to eternal righteousness, to eternal life and heaven through him, that Daniel Cap. 12:3, that they which teach others shall shine as the heaven, and they which teach righteousness,

as the stars for ever and ever'."

"You would have to be a coarse, ungrateful lump and be hunted down by men among the animals, if you saw that your son could become a man who would help the emperor to preserve his empire, sword and crown, help the prince to govern his country, advise and help cities and lands, help some man to protect his body, his wife, child, property and honor, and would not dare so much that he might learn and come to this. Tell me, what do all the monasteries and convents like this do? I would take a faithful, pious lawyer and scribe's work for all priests', monks', and nuns' holiness, where they are best. And if such great good works do not move you, God's honor and good pleasure alone should move you, since you know that you thank God so gloriously with them, and such great service as has been said. It is ever a shameful deceiv-

We have no respect for God, that we do not grant such glorious divine works to our children, and strengthen them only in the service of the belly and of avarice, and let them learn nothing but to seek food, as the sow always burrows with her nose in the dung, and do not educate them to such a worthy state and nature. We shall certainly have to be foolish, or not love our children well."

"Therefore watch here who can watch; the authorities" (in our country and under our circumstances the congregation), "where they see a capable boy, let them keep him in school. If the father is poor, then one helps with church goods. Here the rich should give their wills, as those have done who have endowed some scholarships; that is called rightly giving your money to the church. . . . This would be a praiseworthy, Christian testament; God would be pleased with it and would bless and honor you again, so that you would also have pleasure and joy in it. Well, dear Germans, I have told you enough, you have heard your prophet. God grant that we may follow his word in praise and thanksgiving to our dear Lord for his precious blood, so mildly offered for us, and keep us from the dreadful vice of ingratitude and forgetfulness of his benefits, amen." (Sermon that children should be kept to school. St. Louis edition X, 427. 443 f. 459.)

To the ecclesiastical chronicle.

America.

A new academic year will begin in a few weeks in our teaching institutions. These are first and foremost ecclesiastical institutions, founded and intended to train and educate faithful and capable preachers and teachers. And such the church and our synod needs again and again. Even today it is true: "The harvest is plentiful, but the laborers are few: therefore pray the Lord of the harvest, and he will send forth laborers into his harvest." Matth. 9, 37. f. May many God-fearing boys and youths who are sent to study show a desire and love to serve the Lord in His Church, may many parents be willing to place their sons at the service of the Lord, may many individual Christians and congregations become zealous to make it possible for poor pupils and students, who are always to be found in greater numbers in our institutions, to study by supporting them. L. F.

The following was reported some time ago from Kansas City, Mo., **concerning a secret society among pupils**: "In the 'Manual Training' school there is a
The fight of Principal Morrison against the 'Phi Lambda Epsilon Fraternity', a conspiratorial secret society among the pupils, such as is found in most high schools in this country, is in progress. Prof. Morrison has the very reasonable opinion that a secret society is quite out of place in a school, and the majority of the teachers are of the same opinion. As Morrison cannot by good means bring about the disengagement of the fraternity, he is determined to compel it by force. Recently, after the close of school, he held a conference with the other teachers, and laid the case before them. A member of the body of teachers proposed that all the members of the conspiratorial fraternity should be expelled from the school, and the motion was carried on the vote. As Mr. Morrison says, he had inquired of the boys what was the real object of their association, and had received the answer, that it was one of the secrets which they did not know.

be allowed to reveal themselves. Mr. Morrison, however, holds, and justly, that no secret societies should be tolerated in any school. The solution of this question would touch not only the colleges in Kansas City, but the schools in nearly all the large cities of the country, and the colleges and universities where such fraternities exist, which are connected among themselves by common organization. In the said school only six of the members are known, and the same are determined to let any repudiation pass over them, as the others are not easily ascertained, and under cover of secrecy can easily escape the attacks of Mr. Morrison and his aides." We do not know how this fight went in Kansas City. But it is well known that in nearly all the higher institutions of learning in our country the mischief of secret fraternities and sororities is rampant. It is a curse for these institutions, a curse for the young people who study there, and a curse for the whole country. The inexperienced young people who study there become acquainted with the secret society, take a liking to it, and then soon allow themselves to be entangled in the actual lodges. But the secret student societies also bring danger to the students in other respects. It is a fact that the houses in which the members of these societies meet often become places of ghastly immorality and shameless fornication. Many students have been physically and spiritually ruined by this. Even famous universities are not free from this reproach. Therefore, Christian parents should "consider" the danger their children run when they attend such secular institutions, and should not pass by our Christian Lutheran institutions if they want to give their children a higher education. Especially in these days, when the doors of the institutions will soon open again, we would like to remind you emphatically of our grammar schools and progymnasiums and of the "Walther College" here in St. Louis. At these institutions even those can study and receive their education who do not wish to enter the service of the church, and especially the last-named institution offers the opportunity to acquire a good preliminary business education.

L. F.

G. A. Romoser of Detroit, Mich., has been appointed as president and professor at the **higher educational institution** of our English sister synod in Conover, N. C., which is of great importance for the preservation and spread of pure Lutheranism in the southeast of our country. He has accepted the appointment and will soon move there. God bless him and the institution he is to serve!

L. F.

Schools in Milwaukee. According to a report printed in the "Germania", 35,928 children attended the public schools in Milwaukee and 20,007 children attended private schools. Milwaukee is probably the only larger city in the United States in which such a large percentage of the children attend private schools, that is, in most cases: Community schools. Milwaukee, along with many other places, is proof that community schools can be successfully maintained alongside large public schools. God grant us courage and desire to establish and maintain our parochial schools, the planting places of the church. F. P.

The fiftieth anniversary of its existence was celebrated July 30 and 31 by the Holy Cross congregation in Saginaw, Mich. Surrounded by the well-known Franconian colonies of Frankenmuth, Frankentrost, and Frankenlust, founded by Rev. Löhe in the forties, which have already celebrated their congregational anniversaries in recent years, an orthodox congregation was also founded there in Saginaw in 1849 by the unforgettable pastor and missionary Ferdinand Sievers, with much difficulty.

Lutheran congregation into being. And it has remained faithful throughout the fifty years and has grown inwardly and outwardly under the faithful and blessed leadership and care of its pastors O. Clöter, J. A. Hügli, M. Günther, J. Schmidt and H. Speckhard, so that today it counts over 1200 souls and over 200 voters and has flourishing schools and a beautiful church property. With praise and thanksgiving to God, in beautiful church services, it could therefore also celebrate this beautiful day of celebration and joy. As a lasting remembrance of this, she also made a beautiful lasting donation, pledging \$300.00 to the Negro Mission Commission before the celebration, so that a Negro chapel could be built with this money. With joy the Commission accepted this gift, the whole sum has already been sent in, and thus a little church is now being erected in Southern Pines, North Carolina, for black Lutherans to commemorate the congregational anniversary of a white Lutheran congregation. L. F.

Praiseworthy examples. If there is a ministry that demands lifelong self-denial and sacrifice, it is precisely the ministry of preaching. Of preachers the word should especially apply: "Zeal for the Lord has consumed me." But Christian congregations should also recognize this and show their gratitude to their faithful pastors, especially when they have grown old and gray in the service of the Lord. Thank God, there is no lack of such thankful congregations, even though there is much gross ingratitude here and there. Thus we recently heard from the congregation in Arlington Heights, Ill. that they had given their faithful pastor the parsonage he had lived in for so many years as a gift for his lasting joy in his retirement. A Norwegian congregation in Dalton, Minn. proceeded in a similar manner, wishing to help their pastor, who had served them long and faithfully, to a home of his own. For the sake of circumstances, the congregation sold its parsonage in the country and gave its pastor \$1000.00 of the proceeds, as well as the income from the unpaid portion of the sale. It would be nice if these congregations could find many imitators among their sister congregations.

C. Dreyer.

That even among the so-called Christians, on both sides, the greatest frivolity is encountered with regard to holy matrimony and its solemnization, should be known to everyone. One only has to think of the sensational marriages that have taken place in a balloon, in a small boat at sea, on the occasion of the World's Fair in Paris on the Eiffel Tower, and also by telephone. And sensation-seeking "preachers" have always been ready to offer their hand, of course in exchange for a few coins, which often take the place of conscience. But such frivolity has reached its climax in what the exhibition authority of a small town here in Minnesota has devised. They offer a bonus of \$25.00 in gold to the bride and groom who get married on a certain day at the fairgrounds. That is to say, a premium for a marriage, as for the best steer exhibited and for the best fattening hog exhibited! What does the Christian reader say to this? But whoever should think it impossible that among the "good Christians," as this claptrap of people usually titles itself, a bride and groom should be found who would like to acquire the premium offered, and that one of the "divines," as their preachers like to be dubbed, will stoop to profane in this way the solemnization of holy matrimony, it will probably be possible to report within a short time how many bridal couples have come forward, and who among the various "Divines" has won the "honor" and, of course, a good part of the bounty. - Oh God from heaven, look into it and have mercy on it!"

C. F. W. M.

Bible falsification. If in the future the Bible is read much at all, then it will soon be said: "My Bible does not say that. In addition to the so-called revised Bible, which has changed the old Luther text in hundreds of places and is almost universally distributed in Germany, two other forged Bibles have now been played into the hands of the German Christian people, namely the so-called "Family Bible" and the "School Bible," in which not only the text has been changed, but also thrown out at will and entire verses, pieces and chapters omitted. In the "Family Bible" the 1387 pages of the old Bible have been reduced to 754 and in the "School Bible" to 665. The rest has simply been thrown out. This is also a sign of the times.

L. F.

Some figures for mission preachers we take from a change sheet. There are about 1,500,000,000 people living on the earth. Of these there are still more than 1,000,000,000 non-Christians, who are divided about thus: 800,000,000 pagans, 200,000,000 Mohammedans. There are 200,000,000 Roman Catholics and 150,000,000 Protestants. The Protestants contribute for missions about \$15,000,000 annually, supporting 14,200 missionaries, of whom 4300 are ordained preachers and 3380 are unmarried female missionaries. These are assisted by 4200 ordained natives. Altogether there are about 80,000 workers in the missionary work among the heathen. There are about 25,000 stations and sub-stations, and 1,300,000 communicants, which increase annually by about 75,000. Followers, i.e., those who have attended classes but have not yet professed the faith, number about 3,500,000, while nearly 1,000,000 children are taught in the 20,000 schools. These are certainly quite significant figures. And yet, how immense is still the harvest, how few the laborers, how much still remains to be done!

- L. F.

From World and Time.

Recently, even secular newspapers have spoken out quite sharply **against the cruelties that are** often connected with the admissions to the lodges. Thus, according to the "Gemeindeblatt," the "Weltbürger" of Watertown, Wis. writes: "In Kansas City, Missouri, Mar Dorsch, a native of Watertown, lost a finger during his initiation into a lodge of the Modern Woodmen of America, through the jumps of the iron goat on which he had to ride, and he is now suing the lodge for -10,000 in damages. It is to be hoped that he will win the suit, and that a severe lesson will thereby be given to the leaders of the goat." The fact that such things come into the public domain from time to time will not, of course, do much harm to the lodges. Men can bear to be flayed and painted in the face, if only they do not need to repent and believe in Christ.

F. P.

A story from today.

"How it's pouring in again at Rifsler's over there!" said Mrs. Daniels, with a shocking sigh, letting her busy hand rest for a moment. "There again you can quite see how blissful the wicked are in the world, and get rich!" From the arm-chair from the stove a clearing of the throat could be heard, then a short, dry cough, and finally the voice of the chest-sick man: "But you have forgotten the postscript that is in the Psalm, woman! It says: It is hard for me, too, that I suffer so much, and you have to toil sore for the sake of your daily life.

Brod. But do not be angry with those who seem to be better off in the world than those who fear God, and let us always speak confidently: "Yet I am always with you."

Mrs. Daniels kept silent, ashamed. She said she couldn't do without a little sighing in her life. No, she didn't have to envy them over there either. Didn't they make noise and quarrel all day long? And didn't they live in peace and harmony?

"Do you see now," said the innkeeper Riffler to his wife at the same time, "how beautifully one gets on without God? Of course, when I married you, you were of a different opinion. I'm glad you've seen for yourself. The guests are crowding around my dinner table. The four boys are healthy, and the little girl you wanted so much has come without God's help!" At this the man laughed derisively.

"Now stop it, August!" the woman interrupted him, "it might"-but she did not get any further, for a horrible cry of pain came from the kitchen.

When Mrs. Riffler pulled open the door, she saw something horrible. Her sweetheart, little Anna, had fallen into a bucket of boiling water. The maid was just picking up the child, who was whimpering in pain.

"The child is dying, hurry to the Doctor!" cried the woman.

"What's the matter?" asked the man, also coming up, and when he saw what had happened he cursed aloud.

Two doctors could not save the child. After a few hours it succumbed to its severe burns. The mother cried out so desperately that the people on the street kept quiet. Daniels, too, heard the wild cry of despair and learned of the misfortune. The kind-hearted woman went to say at least a sympathetic word to the poor mother. But soon she returned, distraught and pale.

"One is horrified there!" she said. "They say they do not want death in the house, that the child should be taken straight to the mortuary. And how sweetly the little heart lay there, a touching picture of peace among these peaceless goings-on!"

Before evening little Anna was driven out, and over there everything went back to the old grind.

"Yes," said the sick Daniels, "with them it is true what the Bible says: 'Thou smitest them, but they know it not.'"

Ordinations and introductions.

With the consent of the Hon. President J. H. Niemann, on 8 Sonnt, n. Trin. Cand. Otto Henkel under the assistance of ? F. W. Scholz' in Julietta, Ind., ordained by H. Henkel.

Cand. H. Müller was ordained by order of the Honorable Presidency of the Kansas District on the 8th of Sonnt, n. Trin. at Lincoln, Nebr. by G. Allenbach.

By order of the Hon. President of the Eastern District, Cand. H. Beckmann on the 10th of Sonnt, n. Trin. at Mission Hall, 145th Street and Amsterdam Ave, New York City, assisted by PP. W. Dallmann, O. Sieker, O. Gräßer, A. G. and H. C. Steup, and was ordained into his office as a missionary by Wm. Schoenfeld.

By order of the Honorable Presidency Eastern District, Cand. H. W. Strothmann on the 10th of Sonnt, n. Trin. in the forenoon in his parish at New Fane, N. A., and in the afternoon in his parish at Hartland Corners, assisted by k. Arth. E. Michels ordained and introduced by W. F. Malte.

By presidential commission, Cand. M. Toewe on the 10th of Sonnt, n. Trin. at Geneva and Clyde, N. A., inducted into office by Aug. Senne.

By order of the Honorable President Strasen, Cand. Fr. Wiegmann was ordained and inducted by S. Daib. on the 10th Sunday of Trinity in Trinity Lutheran Church and on the 11th Sunday of Trinity in St. Paul's Lutheran Church in Town Pine River, Wis.

Cand. Otto Hitzeroth was ordained and inducted by Albert Bartling at St. John's Parish, North Prairie, Wis. on 11 Sonnt, n. Trin. by order of the Honorable President Strasen.



By order of the Honorable President Walker, Cand. Carl Kretzmann was ordained and introduced by A. W. Fischer in his congregation in Stamford, Conn. on 11 Sonnt, n. Trin. with the assistance of P. H. Spannuth.

By order of the Honorable President F. Pfothauer, Cand. F. J. Gräber was ordained and introduced on 11 Sonnt, n. Trin. at Rudolph, S. Dak. by H. Lübbe.

On behalf of the Honorable Presidency Eastern District, Cand. Paul Engelbert at St. John's Church, Rome, N. N., ordained by C. A. Wiegel.

By order of the Hon. President Pfothauer, Rev. A. F. Nees introduced to his congregation at Lake Crystal, Minn. by J. Porisch on the 8th Sunday, n. Trin. and to his congregation at Rapidan by J. Grabarkewitz on the 9th Sunday, n. Trin.

By order of Hon. F. Pfothauer, President, Rev. F. E. Pasche was introduced to fine congregation at Sioux Falls, S. Dak. on 9 Sonnt, n. Trin. by K. Karstensen.

By order of the Honorable Presidency of the Middle District, Rev. G. J. F. Koch was introduced into the Peace Parish at Richfield Tp. heretofore served by the Iowa Synod, by T. A. Saupert.

Kirrhumeistungen.

On the 8th Sunday after Trinity, the Lutheran Emanuel congregation at Carlos, Minn. consecrated their newly built little church to the service of God. The festive preachers were PP. Weerts and Schilke. A. Bartz.

On 8 Sunday after Trinity, the Lutheran congregation of St. Paul in Albert, Kans. consecrated their newly built church (28 x 40, tower 60 feet) to the service of God. The festival preachers were the

C. Vetter (Sr.), Geo. Häfner (Engl.). A. R. Roglitz.

On the 9th of Sunday, A.D., the Lutheran Zion congregation at Endico tt, Wash. dedicated their newly built church (24X36, steeple 52 feet) to the service of God. Celebrant (German and English):

Carl J. Heuer.

On the 9th of Sunday, Trinity Lutheran Church at Blue Hill, Nebr. consecrated their new church (36x75, steeple 110 feet) to the service of God. Festive preachers: Prof. G. Weiler, P. H. Willens, P. G. Allenbach (English).

C. Thrust cone.

On the 9th of Sunday, A.D., St. Paul's Lutheran congregation at Hilton, N. P., dedicated their newly built church (39X58 feet) to the service of God. Festival preachers were: J. Muehlhäuser (Engl.) and G. Muehlhäuser.

On 9 Sonnt, n. Trin. the mission board of the New Parker congregations consecrated a (rented) mission church. It is called the Lutheran Bethlehem Church, stands on East 62nd Street and holds about 300 people. Father H. C. Steup preached the sermon

Cornerstone Laying.

On the 9th of Sunday after Trinity, the Lutheran congregation of St. Paul in Calumet, Mich. laid the cornerstone of their new church in Laurium, Mich. G. Traub, H. Prekel and Johann Huchthausen officiated.

Groundbreaking.

On 10 Sonnt, n. Trin. the Lutheran congregation of St. John near Herington, Kans. laid the foundation stone of their new church. Otto Mencke.

Parish - Anniversary.

On the 10th Sunday after Trinity, the Lutheran Immanuel congregation in Alpena, Mich. celebrated its 25th anniversary. The celebratory preachers were PP. W. Burmester, B. Potzger and J. G. Nüchterlein (English). Gust. Müller.

Community anniversaries and discord celebrations.

On the 6th of Sunday, A.D., the congregation of Leaf Valley, Effington, and Leaf Mountains, Minn. celebrated their 25th anniversary of congregation in connection with the mission feast. Mission festival preacher was Rev. F. C. Ahrens, anniversary preachers: Rev. August Hertwig and Rev. R. Winkler. The Collecte was -75.00. F. Weerts.

On the 10th of Sunday, A.D., St. Paul's Lutheran Church, Eden Valley, N. D., in fellowship with its sister churches of Colden and West Seneca, celebrated its 50th anniversary, in connection with a mission feast. Festival preachers were: Vice Pres. P. Brand and P. J. Sieck. The collecte was -118.34. C. Lohmann.



On the 10th of Sunday, A.D., my congregation at Millstadt, Ill, with my congregation from Sugar Loaf Tp. and guests from sister congregations in Belleville and Columbia, celebrated their Mission Feast and COanniversary. Festival preachers were: H. Meyer and L. W. Dorn. Collecte after deduction: -82.00. Theo. Lohrmann.

Mission Festivals.

On the 2nd Sunday, A.D.: The congregation at Fairmont, Minn. Preacher: Rev. Brinkmann. Collecte: -9.30. (Rained out.)

On the 5th Sunday, A.D.: Rev. H. Ehlen's congregation at Groton, S. Dak. Preacher: PP. C. Albrecht and H. Bouman. Collecte: -51.24. - The congregation at Mt. Pulaski, Ill. preachers: Prof. R. Pieper and Prof. L. Wesfel. Collecte: -80.00.

On the 6th of Sonnt, A.D.: The townships of Luverne, Steen, Hardwick, and Beaver Creek, Minn. Collecte after deduction: -40.50.

On the 7th Sunday, A.D.: St. Lucas Parish, Hannahstown, Pa. Preachers: U?. Engelder zurr. and Engelder sott. - Zion's congregation at Helvetia, Minn. Preachers: H. Kollmorgen, J. Hertrich and C. Kollmorgen. Collecte: -26.82.

On the 8th Sunday, A.D.: In the morning the congregation at Ottawa, Ill Collecte: -9.70. In the afternoon the congregation at Marseilles, Ill Collecte:-10.00. Preacher for both:?. Uffenbeck.- St. Paul's congregation at Middleton, Oreg. with guests from neighboring congregations. Preachers: ???. Paul and W. Behrens. Collecte after deduction: -46.51. - The Immanuel's congregation at Washington, Mo. preachers: P. Grefe and Prof. Käppel (English). Collecte: -86.08. - The Misfion churches at Deer Park and Town Forest, Wis. Preachers: I'k. Naumann and Kleinhans. Collecte: -13.60.

On the 9th of Sunday, A.D.: Bro. Dümpling's congregation at Detroit, Mich. Preacher: ???. H. Behrens and Hagen. Collecte after deduction: -29.51. - The congregation at Hamburg, Minn. Preachers: PP. W. Friedrich, C. Kollmorgen and F. Pfothenauer. Collecte: -100.95. - The congregation at Olean, N. A-, with the congregation at Allegany. Preachers: kl'. Pechtold and Hanewinckel. Collecte: -36.50. The congregations at Sandusky and Tucker Town, Wis. Preachers: PP. J. I. Oetjen, A. Brauel and Chr. Becker. Collecte after deduction: -56.42. - St. Andrew's parish at Niagara, N. Dak. Preacher: ?. Hilpert. Collecte: -15.41. - The congregation at Town Posen, Minn. with guests. Preachers: PP. Kaiser, Hillger and A. Oetjen (English). Collecte: -65.00.

(To be continued.)

Conference displays.

The general pastoral conference of Iowa, to which the gentlemen teachers are cordially invited, will be held, s. G. w., August 24-28, at the parish of the Rev. Aug. F. Lutz, at Latimer, Iowa. Speaker: Prof. G. Mezger. Topic: The Pastor and the Confirmed Youth. Attendance is obligatory for pastors, urgently desired for teachers. Registration or cancellation requested in good time from the local pastor.

F. Lothringer, Secr.

The Southwest Indiana Specialconference will meet August 30 and 31 at the home of P. H. Bauer in Purcell, Ind.

G. Mohr.

September 19-21, v.v., the New York and New England Pastoral Conference gathers at Trinity Church, Lang Island City, N. A- (?- Chr. Merkel). Works: J. Roman "justification" and Christian refutation of papist errors (Prof. R. Heintze). II. The third petition (? J. H. Sieker). Conference preacher: P. G. Bohm - P. J. tzolthusen; confessional speaker: I'. G. R. Herbst - P. W. Köpchen. Registration is expected by September 9. Also indicate whether full quarters or only lunch is desired. To get to the church, go to Manhattan Borough to 34th St. Ferry, East River, put across the river there on any ferry, then inquire for the "Fault 6ar" and take it to "Rifle Park"; then go two blocks west and one block north to the church. F. Verwiebe, Secr.

Election Results.

It is hereby brought to the general knowledge that Mr. ?. A. Bähler of Little Rock, Ark. has been elected by an absolute majority to the position of professor at St. Paul's Progymnasium in Concordia, Mo.

Fort Wayne, August 12, 1899, C. Gross,

Secretary of the Electoral College.

Please.

Whoever knows any Lutherans who want to move to Canada, are on their way there or are still unprovided for in Canada, I ask in the interest of the mission to write to me about such people or to make such people aware of my address in good time. I am ready to give such people advice and help for their spiritual as well as for their earthly advancement.

Wolseley, Asfiniboia, Canada. E. Herrmann.

Concordia Seminar, St. Louis, Mo.

The new academic year begins Wednesday, September 13.
F. Pieper.

Concordia Seminar on Springfield, Ill.

The 1899-1900 academic year of Concordia Seminary at Springfield, Ill, begins, s. G. w., Wednesday, September 6. Applications find timely addressed to the undersigned.
R. Pieper.

School Teachers' Seminary at Seward, Nebr.

The new school year begins, s. G. w., on Wednesday, September 6. The detailed conditions for admission can be found in the previous issue of this newspaper.

For assignment of Christian-minded and gifted students, please contact G. Weller, Director,

St. Paul's Progymnasium at Concordia, Mo.

The new school year begins, God willing, on September 6. All enquiries and applications should be addressed to the undersigned before 26 August where possible.

I. H. C. Käppel.

Addresses for the 1900 calendar.

Those pastors and teachers whose addresses are no longer as given in the 1899 calendar are hereby requested to send us their new addresses by kostnl Oarck, exactly according to the following scheme, for the purpose of correction in the calendar.

The same is true of the candidates who are now entering office.

First and last name:

Pastor or Teacher:

Residence (if 'nothig, also street):

Postal Station:

County:

State:

Belonging to which synod:

In order not to complicate our work unnecessarily, we urgently ask you to answer all questions, not, as unfortunately so often happens, only some!

Changes under heading III (List of Places Served by Itinerant Preachers) should be sent immediately by the itinerant preachers directly to the District Presbyter concerned.

All changes of address should be in our hands by September 15, the day on which the list of names in the calendar is closed.

Finally, we ask that only the answers to the above questions be placed on the named ?ostul Oarck, and no orders, notifications, etc., of any kind. We also want to put only one address on a ?o8iu1 Ourcl.

Ooneorckia kndlirMiix Hunne.

Revenue into the Illinois District coffers:

Synod treasury: P. Mueller's congregation at Echester 81155. ? Chest in Prairie, Evensong, 4.20 & P. Krietemeyer's congregation in Sands 3.50. (S. 819.25.)

Synodal building fund: Fr. Brust in Prairie, bequest from Wwe. Sophie Buch, 50.00, Fr. Feddersen's parish in Bethalto 1.00, Fr. Bertram v. d. parish in Crystal Lake 16.75 u. 9.75. ? Miracles in Chicago by Miss N. N. 1.00, teacher Elbert of Gled, d. Gem. in Addison 30.00, I?. Heerboth v. d. Gem. in Wheaton 1.00, Coll. v. P. Pfothhauer's Gem. in Lemont 10.00, k. Hieber's Gem. in Riverdale 12.10, Coll. v. P. Krebs' Gem. in Tinley Park 7.02, P. Mennicke v. d. Gem. at Rock Island 52.00, P. Steege's congregation at Dundee 119.25, P. Burgdorf of the preaching place at Scully's Prairie 5.40, and of the congregation at Lincoln 25.00, and P. Brauns' congregation at Nashville 7.40. (P. 8386.67.)

Synodal building fund, especially for Milwaukee: ? Chest in Prairie, bequest from Wwe. Sophie Buch, 100.00.

Synodalbaukasse, speciell fiirSt. Louis:?. Brust in Prairie, bequest from Wwe. Sophie Buch, 50.00.

Mifson Parish in Granite City: P. Great Parish in Oak Park 5.00.

Southern Illinois Inner Mission: Fr. Brust in Prairie, bequest from Wwe. Sophie Buch, 25.00

Polish Mission in Chicago: by H. C. Zuttermeister in Chicago 10.00, P. W. C. Kohn in Chicago v. Woman's Association for Printing Polish Hymnals 15.00. (S. -25.00.)

Inner Mission: Fr. Brust, bequest from Wwe. Sophie Buch in Prairie, 150.00, dch. Wm. Balzer in Addison, at night, to missionary funds, 5.48 and to missionary funds of the congregation, 5.95, k. Große, part of missionary funds from congregations in Austin, Melrose Park and Harlem, 109.28, P. Succop in Chicago from Mrs. Messmann, 1.00, P. W. C. Kohn the, Thanksgiving offering from L. B. & C. B. for gracious protection in peril of life, 2.00, P. Zapf in Melrose Park, posthumous to missionary coll. from N. N., 1.00, Fr. K. Schmidt in Chicago from N. N. 1.00, Fr. Lußky, missionary coll. of the congregation in Ottawa, 9.70 and from the congregation in Marseilles 10.00. (p. 8295.41.)

Negro Mission: Seminarian G. Twietmeyer v. d. Schulk. d. Black Walnut District in Crete 1.70, P. Heyne in Decatur v. Aug. Ponnwasch 1.00, P. Brust in Prairie, bequest v. Wwe. Sophie Buch, 50.00, dch. Wm. Balzer in Addison, posthumous to missionary coll., 1.83, P. Große, part of missionary coll. of congregations in Austin, Melrose Park & Harlem, 36.43, P. Merbitz congregation in Chicago 12 58, P. Succop das. by Wilh. Niederhelmann 1.00, dch. Wm. Ullrich in La Gränze by JUngl.- u. Jungfrver. 5.00, P. K. Schmidt in Chicago v. N. N. 1.00, P. Johanning v. d. Gem. in Broadlands 7.00, dch. F. C. Schultz of the Imm. Cong. in South Chicago 11.41. (p. -128.95.)

English Mission: Fr. Brust in Prairie, bequest from Wwe. Sophie Buch, 25.00, Fr. Mennicke in Rock Island from I. K. 2.00. (S. 827.00.)

Mission to the Jews: P. K. Schmidt in Chicago v. N. N. 1.00. Indian Mission: Fr. Brust in Prairie, bequest from Wwe. Sophie Buch, 25.00.

Heathen Mission: P. Brust in Prairie, bequest from Wwe. Sophie Buch, 25.00, P. K. Schmidt in Chicago from N. N. 1.00. (S. 826.00.)

Support Fund: Fr. Brunn in Oakglen of Crete Pastoral Conf. 12.00, Fr. Brust in Prairie, bequest of Wwe. Sophie Buch, 25.00, Fr. Bünger of Chicago Pastoral Conf. 12.75, Fr. Hallerberg's congregation in Quincy 25.00, Fr. Drögemüller of the Arlington Heights Pastoral Conf. 6.00, Fr. Leßmann of the Okawville congregation 7.23, Fr. Krietemeyer of the Sands congregation 2.50, and Fr. Holst, Jr. of Campbell Hill of the Monroe & Randolph conf. 7.50. (P. 897.98.)

Students in St. Louis: Fr. Brust in Prairie, bequest from Wwe. Sophie Buch, 50.00, Fr. Engelbrecht in Chicago from Frauenver. 10.00, Fr. W. C. Kohn the. from Women's Ass. for W. Glawe 10.00 & Fr. Leßmann's Gem. at Okawville for the poorest student 7.00. (P. 877.00.)

Laundromat in Springfield: Prof. Simon in Springfield v. Women's Ass. in P. Luecke's Gem. 2.00.

Students in Springfield: P. Brust in Prairie, bequest from Wwe. Sophie Buch, 50.00, P. Weisbrodt's Gem. in Mount Olive for H. Kolb 9.05, for Aug. Bergmann of Elmhurst v. Gled, in P. Hild's Gem. 6 50 & dch. F. W. Graue of P. Molthan's comm. in Hinsdale 6.68 and Mrs. Boeger 1.00. (S. 873.23.)

Seminarians in Addison: Fr. Engelbrecht in Chicago from the Women's Assoc. 10.00, Fr. Weisbrodt in Mount Olive from N. N. for H. Kowert 10.00 and Fr. G. A. Müller in Schaumburg for Bertram 15.00. (p. 835.00.)

Church building fund of the Illino District: Fr. Brust in Prairie, bequest from Wwe. Sophie Buch, 100.00, Fr. Große, Theil d. Missioncoll. d. Gemm. in Austin, Melrose Park and Harlem, 36.43 and Fr. Engelbrecht in Chicago from the Women's Ver. 10.00. (S. 8146.43.)

Institution for the Deaf and Dumb in North Detroit, Mich. G. A. Mueller in Schaumburg, Coll. at Confirmation of Two Deaf-Mutes, 40.00.

Deaf and Dumb Mission: From H. Blume Sr. at Madison 5.00, P. Heyne in Decatur from Aug. Ponnwasch 1.00, ?. Brust in Prairie, bequest from Wwe. Sophie Buch, 25.00, ?. Große, part of the missionary coll. of the congregation in Austin, Melrose Park and Harlem, 36.43, Fr. Jöckel in Richton from the widow Maria Stünkel .50, Fr. Gesterling, bequest from the congregation in Wartburg, 1.29 (delayed) and Fr. K. Schmidt in Chicago from Mrs. Meier 1.00. (p. 870.22.)

Wittve Kahlmus in Prairie: P. Brust in Prairie, Legacy v. Wwe. Sophie Buch, 50.00.

Danish Free Church: Fr. Drögemüller in Palatine by N. N. 1.00.

Orphanage at Des Peres: P. Brust, bequest from Wwe. Sophie Buch in Prairie, 100.00 and P. Heyne in Decatur from Aug. Ponnwasch 1.00. (S. 8101.00.)

Orphanage in Addison: Fr. Heyne in Decatur by Aug. Ponnwasch 1 00, Fr. Brust in Prairie, bequest by Wwe. Sophie Buch, 100.00, Fr. Succop in Chicago by R. Gahl 3.00, Teacher F. Militzer in Arlington Heights by d. Schulk. 4.26, ?. Heerboth's parish in Wheaton 3.00, P. Krietemeyer's parish in Sands 11.00 & for Jubilee booklet 4.00, P. Jöckel in Richton by widow Maria Stünkel .50. (p. 8126 76.)

Mission in Berlin, Germany: P. Heyne in Decatur v. Aug. Ponnwasch 1.00 u. P. K. Schmidt än Chicago v. N. N. 2.00. (S. 83.00.)

Mission school in London: P. Eberhardt in Arenzville v. Chr. L., Joh. u. Herm. W., C. A. E., Father Joh. H., v. d. Miss H. R., L. D. & A. L. 7.00, Teacher F. Militzer at Arlington Heights v. d. school k. 5.10, P. K. Schmidt at Chicago v. N. N. 1.00, and Teacher J. G. Palmer at Hamel v. s. pupils 2.50. (P. 815.60.) Total: 81953.50.

dL. Signatures registered for the synod building fund: From d. Gemm. d. ??: Strafen Jr. at Wine Hill 140.00, Gübert at Sigel 11.00, Ruhland at Altamont 30.00 & F. Lußky at Ottawa 50.00. (S. 8231.00.)

Addison, Ill, Aug. 12, 1899. H. Bartling, Cassirer.

Proceeds to the Treasury of the Michigan District:-(July.)

Synod treasury: Bingham-Sigel 89.80. P. Hagens Gem. 2.85. (2. 812.65.)

General Building Fund: Sturgis 4.23, Arcadia 5.25, Petersourgh 15.80, Leland 7.15, Good Harbor 3.93. (S. 836.36.)

General Inner Mission: P. Dümlings Gem., Missionsscoll., 29.51.

Heathen Mission: P. G. A. Bernthal's Gem., Mission Festcoll., 11.77.

Mission in London: P. Mayer v. d. Frauen 8.00. ? Schinnerer von N. N. 1.00. Teacher Wiedewald's school 1.15. For the school building: Vond.Schulend. Teacher Kurz-Schmalzu edt 6.00, Stünkel 3.25, Meyer, Monroe, 2.37, Rolf 5.60, Regener 4.67, Riedel 5.84, Waschilewski 1.25, Müller 1.65, Käselitz 2.30, Ude 5.00; P. Wuggazer's school 1.10; P. Hagen of the Singchor 10.00. (P. -59.18.)

German Free Church: Fr. Mayer of N. N., Thank Offering, 3.00. Fr. Schinnerer of N. N. 1.00. Sebewaing 12.38. (S. -16.38.)

Danish Free Church: P. Mayer v. N. N. 2.00. Sebewaing 6.20. (S. -8.20.)

Negro Mission: Fr. Claus' Gem. missionary coll., 10.00, C. Zöllner.50. Fr. Schumacher, high; Janke-Wiese, 3.03, v. Wwe. Lüttke 1.50, Mrs. Fr. Behm 1.00. I". G. A. Bernthal's Gem. missionary coll., 10.00. Armada 1.50. P. Umbach v. d. deceased. Mrs. Strieter 5.00. (p. -32.53.)

Inner Mission: Fr. Claus' Gem. mission coll., 22.34. St. Joseph 14.20. Mt. Pleasant 2.70. St. Louis 2.23. Arcadia 5.25. Fr. Fackler v. Mrs. G. Reisig 2.00, v. Mrs. S. Braun .25. Fr. Bernthal's Gem. mission coll. 20.00. Hillsdale 2.25. Oxford 1.24. (S. -72.46.)

Support fund: P. F. C.B.2.50. teacher A.H.A. 2.00. fr. Charles 1.00. jonia 6.25. st. joseph 12.00. teacher L. Z. 1.00. p. mayer v. L. 1.00, v. d. Saginaw Specialconf. 12.51, teacher M. 2.00. richville 8.70. p. C. L. W. 1.00. tp. Merritt 4.13. Harbor Beach (Sand Beach) 6.00. Adrian 10.00. teacher Denninger's school 2.15. teacher Läscher's school 4.60. I". Fackler v. N. 1.25. I". G. A. Bernthal v. N. 1.00. (S. -79.09.)

Institution for the deaf and dumb: Wyandotte 4.58.

Retirement Home in Monroe: Fr. Schatz' Gem. 12.00. Monroe (July) 5.00. Tawas City 2.55. Arcadia 3.75. Fr. Schinnerer v. Mrs. S. 2.00. (S. -25.30.)

English Mission to Michigan: Wyandotte 8.44. Trenton 1.81. P. Meinecke's Gem. 15.54. Halfway (Roseville) 7.62. P. Arendt v. Wwe. Hafer 3.00. Gem. d. ??: Gugel 6.22, Hagen 19.34, G. A. Bernthal 7.88, Claus 11.46, Schatz 14.80, Dümling 13.33. (S. -109.44.)

Poor Michigan students: St. Joseph 5.00. Tawas City 2.55. Montague 4.81. Claybanks 2.05. Grant .80. ? Schinnerer v. Mrs. S. 2.00. New Haven 2.50. P. G. A. Bernthal v. N. N. .65. (S. -20.36.)

Orphanage in Wittenberg: Schools of teachers: Hahn 5.15, Appold 3.65, Wiedewald 3.76. (p. -12.56.)

Orphanage at Addison: Wyandotte 2.75. teacher Auch's school 1.50. teacher Braun's school 1.95, v. R. Schultz 1.02. (p. -7.22.)

Michigan District Church Building Fund: k.Bauer v. etl. Gl. 6.50.

Children's Friend Society of Michigan: Reed City 1.25. Parish at St. Joseph, Mon: Reed City 5.00.

k. Grunnet (Denmark): P. Mayer v. N. N. 1.00.

? Schroeder, Windom, Mo.: P. Mayer v. d. Saginaw Specialconf. 1.00.

Synodical treasury of the English Synod of Missouri: Smukals Gem. 15.19. Total: -567.53.

Detroit, Mich. August 6, 1899, G. Wendt, Cassirer.

572

Entered the caste of the Western District:

Synodal treasury: Gemm. of the ??: Demetrio in Emma - 12.25, Schriever in Farrar 7.68, Klindworth in Feuersville 5.00, Rohlfling in Alma 5.05. P. Nachtigalls Gem. in Canton 4.35 u. v. N. N. 1.00. (S. -35.33.)

General Building Fund: Gemm. d. ??: Kellermann at Little Rock 16.60, Duckwitz at Salisbury 1.15. (S. -17.75.)

Inner Mission of the District: Fr. Schrader's congregation in Eisleben, part of the Missionary Coll., 20.00. Fr. Müller's congregation in Lockwood 6.13. congregation in Lutherville 17.00. congregations in Concordia, Emma and Sweet Springs, part of the Missionary Coll. 100.00. Fr. Bernthal in St. Louis by T. Hummert 1.00 and by H. Krüger 5.00. (p. -149.13.)

Negro Mission: Gemm. in Concordia, Emma and Sweet Springs, part of Mission Coll.

English Mission: Teacher Franke's pupils in St. Louis f. Madison & Venice 2.61. Gemm. in Concordia, Emma & Sweet Springs, part of mission coll. 15.00. (p. -17.61.)

Jewish Mission: Fr. Schrader's congregation in Eisleben, part of the missionary collection, 5.00. Congregation in Lutherville 5.00. Congregation in Concordia, Emma and Sweet Springs, part of the missionary festival collection, 3.30. (S. -13.30.)

Heathen Mission: Fr. Schrader's congregation in Eisleben, part of the missionary collection, 7.20.

Emigrant Mission: Fr. Schriefers Gem. in Farrar for New York 5.80.

Mission in London: Teacher Hölter's pupil in St. Louis 1.35. Fr. Roschke in Freistatt by Louise Gliet 1.00. Gemm. in Concordia, Emma. Sweet Springs, part of Missionsscoll. 5.00. (S. -7.35.)

Support fund: ? Demetrios Gem. in Emma 4.75.

Orphanage near St. Louis: P. Schriever in Farrar, High; Oswald-Mangels, 2.60. P. Kleimann at Alexander v. C. Gensley 20.00. High; P. Duckwitz-Börger at Salisbury, 3.85. P. Rohlflings Frauerver. at Alma, 8.00. (S. -34.45.)

Hospital in St. Louis: ? Rohlflings Gem. in Farmington 7.00. Fr. Meyer in Jefferson City v. Mrs. Jac. Mayens 5.00. (S. -12.00.)

Springfield students: Fr. Rohlfling's women's ver. in Alma f. Reinitz 8.15.

Students in Fort Wayne: ? Biltzin Concordia v. N. N. for G. Müller, G. Krämer u. A. Wyneken each 5.00. (S. -15.00.)

German Free Church: ? Roschkes Gem. in Freistatt 10.65.

Danish Free Church: Fr. Rupprecht's congreg. in Clarks Fork 3.00.

? Meyer's parish in St. Joseph: G. Wendt, Cass. of Mich.-Distr., 5.00.

Indian Mission: Fr. Gielow's congregation at Tea, communion coll., 1.45, Hochz. Hesemann-Wehmeier 4.00. P. Rupprecht's congregation at Clarks Fork 2.50. (S. -7.95.)

Mission in Hamburg: Gemm. in Concordia, Emma u. Sweet Springs, part of Mission Scoll., 5.00.

Mission in Berlin: Gemm. in Concordia, Emma and Sweet Springs, Theil d. Missionsscoll., 5.00.

Total: -384.42.

Subscribed for synodal buildings are: Fr. Miller's congregation in Lockwood 50.00. Fr. Roschke's congregation in Freistatt

St. Louis, August 12, 1899.

H. W. C. Waltke, Kassirer.

Incoming to the Wisconsin Caste - District

(until August 1, 1899):

Synodal treasury: ? Keller's congregation, Racine, -19.51. P. Huebner's congregation, Adell, 12.80. (p. -32.31.)

Synodal building fund: Gemm. d. ??: Hoffmann, Theresa, 3.56, Feustel, West Bloomfield, 16.80, Roehrs, Clinton, 10.12, Hanser, Horicon, 18.00, Schoenbeck, Auroraville, 4.88, Barth .72. P. H. C. Muller, Coll. at Center, 1.90, at Hanover 2.83. (P. -58.81.)

General Inner Mission: Fr. Traub, Coll. in Hancock, 5.25.

Inner Mission: Missionsscoll.: ?? Citizens, Wolbrecht & Feiten, Sheboygan, 150.00, I". Strasen, Watertown, 50.00, ?? Naumann and Rathjen, 60.00, P. Huebner, Adell, 60.00, ? Horn, Port Washington, 17.02, P. Luebkemann, Forestville, 10.00, P. Stelter, Rankin, 10.00, P. Bürger, Nutterville, 30.00, ? Engel, Tigerton, 67.00, P. Grüber, Town Main & Scott, 100.00, P. Kleinhans, Deer Park & Forest 6.00, paid back 9.50. P. Treff, Coll. at Hermansfort, 9.00, P. Thormählen, Coll. at Bashaw, 1.15, P. Naumann, Coll. at Hudson, 3.43, New Richmond, salary, 2.00. P. August Lüdke, contribution, 20.00. ? Kuechle v. Women's Ass. in Milwaukee 11.00. P. Schultz, Coll. in Park Falls, .89, in Prentice .70, salary that. 2.30. P. Naumann, Coll. in Saliere, 4.60. (S. -624.59.)

General English Mission: Missionsscoll.: kk. Rathjen and Naumann, Bonduel, 7.55, Fr. Lübckemann, Forestville, 5.00, Fr. Traub, St. Peter and Paul's Parish, 5.25. (p. -17.80.)

English Mission in Milwaukee: Missionary Coll. Citizens, Wolbrecht & Feiten, Sheboygan, 20.00, P. Strasen, Watertown, 15.65, P. Traub, Hancock, 3.00, P. Stelter, Rankin, 2.19. (S. -40.84.)

General Mission to the Deaf and Dumb: Spec. f. Milwaukee: P. Wangerin, Milwaukee, Deaf and Dumb Cong. coll. 10.00.

Emigrant Mission in New York: ?? Bürger, Wolbrecht u. Fellen, Missionsscoll. in Sheboygan, 5.00.

Heathen Mission: Missionary Coll.: ?? Bürger, Wolbrecht and Feiten, Sheboygan, 3 p.m., P. Bürger, Nutterville, 2 p.m. ? Kühle v. Frauenver. 10.00. (S. -39.00.)

Negro Mission: Missionary Coll.: ?? Bürger, Wolbrecht and Feiten, Sheboygan, 28.00, P. Strasen, Watertown, 20.00, ?? Rathjen and Naumann, Bonduel, 10.00, P. Huebner, Adell, 21.38, P. Lübckemann, Forestville, 5.00, P. Stelter, Rankin, 5.00, P. Kleinhans, Deer Park and Forest, 7.60. Coll.: ? Kühle 25.00, P. Sprengeler 70.00, P. Wolbrecht, Sheboygan, 28.00, P. Keller, Racine, 21.53. P. Kühle by Mrs. Mitzelfeldt 1.00, by the Women's Assoc. 10.00. (S. -252.51.)

General Indian Mission: ?? Bürger, Feiten and Wolbrecht, Missionsscoll., 5.00. P. Wesemann v. Ferd. Laubenstein 2.00. (S. -7.00.)

General mission to the Jews: ?? Bürger, Wolbrecht u. Feiten, Missionsscoll., 5.00. Fr. Traub by Mrs. F. Rumpf 1.00. (S. -6.00.)

Saxon Free Church: ?? Rathjen u. Naumann, Bonduel, Missionsscoll., 10.00. P. Wolbrecht v. Pauline Wolbrecht 4.00. (S. -14.00.)

Mission in London, England: For the mission school: ? Bretscher from teacher Wetzel's school 4.25. Father Wolbrecht from the school children of the teachers: Markworth 3.25, Göhringer 3.21, Schmidt 2.24, Grade 2.50. Father Röhrs from the school in Clinton 2.87. (p. -18.32.)

Students in Springfield: For F. Otto: P. Brandt, Borchard-Pockelwald High; .. 2.36.

Support fund: ? Bittner, contribution, 2.00. Teacher Gräbner of the Winnebago Teachers' Conf. 9.00. Teacher H. F. Ahrens v. etl. limb, d. Milwaukee Teachers' Conf. 4.30. P. Knuth, Coll. in Town Sigel & Seneca, 8.80. P. Wesemann, Coll. in Grafton, 10.00. (S. -34.10.)

Wisconsin Church Building Box: Fr. Keller a. d. Box Office "For the Kingdom of God" 12.00.

Biramwood Township: P. Bittner, Coll. at Grand Rapids, 8.50.

Parish at Whittlesey: Bro. Schlerf of the Women's Ass. 10.00. Fr. Lehmann, Coll. at Amherst, 4.40. (S. -14.40.)

Orphanage in Wittenberg: P. Kühle dch. den Jung frauenver. 7.40. P. Grüber, Missionsscoll. in Town Main u. Scott, 54.00. (S. -61.40.)

Kindersreund Society: Michigan-District, dch. Kassirer Wendt .41. p. Brandt v. Herm. Krüger, baptismal coll., 1.25. (p. -1.66.)

Needy brethren in the faith at New Richmond, Wis. v. Fr. Schlerf v. etl. limb, d. Bethlehem congreg. 15.25. Total: -1263.48.

NR. In last receipt read under "Orphanage in Wittenberg": P. G. A. Feustel (not? M. Müller), Hochz. Dittmann-Struck, 5.87, also Hochz. Kobiske-Hübner 2.87.

Milwaukee, Wis. 7 August 1899.

G. E. G. Kühle, Kassirer. 2820 Stats 8t.



With heartfelt thanks, undersigned acknowledges the receipt of -300.00 for the building of a chapel at Southern Pines, N. C., from the Holy Cross congregation at Saginaw, W. S., Mich. collected as a thank offering for the joyous celebration of their 50th anniversary on July 30 and 31. May the faithful God and Savior be to her a rich recompense for her bountiful gift, and may His pure Word and Sacrament be to her for everlasting blessing for all time to come! C. J. Otto Hanser.

For the building of a church in the little parish at Marquette, Mich. by and through Messrs. PP. and others: F. Langhoff in Urban' v. St. John's parish in Champaign, Ill, -5.00; P. A. S. v. sr. Gem. in Middleton, Oreg. 2.50; P. Ruhl, Ogalalla, Nebr. v. sr. Gem. 2.80; P. Mueller, Punxsutawney, Pa., 1.0K - Many thanks to all kind givers on behalf of the congregation!
Marquette, Mich. in August, 1899. c. Aepp ler.

For the Indian Mission with heartfelt thanks from N. N. -2.00 and from ... in Bonduel 1.00. - God bless.
Shawano, Wis. August 11, 1899, Th. Nickel.

For the Mission School in London by Minna Heinrichs - .10, by Louise Melcher 1.00.

The Children's Leaf Man.

Having received the -5.24 collected at the golden wedding of C. Schössow at Freistadt, Wis. hereby certifies with heartfelt thanks Theo . Wichmann.

SW" The receipts of Messrs. Kassirer J. H. Abel and C. A. Kämpe will follow in the next issue.

New printed matter.

Gemeinebuch der ev.-luth. **Gemeinde** zum heiligen Kreuz U. A. C. zu Saginaw, Mich., enthaltend die Geschichte der Gemeinde nebst ihren Ordnungen und anderen Zugaben. Compiled by order of the congregation for the celebration of its fiftieth anniversary, July 30 and 31, 1899, by H. Speckhard, Rev. 127 and 34 pages 6^X4^[^]. Price: 40 cts. postage paid. To be obtained from Rev. H. Speck- hard, 620 Court St., Saginaw W. S., Mich.

The congregation, whose jubilee we commemorate elsewhere, has also published a beautifully illustrated and bound congregation book on the occasion of its jubilee, which provides an instructive glimpse into the development and growth and life of the congregation. We have read it with great interest and recommend it to all who are interested in the history of our old synodal parishes. L. F.

Fiftieth anniversary of the school of the western district m the community at Addison, Ill. 14 pages 9X6. Concordia Publishing House. St. Louis, Mo.

This jubilee, which was celebrated on June 14 of this year, also has significance and interest for other circles of our synod, since it was celebrated in the community in whose midst our school teachers' seminary is located, and precisely the school mentioned has been established as a seminary training school for a year. The sermon preached at the celebration, as well as a brief history of the school and an account of the festivities, are contained in the June issue of our "Schulblatt," a large number of which have been printed, and a copy of which will be sent out at the price of 10 cts. L. F.

Uerändevte Advesserr:

Rev. Otto HitMtvtd, Nortb krsrlrie, IVaukesba Oo., IVIs.
Rev. O. O. Laestuur, 7 lukts 8t., IVorosstor, Nass.
Rsv. R. RrouLlsn, Lutte, LoM Oo., Nebr.
Rev. Oarl Kretzmann,
e. o. No. LauZs, 51 kraukllu 8t., 8tamkor<l, Ooun.
Rsv. Hermann Lsmko, 364 lbirck 8t., Nanistee, Nieb.
Rev. 4th. P. Nees, Lake Or^stal, Nluu.
Rsv. Rcktvii Reluke, 333 IV. Nortk 4vs, Okioa^o, III.
Rev. R. v. 8cbliedteu, 1522 Raoo 8t., Oineinnati, O.
Rsv. P. 8obokusobt,
Route No. 2, OottaZs Orove, IVasbius-tou Oo., Niuu.
Rsv. O. Zobracker, Rum," Rauckolpb Oo., 111.
Rsv. 8. IV. 8trotbmsun,
Ns>v Raus 8tatlou, NlaAara Oo., N. V.
Rev. N. losrvs, Ovueva, N. V.
Rsv. kr. IVisAmauu, NerriR, WIs.
N. klasbsbart, e. r. m., 2328 Nsuarck 8t., 8t. Louis, No.
4. front, 692 33<Z 8t., Nilrvsukso, IVIs.
R. 8sbtvo1srt, Rstblsbsm Orpban ^s^lum,
OoHege kolut, Nszv Vork, N. V.
8. 3. 8eltL, Ns>v Nslls, 8t. Obarlos Oo., No.

The "Lutheran" is published every fourteen days for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where it is brought to the house by porters, the subscribers have to pay 25 cents extra for porter's wages.

To Germany the "Lutheran" is sent by mail, postage paid, for -1.15.

Letters containing business, orders, cancellations, monies, etc., are to be sent to the address: OoitorUia kudlisfiinx Uonse, 3eKerson Xvv. L Slinivi 8t., 8t. Louis, Olo., to be sent here.

Letters containing notices for the journal (articles, advertisements, receipts, changes of address, etc.) are to be sent to the editorial office.

Rutrsrck at tbs kost Oülos at 8t. Louis, No.,L8 866OU(l-elL88 matter.



Herausgegeben von der Deutschen Evange
Zeitweilig redigirt von dem Leh

Vol. 55

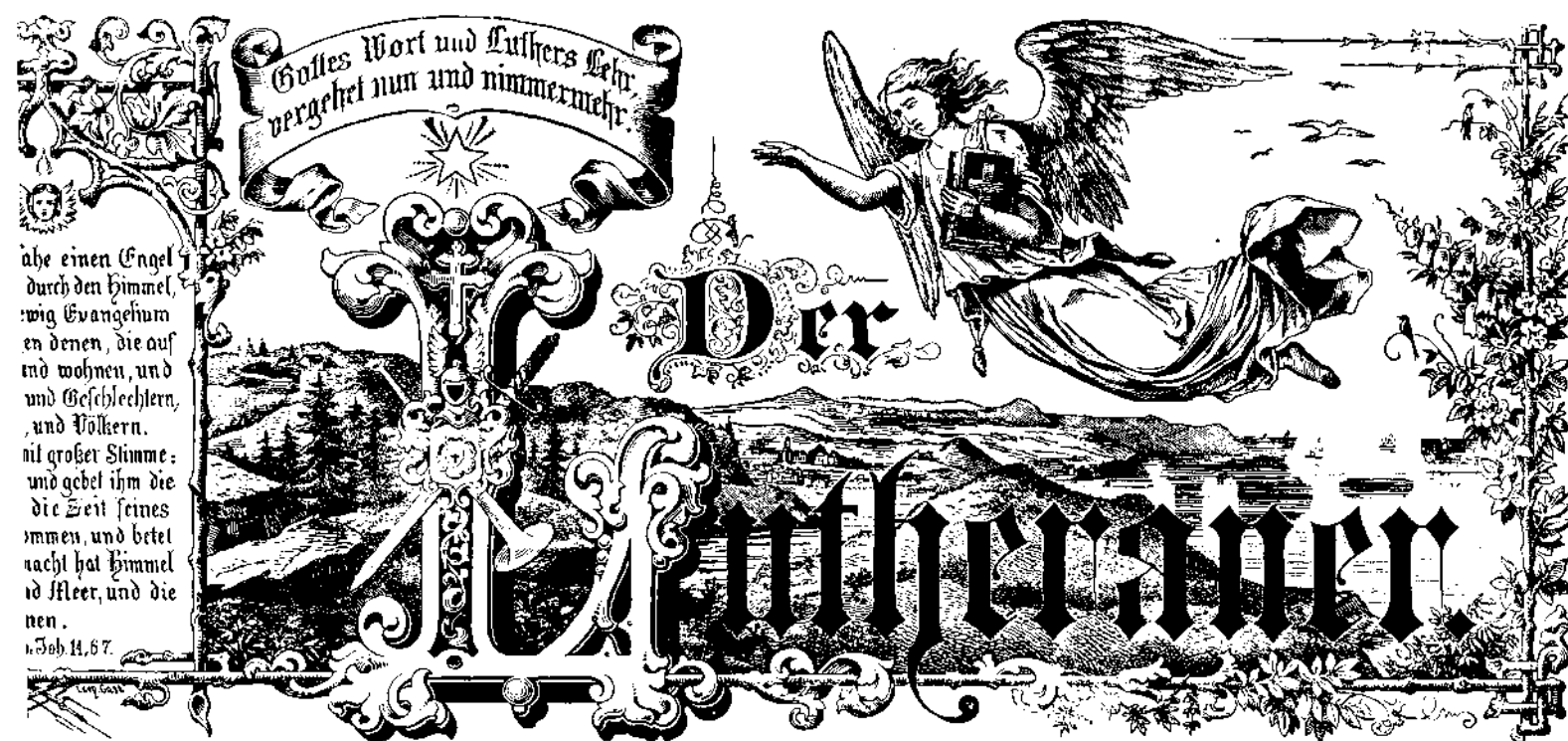
(Submitted.)

How should Lutheran Christians view and treat their preachers?

Among the things that threaten us today are not only the finer and coarser things of the world, but also false churches. It is tempting to accept many things from the false churches that surround us that are not to be praised. Yes, even more! Because of their weakness of discernment, even Lutheran Christians are often not always careful to guard themselves anxiously against all that is wrong, which they perceive year in and year out in the false churches, in the false-believing church communities. This is also especially true of the way in which the preaching ministry is often regarded in the false churches, the way in which the preachers are treated there. In the following, we would like to draw attention to some of the ways in which Lutheran congregations, who always have reverence for the Word of God and fear God's Zow, must not imitate false churches.

In the false churches in this country, the preaching ministry is mostly seen as a human institution. One looks for a preacher because one's ears prick up. One feels no more bound to him than, say, school directors who hire a teacher for their district for a few months. In many churches, the pastor is hired for the year, just as the farmers hire their farmhands. It is obvious that where the congregations see in their preachers only servants hired by themselves, there is also a lack of proper respect for the holders of the office.

Lutheran Christians must not be influenced by these views prevalent in the Canaan surrounding us. They must always be mindful that, on the basis of Scripture, we must reject the views "that the calling of those preachers who have been called into their office by congregations is only a human work, a human contract. It is rather: "Even those preachers who are called indirectly by the church are called by God, by Christ, stand in a divine office, are not servants of men, but ministers of Christ, and are not called by the church.



Verlegt von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
 Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Wo., Sept. 5, 1899. No. 18.

Messengers of God, the Most High. Therefore Paul also says of the ministers of the church at Ephesus, who were also only indirectly called by their congregations, that the Holy Spirit Himself had appointed them bishops (Acts 20:28), to feed the church of God, which He had purchased with His own blood." *) Those who, as Lutheran Christians, subscribe to this from the heart, then also hold faithful preachers in various respects "worthy of twofold honor," 1 Tim. 5:17.

Because the false churches lack the right understanding of the majesty and glory of the evangelical preaching ministry and also do not give the bearers of the preaching ministry the honor due to them for the sake of their ministry, they also allow themselves to do many things to God's messengers without hesitation that God does not want. In the treatment of their person they allow themselves many things that are not decent before the world and always against love and therefore against God's will. One hears in Sectenkirchen and in the homes of its members how this or that pastor is criticized behind his back; one has too deep a bass, which shakes nervous women too much, another is too obese, the third too old, the fourth too young, the fifth has too large hands, and such things more. And if one then also finds something really relating to the conduct of the ministry to find fault with the preachers, then the pastor is not admonished in a brotherly way. His weaknesses and infirmities are discussed in the "socials"; what should be kept quiet is trumpeted to the world, capital is made out of it; it is stirred up, a mob is gathered, a mood is created against the pastor, who, after all, is regarded only as a hired servant or at most as a lowly official elected for a time. And in this raging against the preachers, one is often not ashamed to resort, in cunning malice, to such low practices from which secular politicians, who are seldom too conscientious, would shrink.

In this respect, we Lutheran Christians are surrounded by a veritable Sodom and Gomorrah, and it is becoming increasingly difficult for some congregations to completely escape the influence of the false church system. If, therefore, such a perverse nature, originating in the false churches, should also penetrate among us, we should seriously imagine how much it offends against God's Word, against the right doctrine of the ministry of preaching, and against love in general. Every Lutheran should stretch out his hands in horror against such shameful activity and speak with holy disgust before such shameful activity: How shall I do such great evil and sin against God? Lutheran Christians remember that preachers are messengers of God, the Most High. Just as a worldly king does not tolerate that one finds fault with his agents, so the Lord of heaven and earth does not want it to happen to his messengers. Those who are enough for Him to make them His messengers by special appointment must be enough for you, as long as they bring you God's message. Allah says of them: He who hears them hears me. He that despiseth them, and findeth fault with their appearance, despiseth him that sent them, and sinneth not only against the preachers, but also against their Lord, the LORD of hosts. According to 1 Cor. 4:2, we are not to look for more in preachers than faithfulness. He that seeketh more sinneth. Our confession therefore says: "Also, when the people want to master and find fault with the bishops' or preachers' conduct and life, or when they soon grow tired of the preachers, for the sake of a small infirmity, they easily turn into mobs. (Apology, Art. 4) If there is anything that really needs to be corrected in regard to the conduct of the ministry, Christians owe each other, and thus also their preacher, admonition. And how just with a preacher, for the sake of the reverence owed him for his office, such admonition should be made, Luther says very well when he writes: "A pious Christian does not do so, but, even if he hears something wrong preached, he leads with humility and admonishes the preacher.

*) Walther, Brosamen, p. 173.

Preachers friendly and brotherly, defy and shatter not thus." it pleases God to recall or transfer his messenger. As *) Acting in this sense, right Lutheran Christians do not lack enemies of all unchristian and shameful things they also act Christian exhortation to their preacher according to Matth. 18, according to the word: "Let all things be done honestly and but on the other hand, they are careful not to emphasize orderly." 1 Cor. 14:40.

imaginary or real weaknesses in the preacher placed in them by God, or even to make them known and thereby to win others over against the pastor or to stir him up.

Often the disrespectful, shameful treatment of preachers is carried to extremes on the part of false-believing congregations, and what is the result? If, for instance, a rich church patron, as Luther would say, or - to take an example from our time - an excellent Sunday-school mistress (for in the sectarian churches, against God's word, the women reign with them, indeed, they often reign quite alone) have resolved not to rest until their preacher is gone, even if they know nothing special against his conduct of office, - then it is said: Agreed! the preacher must go! and so he is put aside, or one is always polite - called upon to resign. And all too often their preachers, either through lack of knowledge or lack of firm character, put up with such things without protest, when their congregations take the liberty of wanting to dismiss God's messenger in purely human arbitrariness.

May all Lutheran congregations always be terrified of such sacrilegious play with the messengers of the living God, of such interference with God's office! For as it is God's office to appoint preachers, so it is also God's office alone to depose them. If, in spite of all admonition, a preacher persists in false doctrine, or leads an annoying life, or is persistently unfaithful in the administration of his office, he is to be removed from his office by the congregation as one whom God Himself has deposed. If a congregation takes the liberty of removing a preacher from office for a trivial reason, such as to please a few people, such removal is null and void. And if, for example, un-Lutheran elements in a congregation that is Lutheran in confession but weak in discernment want to carry out such a removal, a Lutheran pastor should not recognize such a removal, should not even care about such a decision. It is God who sets preachers, who removes them, who transfers them.**) If it seems desirable to us men, for good, weighty, and truly valid reasons, that a transfer take place, then Lutheran Christians go the right way and wait until the church is ready for it.

† P. Paul Square, †

Again it has pleased the Lord to call away a young, faithful, capable worker from the struggling to the triumphant church. But because the departed brother in faith and ministry has left a good example not only for us preachers, but also for all pious Christians, and is especially known far and wide in the congregations of the Wisconsin District, since he was the secretary of this district for years, it will certainly be dear to all "Lutheran" readers to hear something more than could be said in the obituary about the life and work of the deceased.

P. Paul Plaß was born on Epiphany, January 6, 1864, in Serrahn, Mecklenburg Schwerin. His father, Fr. Carl Plaß, is still pastor of the parish there, and his mother was Dorothea, née Kindler. On January 9, the little son was baptized by his father, receiving the name Paul Carl Ludwig. Paul received his first lessons in the parental home from his father and a governess. Already in the twelfth year of his life his mother died of consumption. That same year, in the fall, his father sent him to America with a relative, Father Paul Krüger; for although Father Krüger is a member of the Mecklenburg Regional Church, he has a warm heart for our Synod, and therefore he decided to have his sons study at our educational institutions, so that they might later become pastors in our Synod. So Paul entered Concordia College in Fort Wayne as a twelve year old boy in the fall of 1876. He also attended confirmation classes with Father H. G. Sauer and was confirmed by him on April 14, 1878. As a memorial saying he gave him the words of the Saviour: "If you abide in my word, then you are my true disciples, and you will know the truth, and the truth will set you free", which saying became the watchword of the deceased until the end of his life. Although he had to take confirmation classes, he graduated from his class every year, so that in 1882 he was able to enter the seminary in St. Louis with good grades. Here too, as in Fort Wayne, he proved to be a quiet, hard-working student, for whom studying was a matter of conscience. In 1885 he took his Candidate's Examination, and now received a call from the newly-formed St. John's parish at Ashippun, Dodge Co., Wis. and also from a smaller parish on what is known as Sugar Island, which he also accepted.

Before taking up his duties in these churches, however, he first made a trip to Germany to see his beloved father and relatives once again after nine years of separation. In the fall, however, he returned, and early in November arrived at his parish in Ashippun, where he was received on the 8th of November by Dir. Albrecht, then pastor at St. Peter's Parish in Lebanon.

When the deceased took up his office in Ashippun, everything here was only in the process of becoming. The

*) Walch VIII, 1193.

**That it is not at the discretion of the congregations to remove a preacher from his office is testified to by Luther in a letter to Valentin Hausmann in 1532, when the people of Zwickau, especially at Mühlport's instigation, had arbitrarily removed one of their preachers. He writes: "That you yourselves can well consider", where a journeyman studied all his life, consumed his father's goods and suffered all misfortune, should be a pastor at Zwickau, as they have let themselves be heard; - that they should be lords and the priest servant, who would sit all day in the hovel; - if Mühlport wanted, he would stay, if not, he would have to leave-no, my dear sir, you should not go there, or you should not keep a priest. We will not do it, nor suffer it, unless they confess that they will not be Christians. From heathens we shall and will suffer it; from Christians Christ himself will not suffer it." (Cf. Walthers, Rechte Gestalt, p. 146.)



The parish had begun to build a church, so the services had to be held in an old, small schoolhouse. His house was also quite low and small at that time. But on the Sunday after Christmas he was able to hold a joyful church consecration with his congregation. And in this house of God, for almost fourteen years, the deceased preached the whole counsel of God for salvation, not in high words of human wisdom, but simply and plainly, so that even the simplest could understand him. Even if he was not a stirring orator, he was all the more clear and instructive in his preaching of the gospel. He prepared himself carefully in writing for every sermon and speech. He also made several written exegetical works for himself. Even those teachings he did not conceal from his congregation, of which he knew that some would not like them. In the same way he acted exactly and conscientiously according to God's word. Therefore it could not be missing that there were some hard fights. But in all this he showed great patience.

With all love he sought to instruct the erring ones. His goal was to educate a right Christian community and to establish and strengthen it in right doctrine and practice. He spent much effort in visiting the home and the sick and was tireless in comforting the sad, lifting up the fallen and winning back the lost. Thus the departed one was immediately busy with his work. After a few years, the congregation on Sugar Island appointed its own pastor again, but even now he was not lacking in work, since he had to hold school, and since especially in the countryside the visits to homes and sick people, often because of long distances, take up a lot of time. But as the congregation grew in number of members - it now counts over 160 members - and the school was attended by more and more children, the congregation first hired a teacher, then students, and in the last year a teacher. A new, beautiful schoolhouse was also built, and a spacious annex was erected to the dwelling, so that the congregation prospered both inside and out.

Our District Synod had also recognized what an excellent force it had in its leader. In 1891 it therefore elected him as its secretary, and he also administered this office excellently. He had a special gift for this office. When he read out his minutes, everything was as if from a single mould. Rarely was an exposition to be made. It was ready to print. When the clerk once asked him: "Isn't it a lot of trouble?" he answered: "Yes, it is a lot of trouble, but in the end I have the best of both worlds.

But the greatest profit from it, because through all the writing a lot of things stick." In 1895 he was again given the congregation on Sugar Island to co-serve. In 1896 he founded a new church six miles north of his home in the small town of Neosho. And if he had much sorrow and heartache on Sugar Island because of a division in the congregation, he experienced all the more joy in little Neosho. This little congregation, which now has 23 members, built a beautiful church with a tower and a bell, and immediately joined the synod.

Work. Every Sunday he had to preach twice and hold classes in Ashippun in the summer and in Neosho in the winter. But he was to do even more work. In 1897 the synod also placed the office of visitator on his shoulders. He also accepted this office, although after some opposition, and found time to carry it out.

But although our dear Pass always had a lot of work, he only allowed himself to be kept from attending the synods and conferences by the most urgent need. He was regularly present. He used to say that it was precisely there that one could still learn a great deal. He not only delivered many good, especially exegetical works for the conference, but was also very stimulating in other work and in answering all kinds of questions he could give good advice and make a sound judgment. At the same time he was of an exceedingly sociable nature. When the writer of this was called to Lebanon in 1888, the deceased was his neighbor. And although he was much younger than me in years, we soon developed such a dear, brotherly, intimate relationship between us and our families that it could not have been more beautiful. Since that time we have shared joys and sorrows with each other.

But as the deceased was a faithful pastor to his congregation, a faithful servant to the synod, a sincere friend to the brethren, so he was a loving provider for his own. He presided well over his own house. On October 7, 1886, he married Caroline, daughter of I. G. Denninger, a teacher in Adrian, Mich. This marriage was blessed by the birth of five children, the oldest of whom was eleven and the youngest one year old at the time of his death. He was exceedingly affectionate and instructive in his dealings with his own, hence they were all attached to him in great love.

From this so many-sidedly blessed life God called him away unexpectedly quickly, at the age of 35 years and 5 months. With great joy he traveled to the Synod in St. Louis as a delegate and attended all the meetings, although this became difficult for him in the last days. Tired, dull, pale, with the germ of death in him, he arrived back at his home on May 8. He preached twice on Ascension Day, and also on the following Sunday, but he returned home late in the evening, a broken man. On Monday he still held classes with the last of his strength, but with that his work in the Church of God on earth was finished. He had to lie down. The doctor declared his illness to be gastritis and malarial fever. From day to day his strength diminished, he became weaker and weaker, and at last his illness degenerated into a galloping dizziness of the throat, and on June 6, in the afternoon at 3 o'clock, he passed away. But even on his sickbed he proved to be a true, godly Christian. He put everything in Gottle's hands. Because he was so very weak, he wished to be alone most of the time. When he was asked if it was not boring to lie alone, he answered: "No, I can think of my Saviour in peace and quiet. I can think of my Saviour in peace." On the Saturday after Pentecost he received Holy Communion from the hand of his brother Andrew. But when he finally saw that his end was near, he comforted his wife, exhorted his children to beware of the world and its ways, and to remain faithful in the faith.

confessing that he wished to die on the faith which he had preached, he turned his eyes upward, and thus, after a violent agony, passed away, under the prayer of his wife, from this valley of lamentation.

On June 9 we laid his body in the grave. What love the quiet man had earned and how respected the unpretentious man was, was shown at his funeral, in that 23 pastors not only from our, but also from the venerable Wisconsin Synod had appeared to escort the dear brother to the grave; and from the surrounding congregations so many had come together, some from far away, that there was hardly room for a third in the church, Fr. C. Strafen, of Watertown, delivered a consolatory funeral oration in the church on Luc. 2:29-32; the undersigned delivered an address in the house, and Pres. J. Strafen at the grave.

May this early departure of this servant of the word be a serious reminder to us, his fellow ministers, to buy our time and work as long as it is day. May God also grant us grace to hold fast to Christ as our only righteousness in faith, so that even in death we may not finally lose heart, but may go out of this world joyful and happy.

But we call after our dear passover and console ourselves with it:

He has borne Christ's yoke, Has died and is still alive!

H. F. Pröhl.

(Sent in by resolution of the Northern Illinois Pastoral Conference.)

What is to be said of the demand that our parochial schools should compete with the state schools?

(Conclusion.)

It was mentioned earlier in these remarks that in some places our schools are getting smaller, and this getting smaller was presented as a consequence of the concurrence with the state schools demanded by some. For the children are being taken out of our schools, and there can be no doubt about where they remain. They are sent to the much-vaunted, religionless public school. It is certainly deeply to be deplored when Christian parents no longer realize the danger to which they thereby expose their children. In the public school God's Word cannot and must not be taught, and there can therefore be no question of a Christian education there. The state school can impart knowledge, promote knowledge, practice skills, and influence the intellect, but it cannot educate the children entrusted to it as God would have it. She leaves the child's heart empty. We have before our eyes the kind of race that has come out of the state schools. Without God it has grown up, and without God it must morally degenerate, it must perish bodily and spiritually. "When the prophecy is out, the people become wild and desolate." Proverbs 29:18. Education in the government schools can only produce heathens. It is pretended that children can be prepared for the duties and tasks of life without the help of Christianity. What then has been substituted for Christianity, how are they prepared? To name but one, ambition has been incited. The best pupil is the one who achieves the highest percentage in his performance.

beats. This is what the pupil works on, and he has occupied himself with these thoughts for seven to eight years, and parents and teachers have praised him for achieving a high percentage in his achievements. Later on he approaches the tasks and duties of life with the same thoughts and the same attitude; ambition drives him to do better than all the others. And because, according to the opinion of the children of the world, one can only do it before others if one possesses many earthly treasures, so even now the pursuit of high profits is continued, but - "in cash," and so the state school with its education is to blame for the fact that we have a generation whose thoughts and aspirations are directed only to the attainment of earthly goods, whose knowledge and ability are only in the service of the idol Mammon. .

It is true that some parents who still have a little Christian spirit believe that Sunday school can make up for what is done in the public school. But even the Sunday school will not, on the whole, change this result of education in the public school. Many children do not attend Sunday School at all, and for those who do, it can by no means offer a substitute for the orderly daily religious instruction in the weekly school. A child who has not been taught in such a way that one piece of Christian truth after another is laid on his heart daily - as happens here - according to his power of comprehension, will not be able to follow the preaching of the Word of God properly later on. At best, these children are later the listeners of the sensational preachers who desecrate the houses of worship with their political or other chatter in the pulpit and preach to the people after their ears itch. Truly, our American State could not have done itself greater harm, so piercing to the very marrow, than that of usurping and monopolizing the whole educational system, instead of leaving it to the church, and confining itself to the children abandoned or not reached by the church. The State itself cannot and must not give the children what is necessary for their temporal and eternal welfare, and to its own detriment it also puts all kinds of obstacles in the way of those who would do well what it does badly as a State.

If we now add to what has been said that many unbelieving teachers are employed in the public schools, who dig up their unbelief at every opportunity and sow the seeds of doubt in the hearts of believing children and make them lose their faith, we Lutheran Christians certainly have every reason to thank God and rejoice that in our schools we have truly God-pleasing educational institutions in which we can fulfill our high duty to the children bound to our souls by God. But let us also remember that our schools, with the thousands of children who daily sit at the feet of their Saviour and listen to His discourse, are a thorn in the flesh of the devil. He also wants to destroy our schools only too gem. But he will succeed in this first when we become indifferent to the teaching of God's Word. From this side the greatest danger threatens our school, and it seems to be drawing nearer and nearer to us. Dissatisfaction with the

The poor performance of our schools, the demand for the abominations of the Lodge, the wife of the abominations concurrence with the state school, the complaints that one of the Antichrist, both professed the Church of the Pure cannot pay school fees because of the bad times and must therefore send one's children to the public school, etc., are already signs of the ever-increasing disease of our time, which is called: indifference to God's Word; and the more this increases, the more the danger for our schools grows. And then let us also ask ourselves: Who are we, then, that we of all people should be so highly blessed by God before many millions, to whom he does not give what he has so abundantly given us in our schools? Truly we have not earned it, but it is a gift of grace from our God. All the greater, therefore, is our obligation, with God's help, to hold on to what we have and not to squander it through indifference. We also have the obligation to do well in our schools in those things that are necessary for our children in their civil profession. They should have a good command of the oral use of the English language, be able to read fluently and to write correctly, be versed in the civil modes of calculation, and know what is necessary from the geography - especially of America. In this respect, too, we should have the best schools in the country, not in the sense of state schools, but such schools as take up only those subjects in which the elementary school should teach, and in this keep the right measure, schools which lay a good foundation in elementary knowledge, so that the study for any kind of profession can be built upon it. That is a goal which we can well achieve, and in many cases have already achieved. And even if there are schools in our circles that have not reached this goal, that do little and insufficient work - such schools can be found everywhere, even among the public schools - we want to work with all our diligence to raise our teaching profession and thus also such schools more and more, but do not forget that even these schools are still far above the public school, because they have the high, noble treasure, the Word of God, which can make the souls of the children blessed.

Bs.

independence and felt the urgent need for a building for church and school].

"Then Satan sowed his tares," the report continues. "The congregation was divided over a building site. Neither the pastor nor the synodal officials" were able to bring about a unification. The one part separated in order to perhaps build a church in the countryside later, but promised to attend church in Bismarck for the time being and to contribute to the maintenance of the congregation. The congregation in the city retained the entire property, but undertook to pay the other part \$125.00, if it ever proceeded to build a church.

"The congregation in Bismarck immediately set about building the necessary church. They called the long vacant church in Iron Mountain their property." [The mines there have been closed for years, the town is deserted, and the few members of the congregation go to church in Bismarck.] "This church in Iron Mountain was decided to be torn down and rebuilt in Bismarck. The cost was estimated at about \$500.00. There was great zeal. The people worked hard and raised most of the money. Now wagon after wagon came with the wood. Soon the material from that church was here to be reassembled into a new house of worship. The building grew rapidly in height. It was already not far from completion. - And so on Friday, 11. August, work on the church was still going on. Then, towards evening, a storm came up and a violent storm turned our church into a heap of rubble and splintered much of the woodwork. Our grief is great. But we do not murmur. It is a salutary chastening of God for us, and how graciously he has held his protective hand over our goods and lives!

"But what are we to do now? We are in the process of gathering the usable material from the rubble. What else can we do but build again! But our forces are exhausted. Our dear sister congregation in F. supported us lovingly and strongly in the first construction, and now they have comforted and encouraged us in a brotherly letter and promised their further help. But if we do not receive any other help, we do not know whether we can dare to rebuild. We therefore lay everything

...to the Honorable Commission and ask for advice and assistance." This is the report.

The members of the commission were soon

From the minutes of the Commission on Internal Mission of the Western District, August 18, 1899.

... A report by Fr. Fritz was read and described in detail the sad situation of the mission congregation in Bismarck. Among other things he wrote: "Our congregation, a foster child of the Mission Commission, is in a bad situation. It has now existed for several years and was allowed to enjoy God's rich blessings. It has grown stronger inwardly and outwardly." [Indeed! With heartfelt joy we saw the progress of the mission in Bismarck. What a beautiful school gathered around Fr. Fritz in the rented, inconveniently located building! How the audience in the church service increased! How many a delicious mission fruit was gathered! Only one example may be given: A married couple, the husband a lodge brother for a long time, the wife a child of the Pabst Church, had heard the pure Lutheran sermon and had taken it to heart. Both willingly accepted the teaching from the Word of God. The husband broke away from

The two sides agreed that Bismarck should be rebuilt and that support should be provided for this purpose. But where would the funds come from? The treasurer explained that not as much has been received in the Mission Building Fund, the aid fund for poor mission congregations, as we need for Sedalia, where we had to pledge our help for the necessary school construction. Since the Honorable District President recently encouraged all congregations to give better consideration to the church building fund, so that help could be given in Sedalia, the Commission did not have the courage to support the sending of a petition again. Finally, the secretary was asked to report the situation in the "Lutheraner"; perhaps then the gifts will flow more abundantly into the relief fund in the future, so that help can be provided where it is so urgently needed.



is necessary. So much for the protocol. And now a few comments.

The individual districts of our Synod have set up such building kits so that poor missionary congregations can be helped by interest-free loans when they need to build, but are not able to do so on their own; for the work of God must not be harmed by the lack of necessary buildings at the mission posts. And how often has it proved to be very disastrous for missionary congregations when they have borrowed the necessary money sometimes here, sometimes there, and have burdened themselves with heavy debts, so that it has hardly been possible for them to pay the inexorable interest! It is not possible, nor is it advisable in most cases, to collect for distressed missionary congregations in the Synod every time, and thus to present them with their churches as a Synodal gift, as it were. Therefore, like other districts of our synod, we have set up a relief fund from which the necessary funds are offered to such missionary congregations for the erection of churches or schools, and in such a way that they later gradually pay it back into the fund, just as they are able to do so, so that it can again be used for other missionary posts. Oh, if this fund were in a better position, how quickly the need in Bismarck could be remedied; and other missionary congregations, which we still have to support only because they have to work to raise their interest, could be helped immediately by interest-free loans so that they could run their households independently and soon begin to pay back into the fund! How many hundreds of dollars would thus be saved annually to our missionary cause, and how much could our church building fund thus contribute to the advancement of the kingdom of God'.

But how can this important cause be helped? Some Christians have lent larger and smaller sums from their savings to the church building fund interest-free. They receive a secure promissory note, a "good note," and can get the loan back at any time at their request. If more would follow this example, much would be served. The administration of this fund is in the hands of a proven Lutheran business man. (Address: A. G. Brauer, 219 Locust St., 8th. Louis, Mo.) But not only he, but our whole District vouches that all funds are safely invested and promptly repaid. But the solid, lasting basis of this relief fund are the gifts of love, the collections of the congregations, the mites and thank-offerings of the Christians. And how could anyone better "consider" the kingdom of Christ in his bequest than by allocating a portion of his goods to this very cause, through which poor missionary congregations are helped in their need, churches and schools are built in which the Word of God is taught, which has made our souls blessed and can now also lead other souls to the same blessedness? And these gifts of ours are to flow back again and again and, if it pleases God, are to bring blessing anew in his kingdom here and now, while we have perhaps long since been praising the saving grace of our Saviour without end in heaven with the congregation of all the blessed.

R. K. , Secr.

God is served by our using his gifts for the benefit and service of people, so that they may be brought to the knowledge of God. L.

To the ecclesiastical chronicle.

America.

Church Building Funds. Elsewhere in this issue our readers will again find an appeal for strong support of a church building fund. For years, a number of our synodal districts have set up such funds, but have not yet had any real success. We do not know the reason for this, but it seems to us that this matter is either not explained to our congregations clearly enough or not often enough. The advantages of the establishment of such a church building fund are so great and so clear that we believe that if it were properly explained in the congregational meetings and on other occasions, much more could be achieved, that many more gifts could be made liquid for this purpose or interest-free loans to this fund could be obtained. Other church bodies have long since recognized and taken advantage of the benefits of this institution. The Lutheran General Synod of our country, as its Church Extension Board reported at its last meeting, has raised \$91,103.21 for this purpose in the two past synodical years, and the total assets of this church building fund amount to \$352,434.42. With this money no less than 115 congregations have been supported. May our congregations and individual Christians also consider how powerfully the work of the kingdom of God, the spread of the gospel, can be promoted by the support of such church building funds. L. F.

Polish Mission and Introduction. Some time ago the "Lutheran" reported that a Polish mission had also been established in Chicago. Fr. Sattelmeyer was called to provide spiritual care for the Lutheran Poles. With God's blessing, the mission also progressed well, so that in a short time a small Polish Lutheran congregation could be organized. Unfortunately, however, Father Sattelmeyer's ministry was only of short duration. He received a call from a Polish-German congregation in Scranton, Pa. which he had to accept in conscience. It now seemed as if the mission had not only come to a standstill, but had even been completely deserted. But God had mercy on His children even among this people, and sent them a man who is also a child of this people. This is Father S. Mlotkowski, until now a member of the venerable Minnefota Synod. The same followed the call sent to him and was installed in his office on the seventh Sunday after Trinity by the undersigned on behalf of the Honorable Presidium of the Illinois District. Since this Polish mission is a special foster child of the Illinois District, the Commission for Inner Mission would like to urge the dear congregations of this district to also warmly take care of this mission and to see to its preservation. Since the individual members of this congregation live in the most diverse parts of this great city, the work of the dear missionary is also a very difficult one and involves many costs. Our Polish fellow believers have to hold their services in various schools and churches of the German congregations, since they themselves are too poor to build a church or even to rent a suitable building. Therefore, may the dear brethren help to bring more and more of this people under the gentle scepter of our Savior and thus be incorporated into His flock. May they, through their prayers and gifts, see to it that here, too, the spiritual hunger for the Word of God is satisfied and immortal souls are nourished and strengthened with the bread of life. The Lord Himself will be their rich reward.

W. Uffenbeck.

North - Carolina. For the past four years our synod has been supporting a teaching institution in Conover, N. C., which is under the supervision of the English Missouri Synod. Without

In 1892 our English sister synod was asked by the Conover Board to provide this institution with teachers. On the advice of our own English missionary authority, an investigation took place, the purpose of which was to determine the legality of such an undertaking. The result of the commission of inquiry appointed was, that the English Synod had not only the right, but the duty, to commence the work at Conover, N. C. The English Synod acknowledged this right and duty. The English Synod professed this result, and did its utmost to support the institution, and our Synod has assisted in this. For seven years Missouriian pastors, partly as teachers at the institution in Conover, partly as preachers in congregations and on mission fields, have preached pure Lutheran doctrine in North Carolina. Their work has been made more difficult in many ways; for example, in the past seven years the Dispute over the Doctrine of Grace Election with the Ohio Synod has been fought through once again in this very area in the Southeast. Thus also our Synod, through the ministry of the English brethren, has had opportunity to pillory the lies and blasphemies which had been spread about the Missouri doctrine of Grace Election. A stand also had to be taken against the religious mongering of the "Lutheran" "United Synod of the South." Under these circumstances, however, the visible successes of Missouriian work in the Southeast are not yet significant; but a beginning has been made, and a foundation laid on which further building should be done. Our Synod, at the last General Convention in St. Louis, resolved to continue its support of the institution at Conover. The English Synod also recently resolved to continue the work on this Institution. May God bless the good decisions of both Synods, so that what has been undertaken in His name may also be carried out for His glory. - The institution in Conover will begin a new school year on September 6.

W. H. T. Dau.

Of the Christian parochial school says? J. A. W. Haas of the General Council, in an article on "Lutheranism and Education," says the following: "In many of our Eastern congregations, the old parochial school, in spite of all encouragement, is on the verge of extinction. Even where it still exists, it cannot really meet the demands of popular education, both for lack of suitable forces and of money. Its position in real subjects is not as high as in the free school, a fact that is sufficiently known to some of our thinking laymen. It is also difficult for the community to remedy this deficiency. The question comes to a head thus: What offers a substitute for the parochial school? In some churches, German instruction in religion has been introduced. The same is taught in hours outside of the public school hours. This plan is not entirely without success. Only it must be systematized and connected with the infant school, which is to serve as a preliminary stage. A teaching nurse is also most suitable for this work. She can be educated for these needs and is best able to meet them." The Iowa "Kirchenblatt", from which we take this notice, comments on this: "This is a sad confession: the parish school on the death list! Why is there a lack of suitable teachers? No church body in the East has managed to establish a teachers' seminary, no one has even seriously striven for one! It is a great testimony of poverty to complain that the parochial schools cannot do in real subjects what the state school does. The older part of our church in the East has been guilty of a grave omission, and has set an example to our pastors and congregations, to which one occasionally knows how to refer." That is quite rightly said. We do not hope that the parochial schools of our Synod will die out in the East or anywhere. If the same are but rightly taught by

If the "thinking laity" are cultivated in the congregations without sparing effort and expense, then they will also be satisfied with their achievements, especially if these thinking laity are true Lutheran Christians who regard it as the most necessary and important thing that their children be abundantly and thoroughly instructed in God's Word and Luther's teachings from their youth.

L. F.

The Presbyterian Church, one of the largest denominations in our country, has for some years past ceased to show its former growth. This is especially true in regard to the great cities of New York and Chicago, where it had been noticed for some time as a striking fact. But the latest announcements show that the decline is general and quite significant. The official figures published a few weeks ago show the following: In 1894 the Presbyterians reported a growth of 40,908 communicant members, in 1895 of 26,907, in 1896 of 20,802, in 1897 of 17,195, in 1898 of 14,966, and in this accounting year a growth of only 8030 communicants. While Methodists, Baptists, and other church communions have shown a greater growth from year to year, the Presbyterians have lagged behind in it annually, and quite considerably at that. The number of baptisms also shows a very striking annual decrease. While in 1894 there were 56,263 baptisms, in the last accounting year there were only 32,680. If one now asks for the causes of this decline, one of them is certainly this: Among the Presbyterians in recent years the infidel modern theology has taken hold with power. Prominent teachers of their church have openly presented fundamental heresies, such as the denial of the divinity and inerrancy of Scripture. And when they were to be brought to heel, they were defended by many within their own community. Peace has been said, after all, where there is no peace. But such false love of peace has no success, not even an outward success. Thus it has come about that this great old church community is actually in decline.

L. F.

Abroad.

Persecution of the Lutherans in the Russian Baltic Provinces. Recently, as the "Luth. Kirchenzeitung" reports, the situation of the Lutheran Church in the provinces of Livonia and Estonia has again become so alarming that, as in the worst times of the previous Emperor Alexander III, the dismissals and expulsions of pastors are quite a common occurrence. In the early years of the reign of the present Czar Nicolaus II. one could still speak of an influence of his Hessian wife in favor of the Church to which she herself had formerly belonged; now it has diminished, and the "holy Synod," the supreme authority of the Greek Catholic Church, rules. The mother tongue of the pupils in the elementary schools of the Baltic provinces has long since been given practically no consideration at all. The consequence of this is that many of those who report for confirmation instruction do not even know how to read Latvian or Estonian, while church law prescribes that only those who can read and are versed in the doctrines of the Lutheran Church may be confirmed. In order to remedy this state of affairs, some pastors had established so-called confirmation schools, in which the children were to learn to read their mother tongue. Now the order has arrived from above that all so-called confirmation schools must be closed immediately. Thus the Russian government seeks to prevent the youth from being thoroughly instructed in Lutheran doctrine. When it is claimed that the Lutheran clergy is opposed to the Orthodox,

that is, the Greek-Catholic Church, this is an infamous lie. It is precisely the Russian clergy that agitates against the Lutheran pastors wherever the opportunity arises. The Russian Bishop of Riga, for example, visits the Lutheran country schools, which are none of his business, and tries to turn the youth away from their teachers and win them over to his side by the most reprehensible means of bribery and persuasion. The Lutheran Church is utterly powerless against this conduct. Complaints about such things no longer make any impression on the Czar, since he himself closes both ears to the entreaties of his wife. It is probable that these sad oppressions and persecutions of the Russian Lutherans will result in some of them emigrating and coming to our country. It is therefore gratifying that we can also take care of these fellow believers through our Latvian and Esthenmisston.

L. F.

An incident is reported from **Bavaria** which clearly shows how also in our time the freedom of conscience of its Protestant subjects is severely violated by a Catholic government. At the last Corpus Christi celebration in Munich, the Protestant officers were "ordered to participate" in the celebration, that is, according to military usage. As is well known, at this arch-Catholic feast the consecrated host, which according to Catholic doctrine is supposed to be the "body of the Lord," is carried around publicly in solemn procession and thereby idolatrously venerated and worshipped by the Catholic people with genuflection. If Protestant officers are now instructed to take part in this festival in order to glorify the procession, they are ordered to help glorify the idolatrous abomination of the Catholics and, violating their conscience, to bow their knees idolatrously before the "Holy of Holies," as the Romans call the consecrated host. It remains to be seen whether the Lutherans of Bavaria will calmly accept this attack on the freedom of conscience guaranteed them. Once before, in the forties of this century, there was a knee-bending controversy in Bavaria which made the greatest stir at the time. There the Bavarian king and his Catholic minister demanded also of the Protestant soldiers that they should bow the knee before the Roman Catholic "Blessed Sacrament." But at that time the Protestant people rose up and protested against this rape of conscience. In particular, it was then the well-known outstanding Professor Harleß who raised his voice against it, so that the government finally had to give in. All such occurrences, however, may remind us that the Pope and his subordinates are still the same as ever they were warm - the most bitter, sworn enemies of the Gospel, the most dangerous, persistent opponents of all Christian and also civil liberties.

L. F.

Several anniversaries of missionary societies have been celebrated recently. Already in September of last year, the Central Committee for Inner Mission of the German Protestant Church in Wittenberg celebrated its fiftieth anniversary; for under the storms of the year 1848, Wichern had made the beginning for the founding of this mission. The largest Protestant missionary society in the world, the English Church Mission Society, held a magnificent jubilee celebration from April 10 to 15 of this year. On April 12 it was one hundred years since this society was founded in London. 5000 missionary meetings were held in England during this week, the main celebration being held in London. Several festive meetings were held daily in large churches, which, in spite of rain and snow, were exceedingly well attended. The great noon meeting, which was held on the actual birthday of the Society, April 12, forenoon, 11 o'clock, in the

Exeter Hall was for men only, while at the same time a women's meeting was held at Queen's Hall. The public service of that day at Albert Hall was attended by about 10,000 Friends of the Church Mission, although a service was also held at Exeter Hall at the same time. It is estimated that about 50,000 people attended the service, including 10,000 clergy. It is reported that all self-praise was avoided and glory was given to the Lord alone. The Jubilee Fund raised is said to have reached an amount of about \$37,500.00. This society now has a total of 496 stations in various parts of the world (Asia, Africa, America and Australia) with 208,678 baptized Christians being cared for by 531 missionaries, 273 missionary workers and 6011 native helpers. There are about 7000 adult Gentiles baptized annually. - Finally, the well-known Hermannsburg Mission celebrated its fiftieth anniversary with great participation on June 21 and 22. Guests were present from all parts of Germany, even from South Africa and Australia. In the fifty years of its activity, this mission has been able to reach 6190 Gentiles among the Sulus in Africa through 72 missionaries, 46,880 among the Betschuans in Africa through 52 missionaries, and 3081 among the Telugus in the East Indies through 31 missionaries. During the last year, among the Sulus, 400 heathens and 211 Christian children have been baptized; there are 23 missionaries and 97 native helpers working in 20 stations and 33 branches. The congregation numbers 4572 souls, who have raised over \$2000.00. Among the Betschuans, 2856 Gentiles and 1938 Christian children have been baptized; there are 29 missionaries and 319 native helpers working in 26 wards and 62 branches. The congregation numbers 40,078 souls, who have raised about 87600.00. In India, 30 Gentile and 57 Christian children have been baptized. There are 13 missionaries and 83 native helpers working in nine stations and four branches; the number of souls is 1722, who have raised 8100,000. The missionary treasury in Hermannsburg collected about 868,590.00 last year and spent the same amount. The outstanding debt was still \$14,250.00. By the time of the mission celebration, nearly \$10,000.00 had been received for debt repayment; the debt is expected to be paid off in full soon. Unfortunately, the Hermannsburg Mission is no longer what it was under its former leaders, Brothers Louis and Theodor Harms, but has justly incurred the reproach of unionism, especially through its agreement with the Hanoverian Regional Church.

L. F.

From World and Time.

What does your child read and watch? Among the growing youth of our country the various sins of unchastity are spreading more and more, and it is not too much to say that the widespread reading of bad books, magazines, and even some daily newspapers is much to blame. The teacher of a public school, as the "Witness of Truth" informs us, recently testified that 58 out of her 60 school children had read lascivious and lewd trash literature. Dr. Josiah Strong, the general secretary of the Evangelical Alliance, has spoken of this cancer in the following terms: "During the past year my duties as secretary of the Evangelical Alliance have brought me into contact with preachers in nearly forty cities in this country. In almost every city there have been complaints about the vice which is so deplorably rampant among children and young people. Facts have been brought to light which, to say the least, make one's hair stand on end. I am not speaking of children who have been brought up in the squalid parts of the city where vice flourishes,



but of those who call a good, nay, often a Christian home their own. Their parents simply do not believe that their children are capable of anything evil until the sad consequences open their eyes. From California, Minnesota, Michigan, Ohio, Pennsylvania, New Jersey, and Connecticut, I have received reports that this corruption is now widespread. The unrestrained distribution of lascivious public literature seems to be one of the principal causes of these deplorable conditions. Horny French novels, the sale of which has long been punished as a crime in England, and which are not allowed to be put down even in Paris, are legally accessible to American youth. Without doubt, however, the worst cause of defilement is unchaste literature, illustrated with indecent pictures, which finds its way through the mails in defiance of all laws." - What an important and sacred duty, therefore, all parents and educators have to pay careful attention to what their children and their charges hear, read, and see, to admonish and warn them faithfully with God's Word, in order to protect them from spiritual, physical, and eternal harm. L. F.

The Pope and the War. At the so-called Peace Conference at the Hague, of which so much has been said in recent months, a letter from the Pope to the Dutch Queen Williamine was read towards the end of the sessions. In this letter Leo XIII expresses his heartfelt sympathy for the efforts of the Conference, which admittedly achieved very little, and in doing so again stoops to the grossest, thickest lies, which smash in the face of all historical truth. For, after asserting that he had been appointed by the founder of the Church as a mediator of peace, he literally says: "History has borne witness to all that our predecessors have done to mitigate the unfortunately unalterable laws of war, even to prevent bloody clashes in conflicts between princes, to ameliorate the strained relations of nations by friendly means, to courageously protect the rights of the weak against the claims of the strong." As many sentences as there are, there are also many untruths, as everyone knows who only knows a little world history, quite apart from the fact that worldly affairs do not concern the pope at all. For instead of the popes having mitigated the laws of war, they have more than once caused wars, and wars that are known to be exceedingly cruel. Instead of preventing bloody clashes between princes, they have actually provoked them by setting up and supporting counter-emperors and counter-kings. Instead of ameliorating tense relations between nations, they have embittered peoples against each other, and far from helping the weak against the strong, the popes have at all times asked only what is in their own interest and serves to glorify the papacy. It is fair to say that the history of the papacy is soaked with the blood of war. Thus the pope lies in earthly matters, seeks to give himself a beautiful appearance and to deceive the people. Of course, much more dangerous are his lies in spiritual things, his soul-murdering heresies. L. F.

In April, the seventh anti-alcoholic congress was held in **Paris, which** was attended by the various countries of Europe. On this occasion, the French press brought news of the terrible alcoholic plague in France. According to these, the disease, which has been progressing alarmingly for twenty years, is particularly prevalent in the north. Throughout the country, the number of inns has risen by more than 133,000 since 1855; in the north, some villages are declining rapidly due to the ravages of the "firewater," since not only the men but also the women have become addicted to it.

drunkenness, so that the population is poisoned from infancy; liquor is even given to infants to make them fall asleep and prevent them from crying. Many factory workers begin their day with a shot of brandy or brandy soup, and some workers take coffee at breakfast for 20 centimes (4 cents) and "consolation," that is, brandy, for 1 franc (20 cents) with it. It has also been statistically ascertained that the spread of alcoholism is especially due to the increase in the number of taverns, the opening of which was legally permitted in 1880. As a result, their number increased by 56,278 between 1880 and 1890; in the whole of France there is one tavern for every 30 adult men, and in the North one for every 15 men. In short, this evil is rightly called "the national danger," and at the congress the French representatives, who were strongly supported by the foreign representatives, emphasized all that must and should be done by the school and the church to prevent this cancer. During the meetings 1200 people signed up as members of the international congress against the abuse of alcoholic beverages. So much for the report from France. In other countries, too, the spreading of drunkenness is a national danger that is becoming more and more imminent and arouses the gravest fears for the future. May all who bear the Christian name be sober in body and spirit and keep watch. L. F.

Why alone?

A well-known preacher of Germany tells the following: A woman with whom I had sometimes talked about her salvation attended church regularly. Her husband, however, never came. Once I asked her, "Why always so alone?" She replied, "My dear husband thinks it is quite unnecessary to go to church, because he already knows what the preacher says." I answered her, "You are not entirely innocent of his not accompanying you!" The following Sunday she dressed and prepared to go to church, but before she left the house she went into the parlor, where her husband was sitting with his acts, and held out her hand to him; and he understood the question that was on her face, although she did not speak a word. He rose and said, "I will go with you!" The woman was silent, but fell on his neck and kissed him. Since then I have always seen them sitting next to each other in church. Once I asked him if he would allow me to visit him. He replied, "My wife will be very happy!" I went. When the tea was drunk, he brought the Bible and laid it before me; I read the 103rd Psalm and said a prayer. The woman looked at me with shining eyes, as a man looks when he has won the victory. She said, "Don't be surprised; we are all reading the Bible now in the morning!" When I left, the man was very kind, accompanied me to the stairs, and asked me to come back quite soon. The greatest power over human hearts is love. Without a word, this woman won her husband's heart to walk under the sound of God's word, and immediately it proved its power in his heart.

Ordinations and introductions.

Cand. J. F. Pfeiffer, called as negro missionary for Winston, N. C., was ordained on the 11th of Sonnt, n. Trin. in the English Emanuels Church at Baltimore, Md. assisted by ?? T. Stiemke, O. Kaiser, C. Abbetmeyer and C. Gänßle ordained by S. Heinrich Walker.

By order of Praeses Hilgendorf Cand. Louis J. C. Millies on the 12th of Sonnt, n. Trin. in his parish near Gladstone, Nebr. under the assistance of? Joh. Meyers ordained and introduced by W. Cholcher.

By order of the Honorable President Succop, Cand. F. Melzer on the 12th of Sonnt, n. Trin. in his parish at Murphysboro, Ill, ordained and introduced by C. Holst jun.

On the 12th Sunday of Trinity Cand. Ernst Runge was ordained by order of the Honorable President Rösener in St. Matthew's parish near Simpson, Mo. Käppel and introduced by F. J. Biltz.

By order of the Hon. Pres. of the Western District, on the 12th of Sonnt, n. Trin. Cand. Otto Lüssenhop was ordained and introduced by Bro. Rohlhing in the midst of his congregation at Waverly, Mo.

By order of the Honorable Presidency of the Southern District, Cand. H. H. Hartmann was ordained in his congregation at Clinton, La., on the 12th Sunday, A.D., and was introduced the following Sunday at Ponchatoula and Hammond, La. by K. Niermann.

By order of the Honorable President Rösener, Cand. Ed. Köhler was ordained and introduced by Joh. Roschke on 13 Sonnt, n. Trin. in Billings, Mo.

By order of the Honorable President Rösener, Cand. Alwin Starck on the 13th of Sonnt, n. Trin. in his parish at Jerico, Mo. ordained and introduced by Geo. Müller.

By order of the Honorable Presidency of the Kansas District, Rev. H. J. Mueller was installed in his office as traveling preacher at Blackwell, Oklahoma, on the 11th of Sunday, N. Trin. by E. Mähr.

On the 11th of Sonnt, A.D., by order of the Hon. Pres. Succop, Bro. Chr. Meyer was installed as assistant pastor in the congregation at South Litchfield, Ill, assisted by Bro. H. Weisbrodt, of Geo. Plehn.

On the 11th of Sonnt, A.D., Rev. H. C. Siegert was introduced to his congregation at Pipestone, Minn. on behalf of Hon. Pfothenhauer, by H. B. Kohlmeier.

Church dedications.

On 11 Sunday after Trinity, the Lutheran Immanuel congregation near Dresden, N. Dak. consecrated their church (20X28 feet) to the service of God. The following preached: P. H. F. Bügel (German and English) and (German) M. Bierwagen.

On 11 Sunday after Trinity, the Lutheran congregation of St. Paul's on Island, Nebr. consecrated their newly built church (22X36, tower 48 feet) to the service of God. Festive preachers: PP. A. W. Frese and E. Holm. H. Mießler.

On the 12th of Sunday, A.D., the Lutheran congregation of St. Paul's, Birnamwood, Wis. dedicated their newly built church (20X32 feet) to the service of God. Preaching were the ck. E. F.

Anniversary and Inauguration.

On the 12th of Sunday, A.D., St. Peter's congregation at Huntington, Ind. celebrated its S.E. anniversary and in connection therewith the dedication of its renovated church and new pipe organ. Festive preachers were: H. Sieger, S. Hassold, and (Engl.) W. J. Kaiser.

Parish - Anniversary.

On the 13th of Sunday, A.D., the Bethlehem congregation at Hensley, Tp. III, celebrated its 25th anniversary in fellowship with guests from the mother congregation in Champaign. The collecte taken at this occasion for the synod building fund was -12.50. The preacher was F. T. Schwanke.

Mission Festivals.

On the 5th Sunday, A.D.: The Zion congregation in Portland, Oreg. Preachers: PP. Fleckenstein and Splice. Collecte after deduction: -50.00.

On the 6th Sunday, A.D.: The Zion congregation at Benton, Minn. Preachers: PP. Zabel and Otte. Collecte: -79.30.

On the 8th of Sunday, A.D.: The Gethsemane Church at Detroit, Mich. Preachers: PP. G. A. Bernthal and Smukal. Collecte: -41.77.

On the 9th of Sunday, A.D.: The congregations at Logan and Mitchell, Ont. can. Preachers: PP. L. Wahl and P. Graupner. Collecte: -31.00. - The congregation at Colby and Green Grove, Wis. with guests from the neighbourhood. Preachers: PP. Todt and Naumann. Collecte after deduction: -52.45. - The congregations at Grant Tp. and Adair, Iowa. Preachers: PP. A. Ehlers and Tr. Meyer. Collecte: \$100.70. - The congregation at Gillet, Wis. Preachers: PP. Hudtloff and Rathjen, Sr. Collecte: -42.90. - The Immanuel's congregation at Seymour, Ind. preachers: PP. Ph. Wambsganß and C. C.

Schmidt. Collecte with surplus: -128.50. - The congregation at Daran, Ill. preachers: PP. F. Zagel, D. Gräf and A. Werfelmann. Collecte after deduction: -34.00. - The congregation at Alsfeldt, Ont. Preachers: PP. Weinbach and Eix. Collecte: -127.61. - The congregation at North Tonawanda, N. A. Preachers: PP. Restin and E. Holls. Collecte: -64.00. - The mission churches at Turtle Lake, Almen' and Silver Creek, Wis. with guests from Perley. Preachers: UU. Thormählen and Kleinhans. Collecte after deduction: -28.33. - PP congregations. Ungemach, J. I. Walker and H. Weseloh in West Dover, O. Preachers: PP. Ungemach and C. Schultz. Collecte: -215.96.

On the 10th of Sunday, A. D. Trin. The congregations of St. Marcus and St. Matthew at Rochester, N. A. Preachers: PP. Kröncke and Bornemann (English). - The congregation at Shawano, Wis. Preachers: PP. Munding and D. Larsen (Engl.). Collecte after deduction: -49.00. - The congregations at Friedheim, Preble and Tocsin, Ind. Preachers: PP. W. Meinzen, W. Ludwig and F. Lankenau. Collecte: -156.11. - The congregation at Wilcox, Nebr. with neighboring congregations. Preachers: PP. Merz and Rathke. Collecte after deduction: -39.50. - St. Peter's parish at North Ridge, N. A. Preachers: kk. C. Pape, G. Muehlhäuser, and E. G. Hahn. Collecte: -128.00. - P. Stock's congregation at Fort Wayne, Ind. preachers: k. A. Lange and Prof. Bishops. Collecte. -75.21. - The congregation at Hillsboro, Kans. Preachers: k. k. Tews and Westphal. Collecte: -57.27. - P. Koch's two congregations at Hamler, O. Preachers: PP. Hüge and Jaus. Collecte after deduction: -79.70. - The congregation at Lanesville, Ind. preachers: kk. Pohlmann and Kalt. Collecte: -47.55. (Rained out.) - St. Paul's parish at Napoleon, O. Preachers: PP. Reinkingand Klausung. Collecte: -126.50. - The Zions congregation at Kurreville, Mo. preachers: PP. Lehr and Huth (English). Collecte: -16.65. - The Trinity congregation at Plum Creek, Nebr. preachers: PP. H. F. Iahn and A. Ollenburg. Collecte: -83.50. - The congregation at Benona, Mich. with guests from Clay Banks, Montague and Elbridge. Preachers: Cand. H. Amling and P. F. Hahn. Collecte: -41.00. - The congregation at Spencer, Wis. with guests from Colby. Preachers: Uk. F. Siebrandt and O. Braem. Collecte: -50.00. - The St. Peter's and Immanuel's congregations in Adams Co, Ind. Collecte: -87.27. - The congregation at Block, Kans. Preachers: UU. Telle and Mueller. Collecte: -60.70.

On the 11th Sunday, A.D.: The congregation at Krämer, Nebr. preacher: P. Lohr. Collecte: -28.00. - The Trinity congregation at Cumberland, Md. preacher: F. Brand, I. Halboth and G. Eifrig (Engl.). Collecte: -50.83. - The congregation in Freedom Tp, O. Preachers: PP. Querl and Seemeyer. Collecte: -239.70. - The congregations at Roseland, Grand Crossing, and Riverdale, Ill. in Dolton. Preachers: l'k. Rump, Feddersen and Dau. Collecte: -93.95. - The Zion congregation at Oak Creek, Kans. Preachers: PP. G. Arkebauer, J. Jacob, and A. Breihan (English). Collecte: -34.60. - The mission church at Cheyenne, Wyo. Preacher: k. Wind. Collecte: -44.60. - The congregations of PP. Henkel and Lange. Preachers: PP. Kalt and Scheips. Collecte: -111.42. - The Michaelmas congregation at Wolcottville, N. A. Preachers: Uk. C. Lohrmann and Chr. Drews. Collecte: -56.46. - The congregation at Butternut, Wis. Preachers: kk. Kuring and H. A. Lorenz. Collecte: -40.10. - St. Paul's congregation at Whittemore, Iowa, with guests from neighboring churches. Preacher: UU. Von der Au and Fürstenau. Collecte after deduction: -63.40. - The congregation at Harbor Beach, Mich. Preachers: PP. E. Berner and P. Stamm. Collecte: -36.38. - The congregations of Wyandotte and River Rouge, Mich. with guests from Detroit at River Rouge. Preacher:

W. Hagen and F. Bauer. Collecte with surplus: -82.16. - The congregation at Farmers Retreat, Ind. with the congregations at Aurora and Bear Creek. Preacher: PP. F. Meyrand F. Markworth. Collecte: -50.93. - The Congregation at Herkimer, Kans. with guests from the congregations of kk. F. Pennekamp and Hoyer. Preachers: U?. F. Pennekamp and Polster. Collecte: -91.83. - The congregations at Woodburn and Gar Creek, Ind. preachers: PP. Stock, Gotsch and Miller (Engl.) Collecte and surplus: -55.20.

On the 12th Sunday, A.D.: The congregation at Ash Grove, Ill, with guests from Woodworth and Buckley. Preachers: PP. R. Seils and H. Schwarzkopf. Collecte: -73.43. - The congregation at Orland, Ill. preachers: A. Pfothenhauer and Joh. H. H. Schulz. Collecte after deduction: -40.00. - The congregation near Bern, Kans. with guests from Sabetha and Fairview. Preachers: PP. H. D. Wagner and G. W. Fischer (English). Collecte after deduction: -31.36. - The congregations at Clarinda and Yorktown, Iowa. Preachers: Prof. Bente and U. Bräuer. Collecte: -57.53. - The St. John's congregation at Drake, Mo. preachers: Uk. P. Klindworth, A. W. Müller and W. Wittrock. Collecte after deduction: -47.69. - The congregations at Goodland and Reynolds, Ind. preachers: Uk. G. Bauer and Ziegler

(English). Collecte after deduction: -46.00. - The community ? Strolins near Minnesota Lake, Minn. Preachers: PP. Metz, Bode and Schmiege. Collecte after deduction: -20.30. - The congregation at Turk Lake, Mich. with guests from Cato and Sidney Centre. Preachers: kk.E.G. Frank and Heidel. Collecte after deduction: -13.20. - The congregations at Van Meter, Iowa, and to Dexter. Preachers: PP. Kreuz and Schliepsiek (English). Collecte after deduction: -51.05. - The congregation of P. Wesel at Cleveland, O. Preachers: PP. William and Wesel. Collecte: -144.57. - The congregation at McCook, Nebr. preachers: kk. Rufs and S. Rathke. Collecte: -60.00.

(To be continued.)

Conferenz - Ads.

The Southeastern Minnesota Special Conference will meet Sept. 12 and 13 at the church of k. A. Zitzmann's at Morristown, Minn. papers: P. H. Schulz: Continuation of: What is to be understood by the sin against the Holy Ghost? P. J. B. Zahn: instruction in liturgical chant, P. A. H. Kuntz: exegesis on Matt. 6:1-18. P. C. W. Nickels: catechesis. Preacher: Fr. C. W. Nickels - Fr. J. B. Otte. Confessor: Fr. J. Kirmis - k. A. H. Kuntz. - Collection of Faribault. Anyone who can come to Morristown with the VIUesAo 6 reut Yesterday is asked to report it to Fr. Zitzmann. G. Ferber, Secr.

The Buffalo District conference will meet, v v., at Bergholz, N. A., September 19 and 20, in the township of k. O. H. Restins. Work: P. Wiege; P. Herring; P. Laux; k. Buuck and P. Hanewinkel; P. Hochstetter. Preachers: k. Klein - P. Kröncke. No registration - no quarters. - Pick up from the kuSalo anä XiaZara kalls Lleetrie bars on the Wittmer Road on September 18 evening at 6 o'clock. There is no wagon train at any other time.

I. Geo. Spilman.

The Central-Illinois Pastoral Conference will meet, s. G. w., October 5-9, at Beardstown. On Friday evening there will be services with celebration of Holy Communion; on Sunday the local church will celebrate Mission Feast. - Work: "What must be the nature of the pastor's public preaching, that the purpose set before it by God's Word may be accomplished?" (k. Heyne.) "The Modern Doctrine of Inspiration in the Light of the Holy Scriptures." (Prof. Herzer.) Confessor: Father Mennicke, Sr. (k. Winter.) Preacher: Father Wagner (k. Heyne). Registration until September 15!

Alfred E. Reinke, Secr.

The Missouri Pastoral Conference will hold its meetings this year October 12-16 at Fr. Meyers Parish of Jefferson City, Mo. - Paper: Uniformity in Church Practice. - All registrations should be received by the local pastor by September 16. Those members who cannot attend the conference are asked to send their letters of apology to Fr. H. Schöde, Secr.

Notice to Wisconsin District.

To notify the congregations of the southwestern visitation district that the office of visitator, which was vacated by the death of Father Plaß, will be administered by Father J. Körner until the synod itself further determines on the matter. J. Penalties.

Thanks.

Mr. J. P. Johnson, a teacher in Chicago, has donated a calculating machine invented by him to the Seminary School here, which, because of its excellence, is to be put to practical use immediately. Many thanks!

Addison, August 26, 1899, J. L. Backhaus,
F. Rechlin.

Please.

On behalf of the General Inner Mission Commission, the undersigned takes the liberty of asking all within our Synod who have personal acquaintances - Lutherans - in Brazil to kindly send him their addresses.

L. Lochner,
162 L. 25td klaee, Ltatlon I-
6Ü1LLA0, 111.

All who know of any brethren in the faith in Elvius, Flat River, Taylor Place, Desloge, St. Francois Co. and in and about Fredericktown, Madison Co, Mo. are requested to desire to communicate the same to the undersigned.

A. L. Rohlfing, Farmington, Mo.

Announcements.

According to our request in the last two issues of this paper, the address lists for the 1900 calendar will be closed on September 15. For those where we have not been notified of any changes by the above date, we assume that they will remain the same as in last year's calendar and will therefore be included again.

Ooneorckla kubllskiux Hloue.

Mr. P. F. Nammacher resigned from the office of orphan father at the Lutheran Orphanage at Fremont, Nebr. on May 1 of this year. All mail and communications for the orphanage should be directed to the present orphan father, Teacher A. Trapp, e. o. Lutlerian OrpdanaSe, kreiuont, Nebr. F. C. Giese, Secr.

Childfriend - Society.

Pursuant to a resolution of last year's General Meeting of the Lutheran Children's Friend Society of Wisconsin, a preliminary meeting will be held on September 11 for the purpose of nominating candidates for the election of directors to be held at the General Meeting (October 10). All members of the Society wish to attend this meeting, if possible. It will be held in the meeting hall of Trinity Church (K. Sprengeler) in Milwaukee, Wis.

F. H. Höck, Secr.

Incoming to the Coffee of Canada - District from September 1, 1898, to August 1, 1899:

Inner Mission: Fr. Wahl, part of missionary coll. at Tavistock, -20.00. Fr. Vorberg, evening coll. at Linwood, 1.93. k. Saar, mission coll. at Alrce, 60.07. Fr. Eifert, synod coll. at Dashwood, 39.50. Fr. Moll, part of mission coll. at Ottawa, 40.00. Fr. Dorn, desgl. at Humberstone, 15.00, desgl. at Stonebridge 15.00. Fr. Pflug, coll. at Bowman, 4.00. k. Krafft, part of mission coll. at Fisherville, 40.00. P. Eix, desgl. at Stratford, 25.00. P. Weinbach, desgl. at Sebringville, 45.30. P. Kretzmann, desgl. at Rhineland, 15.00, by Mrs. Kretzmann das. 1.00. P. Landsky, mission scoll. at Logan, 33.75. P. Sander, desgl. at Jordan, 9.25, communion scoll. at Elmira 9.06. P. Böse of Mrs. John Bramm in Berlin, 1.00. P. Landsky, Reformation coll. in Mitchell, 5.25. P. Bruer, Harvest Festival coll. in Normanby, 47.26. P. Böse, Reformation coll. in Berlin, 11.75. P. Vorberg, Communion coll. in Floradale, 4.20. P. Germeroth, Reformation Coll. in Chapman, 3.46, desgl. in Magnetawan 1.25. k. Evil of Mrs. Eby, Berlin, 1.00, of Wittwe Scharlach .50. k. Battenberg, Reformation coll. at Wallace, 10.50, Harvest Festival coll. at Grey 2.50. P. Pflug, wedding coll. at F. Noffke and E. Birbler, Mulgrave, 2.70. Fr. Dorn by Mrs. G. at Humberstone 1.00, by N. N. at Ottawa 3.00. Fr. Moll, wedding coll. at Buske and Wentzlauff, Ottawa, 4.05. Communion coll. at Elmira 8.56. Fr. Vorberg, communion coll. at Floradale 4.22, Christmas coll. that. 4.85. P. Wente, New Year's Coll. of the Gem. at Germanicus, 4.60. P. Wahl, Coll. of the Gem. at Tavistock, 11.13. P. Eix, Communion Coll. at Stratford, 3.53. P. Bruer, High Coll. at Runge-Preiß, Normanby, 2.40. P. Battenberg v. Mrs. Bast .75, v. N. N. .25. P. Krafft v. Geo. Däschner, Fisherville, 2.00. P. Vorberg, Coll. of Communion in Linwood, 2.40. P. Böse v. Mrs. Andres, Berlin, .25, by N. N. .50. P. Moll, Coll. of St. Paul's congreg. in Ottawa, 21.00. P. Krafft v. J. Schäfer 1.00, by Wwe. Beickler .50, Coll. of sr. Gem. in Fisherville 13.50. Fr. Vorberg v. Wwe. Hartwig in Floradale 1.00. Fr. Kretzmann of Mrs. G. Walker, Rhmeland, .10, Communion Coll. in Elmira 14.95, N. N., Sebringville, 1.00. P. Dorn, coll. of St. John's parish at Humberstone, 6.59, of St. Peter's parish at Stonebridge 6.70. P. Böse, coll. at Berlin, 14.25. P. Wente, Easter coll. at Eganville, 3.51. k. Wente, Theil. of Easter Coll. in Germanicus, 4.39. P. Moll v. Otto Fabricius in Ottawa .25. P. Germeroth, Easter Coll. in Chapman, 1.89, desgl. in Magnetawan 2.20. P. Eix, Easter Coll. in Stratford, 6.61. P. Battenberg, desgl. in Wallace, 11.30. P. Kretzmann v. H. Ackermann Sr. in Rhineland .25, v. N. N. .50. P. Sander, Easter coll. in Jordan, 2.00, v. Carl Senke .50, Wittwe Weber .50. P. Bruer, coll. in Howick, 12.77, Hochzcoll. at A. Meisner 3.25, Thanksgiving offering from W. Krug, Manitoba, 5.00, from Br. Bräutigam 1.00, from H. Wuegner in Carrick 5.00. P. Bruer 1.00, high coll. at Dücker 2.81. k. Lochner, Coll. at Petersburg, 6.06, at Wellesley 14.00. P. Kanold, Coll. at Augsburg, 5.00, at Silver Lake .70. P. Graupner, Pentecostal Coll. at Elmira, 12.22. P. Weinbach, Pentecostal Coll. at Sebrinaville, 22.00. P. Oldenburg, Coll. at Wartburg, 6.50. P. Lochner, Coll. at Pool, 5.70, posttr. v. d. Confirm. .50. P. Kretzmann v. Lydia Walker .50, v. Mrs. K. Walker .15, v. d. kl. M. K. E. K. .20, -tzm. u. Fr. 1.00. P. Oldenburg v. Geo. Neumeier at Muffelburg 1.00. P. Zimmermann, Hochzcoll. L. Zimmermann & Jda Meitz, 12.00. P. Moll by H. Grummisch, Ottawa, .52. P. Vorberg, communion coll. at Floradale, 4.06, desgl. at Linwood, 3.00. P. Pflug, Pentecost coll. at Bowman, 3.43. P. Bruer by D. Werner, Clifford, 1.00, Nick Förter, Howick, .50, v. W. Förter .25, of Mrs. Dietz, Howick, .25. P. Lochner v. Wwe. Lautenschläger, Petersburg, 1.00. P. Battenberg v. C. M. in Grey 5.00. P. Graupner, Missionsscoll. in Elmira, 67.45, desgl. in Mitchell 27.60. ? Wahl, Coll. at Tavistock, 5.00. (S. - MO.W.)

(Conclusion follows.)

Carl Ruppel, Kassirer.



Revenue into the Illinois District coffers.

Synodical treasury: P. Lohrmann of the comm. at Millstadt - 3.01 and Sugar Loaf 1.85, P. Hieber's comm. at Mattison 4.25 & Coll. of P. Berthold's comm. at Decatur 10.41. (S. -19.52.)

Synod building fund, specifically for Milwaukee: 1?. I. E. A. Mueller's congregation in Chicago 16.00.

Synod Building Fund: P. Schoenleber in Carlyle from N. N. 1.00, G. Schmollinger in Sublefield 1.00 and R. Jbbig, Huey, .25, by F. W. Graue from P. Molthan's Gem, Hinsdale, 5.72, k. Hiebers Gem. at Mattison 7.75, P. Füllung in Chicago by Wm. Struhe 3.00, J. Schultz 1.00, L. Schultz 1.00 & C. Utpatel 1.00, dch. H. Bolte v. d. Concordia-Gem. in Geneseo 19.75, k. Mundt in Montrose by M. Wendt 2.00, v. Glied, d. Gem. in Addison by teachers H. Lüker 23.50, G. Ritzmann and E. Brust 215.25, E. F. F. Rosen 89.50 & K. H. Flöring 59.50, k. G. Kühn v. d. Gem. in Staunton 66 50, P. W. H. Meyer at Bonfield by Wm. Licht 1.00; for "signatures": by k. F. Döderlein v. d. Gem. in Venedy, 1st Zhl., 15.25. (S. -513.97.)

Inner Mission: Missionsfcoll. (part): P. Wolterv. d. Gem. in Dorans 10.00, l'. Holst v. d. Gem. in Mt. Palaski 40.00, Fr. Lohrmann v. d. Gem. in Millstadt and Sugar Loaf 54.00, Fr. Hieber v. d. Gem. in Riverdale, Roseland & Grand Crossing 60.00, Fr. Luecke's gem. in Chicago 20.00, k. Bode v. d. gem. in Ash Grove 43.43, P. Schulz v. d. gem. in Orland 10.00, H. Sieving v. d. gem. in Wheaton, Lombard and York Centre 76.80, P. Em. Meyer v. d. Gemm. in Hopkins, Lyndon and Sterling 85.00; P. Bartling in Austin v. N. N. 1.00 & N. N. 1.00, P. Wagner in Chicago by Wwe. Beduhn 1.00; further of Chicago: l'. Lochner from Emilie Arndt 1.00 and P. Wunder from Mrs. C. O. 10.00, P. W. H. Meyer, Missionfcoll. s. Gem. at Bonfield & guests from Kankakee, 88.09. (p. -501.32.)

Negro mission: mission fcoll. (part): P. Piehler of the Genoa congregation 7.10, P. Walter of the Dorans congregation 5.00, K. Lohrmann of the Millstadt and Sugar Loaf congregations 5.00, K. Hieber of the Riverdale, Roseland and Gr. Crossing congregations 15.00, P. Bode of the Ash Grove congregation 5.00, P. Schulz of the Orland congregation 2.00, P. Sieving v. d. Gemm. at Wheaton, Lombard and York Centre 25.60 & P. Meyer v. d. Gemm. at Hopkins, Lyndon & Sterling 9.00; Rabe v. s. Gemm. at Yorkville 12.85, P. Wunder at Chicago from Mrs. C. O. 3.00 and P. A. Reinke das. from Jacob Schwartz 5.00. (P. -94.55.)

English mission: mission fcoll. (part): Fr. Walter of the congregation at Dorans 5.00, Fr. Holst of the congregation at Mt. Pulaski 15.00 and Fr. Lohrmann of the congregation at Millstadt and Sugar Loaf 5.00. (S.-25.00.)

English Mission in Chicago: From Chicago, k. Lücke, Theil d. Missionsfcoll. s. Gem., 15.00 u. P. Wunder v. Mrs. C. O. 2.00. (S.-17.00.)

Jewish mission: mission fcoll. (Theil): Fr. Walter v. d. Gem. in Dorans 2.50, Fr. Meyer v. d. Gem. in Hopkins, Lyndon and Sterling 5.00. (pp. -7.50.)

Emigrant Mission in New York: P. Lohrmann, Theil der Missionsfcoll. v. d. Gemm. in Millstadt and Sugar Loaf, 5.00. .

Indian mission: mission fcoll. (Theil): Fr. Walter of the congregation at Dorans 2.50, Fr. Bode of the congregation at Ash Grove 10.00 and Fr. Meyer of the congregation at Hopkins, Lyndan and Sterling 5.00; Fr. Kirchner at Secor of Miss Anna and Mathilde Dierking 5.00. (p.-22.50.)

Heathen mission: mission fcoll. (Part): P. Wolter of the congregation at Dorans 5.00, P. Holst of the congregation at Mount Pulaski 25.00, P. Schulz of the congregation at Orland 3.00, P. Meyer of the congregations at Hopkins, Lyndon and Sterling 5.00; P. W. H. Meyer, offering money of the congregation at Bonfield, 10.41. (P. -48.41.)

Support Fund: by Fr. Redeker at Woodworth, Hochzcoll. 10.00, Fr. Brunn at Oakglen v. d. Crete Pastoralconf. 4.00, Fr. Witte v. d. Gem. at St. Peter 11.00 and v. k. Zapf's congreg. in Melrose Park 13.86. (p. -38.86.)

Students in St. Louis: Dch. P. Herrmann, Nokomis, for W. Kowert v. N. N. 5.00 u. Wwe. N. N. 5.00, P. A. Reinke in Chicago v. Jungfrver. s. Franz Albrecht 18.00. (S. -28.00.)

College household in Spring field: P. W. H. Meyer, offering money from the comm. at Bonfield, 10.00.

Illinois District church building fund: P. Bartling in Austin from Mrs. N. N. 1.00, P. Kühn's Gem, Dorsey, 3.80, P. Hieber, part of mission fund from congregations at Riverdale, Roseland and Gr. Crossing, 18.95, and P. Luecke, part of mission fund from his congregation at Chicago, 7.00; for Murphysboro, P. Kalb's congregation at Stewardson, 6.42. (S. -37.17.)

Deaf and Dumb Institution in North Detroit, Mich. v. k. Bartling in Austin v. Mrs. N. N. 1.00, coll. from P. Wockenfuß' Gem. in Dwight 6.25, thank offering from Mrs. Jda Kühn, Dorsey, 2.00 & P. Steege in Dundee from Miss Wilh. Haaker 5.00. (S. -14.25.)

Deaf and Dumb Mission: Fr. Jben at Prairietown v. s. Gem. 4.75 & Mrs. L. Pape, Jr. 1.00, by Kaff. Th. H. Menk at St. Paul, Minn. 19.75; mission fcoll. (Theil): P. Lohrmann v. d. Gemm. in Millstadt & Sugar Loaf 3.00, P. Lücke v. s. Gemm. in Chicago 10.00 and P. Bode v. s. Gemm. in Ash Grove 5.00; P. Arthur Reinke in Chicago v. s. Taubst. Gemm. 50.00. (P. -93.50.)

German Free Church: Thanksgiving Offering by Fran Jda Kühn in Dorsey 2.00.

Church building of the congregation at Denison, Ill: Bro. Lohrmann, Theil of the Mission Fcoll. v. d. Gemm. at Millstadt and Sugar Loaf, 5.00, Bro. Miracle in Chicago by Mrs. C. O. 20.00. (S. -25.00.)

Retirement Home in Arlington Heights: From Chicago: k. Sauer of Fr. Succops Gem. 39.00 & Fr. Wunder v. s. Gem. 23.40. (p. -62.40.)

Orphanage in Des Peres: Fr. Mundt in Montrose by Mother Koop .25 and Fr. Woltmann in Mascoutah, thank offering for recovery of Miss N. N., 5.00. (P. -5.25.)

Orphanage in Addison: 11.00u. 32.90. (S. -43.90.)

Treasurer G. Ritzmann will acknowledge the individual positions.

Mission in Hamburg: P. Walter, Theil d. Missionsf.Coll. v. d. Gem. in Dorans, 1.00.

Mission in Berlin: P. Wolter, Theil d. Missionscoll. v. d. Gem. in Dorans, 1.00.

Mission school in London: Fr. Pardieck in Chicago by the school children 5.15, Fr. Dorn in Belleville by Pauline Dautenhahn 1.50, Minna Heinrichs .10 and Louise Welcher 1.00, Fr. Strasen, Wine Hill, Coll. at Chr. Richelmann's silb. Hochz., 5.00 & at Rodewald-Ebers Hochz.; 6.20 and P. Werfelmann in Chicago by teacher Kolb's pupils 1.50. (P. -20.45.)

Mission in London: P. Wolter, part of the missionary funds from the church in Dorans, 2.00, P. Lohrmann, part of the missionary funds from the church in Millstadt and Sugar Loaf, 5.00 and k. Bode, part of the missionary funds from the church in Ash Grove, 10.00. (S.-17.00.) Total: -1670.55.

AS. Signatures registered for the synod building fund: By the kk.: E. Werfelmann in Chicago 100 00, E. Pardieck das. 100.00 u. P. F. Döderlein v. d. Gem. in Venedy 40.00. (S. -240.00.)

Addison, Jll., August 26, 1888. H. Bartling, Cassirer.

Proceeds to the treasury of the Iowa District:

Synodal treasury: P. Busse, Pentecostal coll. sr. Gem., -8.46. Dch. Wm. Leckbrand, Coll. d. Emanuels comm. in Adair, -17.20. k. Steege, coll. of Pentecost sr. Gem., 12.00. p. Seßler, Pentecost Coll. sr. Congregation, 7.62. Fr. Schwenk, Evensong coll. sr. Comm., 5.95. Dch. Conrad Werning, coll. of P. Matthaideß' Gem., 7.20. !>. A. D. Greif's Gem. for the buildings decided on by the Synod of Delegates. Buildings 50.00. (p.-108.43.)

Synod building fund: P. Haar, Pentecost coll. sr. Gem. 7.00. k. H. Wehkings Gem. 3.50. Dch. Ferd. Möller, Coll. d. Gem. at Fort Dodge, 9.68. P. Schlegel's Imm. Gem. 9.00. k. Knief's Gem. 24.00. P. J. P. Guenther, evening coll. sr. Congregation, 23.65. P. Haar's Congregation in Lu Verne 15.00. U. Böhm's Congregation 14.40. (p. -106.23.)

Iowa Inner Mission: U. Willner's Gem. 5.83. k. Judge, mission coll. sr. Gem. at Garner, 3 24. U. A. Amstein, Theil d. Pentecostal coll. sr. Gem., 4 50th Dch. Chr. Waßmann, Pentecostal coll. of P. Däumler's Gem., 6 54. P. Jipp, Hochz. Thiessen-Jöns, 15.00. P. C. E. Günther's Gem. 4.68. k. Brammer, Pentecostal coll. sr. Gem., 19.83. p. Lily, Pentecostal coll. d. Gem. at Rock Creek, 6.25. p. Fr. Ehlers' Dreieinigk. Gem. 7.04. p. Brauer's Gem. at Yorktown 7.40. Dch. Ferd. Möller, Pentecostal coll. of the congregation at Fort Dodge, 13.45. P. A. Ehlers, Theil d. Pentecostal coll. sr. Gem., 5.58. P. C. Wehking's Gem. at Soldier Tp. 10.35. P. Runge's Gem. 9.50. By W. A. Gesell, Coll. of Gem. at Elma, 2.48. P. Welcher of N. N. 1.00, H. Tiarks 10.00. P. Zürrer of Women's Coll. at Badger 8.00. P. Studt, Theil. of Mission Coll. of Sr. Gem., 40.75. Fr. Deckmann's Gem. 7.55. Fr. Dornseif's Gem. 6.75. k. Burmeister, mission coll. sr. Zions-Gem., 51.72. l'. Heinkes Gem. 4.00. Fr. Matzat of John Sundermeyer 1.00. Fr. l. Horn, Missioncoll. sr. Gem., 66.70. Fr. Händschke, missionary feast coll. sr. Congregation, 81.36. Fr. Jipp, part of the missionary coll. Gem., 30.00. P. Nuoffers Gem. at Meriden 6.75. Dch. Chr. Waßmann, missionary coll. of l'. Däumler's Gem., 58.50. l'. Schaller, mission coll. of sr. Gem., 76.75. U. Enseleit, Missioncoll. sr. Gem. at Petersburg, 14.50. Fr. H. Wehking's Gem. 20.00. Matzat's Gem. at Delaware, 7.37. Fr. Wolter, Missioncoll. d. Gem. at Jda Grove, 25.16. Fr. Tisza, Missioncoll. sr. Congregation, 60.44. l'. Wolfram's Gem. 8.00, Bro. Timmermann 5.00. Fr. Knief of the Klingelb. sr. Gem. 13.91. k. Berner's Zions Gem. 4.00. Fr. Kitzmann of tz. N. 3.00. ?. Hctzemann, evening coll. from s. preaching place in Sheridan Tp., 3.00. P. Riedel's congreg. 5.50. (S.-763.17.)

Negermission: U. Runge von G. Rothe 5.00. Fr. Burkhardt v. Frau Homeier 2.50. Fr. Studts Gem. 13.00. Fr. A. Ehlers, Theil d. Pfingstcoll. sr. Gem., 5.57. P. Baumhöfener, Hochz. Mönlich-Sandersfeld, 6.25. P. Melchers Gem. 16.08, H. Tiarks 10.00. P. Zürrer vom Frauenver. in Badger 4.25. k. Jipp, part of the missionary coll. of sr. Congregation, 10.50. Fr. Schaller, part of the Missionary Fellowship, sr. Congregation, 3:00 p.m. Fr. Tisza, part of the missionary fund, Congregation. Congregation, 15.00. Fr. Riedel's congregation, 10.00. k. Böhm v. M. Riese 5.00. (p. -118.15.)

Heathen Mission: P. Runge v. G. Rothe 5.00. k. v. Strohe v. W. B. Hanken 5.00. P. Jipp, Theil d. Pfingstcoll. sr. Gem., 5.00. P. A. Ehlers, Hochz. Daviv-Borkowski, 5.20. Fr. Welcher v. W. Hannemann 1.00, H. Tiarks 5.00. Schaller, part of the missionary coll. sr. Gem., 7.00. P. Niemand's Gem. 5.50. (S. -38.50.)

Indian Mission: Fr. Welcher of Chr. Stüber 1.00. teacher F. A. Schöneberg, ges. of s. school children, 3.25. k. v. Strohe a. d. Klingelb. sr. Gem. 14.00. (S. -18.25.)

General Inner Mission: Fr. A. Amstein, Theild. Pfingstcoll. sr. Gem., 4.50.

Emigrant Mission: Fr. v. Strohe, part of the Pentecostal coll. sr. Gem. for New York, 5.00, Baltimore 4.00. U. Schaller, part of the Missionscoll. sr. Congregation, 5.00. Fr. Tisza, part of the missionary coll. sr. Congregation, 5.00. (S. -19.00.)

English Mission: Fr. Studt, part of the missionary staff, Sr. 25.00. Fr. Tisza, part of the missionary staff, sr. Congregation, 10:00 a.m. Fr. v. Strohe from the Klingelb. congregation. Congregation, 14.00. (p. -49.00.)

Deaf and Dumb Mission: Fr. Schlegel's St. JohannisGem. 2.75. Fr. Riedel's Gem. 5.00. (S. -7.75.)

Mission school in London, England: U. Zürrerv. Frauenver. in Badger 4.00, Frau Jda Becher 1.00, Auguste Kalb .50. P. A. H. P. Greff, ges. v. s. Schul., 2.02. teacher l. F. A. Voigt's Schul. 1.77. L-Hrer F. A. Schönebergs Schul. 2.64. N. N. .36. teacher W. G. Schmidts Schul. 4.85. teacher A. C. Jltens Schul. 5.27. P. Von der Au v. l. Hilts children .50, v. d. Sonntagssch. .50. 1?. Böhm v. Schul. 2.80. teacher J. W. Hilds Schul. 3.56. P. v. Strohe v. H. A. F. u. A. Scheer each .50. (p. -31.77.)

Deaf and Dumb Institution: P. H-Wehking's Gem. 6.00. x. Lorraine's Gem. 3.41. (p. -9.41.)

Poor students from Iowa: k. WillnersGem. 13.52. k. Burkhardt by Mrs. Homeier 2.50. P. Schaller, Hochz. Behrens Wolfram, 12.50. Fr. Oehlert's Gem. at What Cheer 5.14. Fr. Ehlers' Immanuels-Gem. 4.33. Fr. Händschke, silb. Hochz. Christ. Steege, 1.65. P. Traub's Gem. 3.75. k.

Hefie 13.11. P. Burmeister, confcoll., 8.45. P. Kitzmann 5.00, found in bellb. (S. -69.95.)

Students in Springfield: P. Baumhöfener, Hochz. Steinke-Sanderfeldt, 8.00.

Support Fund of the Jowa District: By Conr. Werning, Hochz. Paulsen-Senne, 6.89. P. Richter, Hochz. Heimann-Wurdelmann. 4.15. P. Jobst, Pentecost coll. sr. Congregation, 2.00. Fr. Händschke, Pentecost coll. sr. congregation, 10.00. Fr. J. Fr. Günther, Evensong coll. sr. Congregation, 11.56. Fr. Andr. Müllers Gem. 4.00, v. N. N. 1.00. P. H. Wehking's Gem. 11.80. ? Baumhöfener's comm. 5.00, Hochz. Glandorf Baack, 5.25, H. Tiarks 25.00. P. Brandes, Coll. sr. Gem. on occasion of the South District Conf., 19.28. P. Dornseif's Gem. 5.00. ? Heinkes Gem. 7.00. teacher J. F. A. Voigt 2.00. P. Hitzemann v. J. R. Wolken 1.00. widow Bäs .50. (p. -133 43.)

Fremont Orphanage: P. H. Wehking, Thank Offering by Mrs. H. Hinkeldey, 5.00. Teacher J. Schmidt's School Ch. 4.50. (S. -9.50.)

Orphanage in Wittenberg: ? Runge, Hochz. Knuth Rasch, 12.35. P. v. Strohe from Mrs. H. Bohlken 1.00. (p. -1335.)

Orphanage near St. Louis: ?- Andr. Müller, Hochz. Plall-Eilts, 2.50. P. Schaller, Pfingstcoll. sr. Gem., 6.00. ? Dornseif v. Frauenver. sr. Gem. 5.00. P. Heinkes Gem. 7.00. (S. -20.50.)

Burned College in St. Paul: P. Händschke's Gem. 8.80. Dch. Ferd. Möller, evening coll. of the congregation at Fort Dodge, 11.18. Fr. Seßler's congregation 7.60. Fr. Studt 12.00. ? Richter by Karl Wurdelmann, 1.00. Father Melchers church, 14.45. ? H. Wehking v. Teacher J. S. 3.00, E. Redke 1.00. P. Schalters Gem. 12.05. P. Kitzmann v. N. N. 1.00, H. N. .50. ? Drexlers Gem. 11.80. P. Baumhöfener's St. Joh.-Gem. 10.50. (S. -94.78.)

Parsonage building in Arndt, N. Dak.: P. Matzatv. Wm. Maurer 3.00, J. R. Yelden 1.00. (S. -4.00.)

Parish in Keystone: Fr. Baumhöfener's St. Joh. Gem. 14.00.

Alexandria parish, S. Dak.: Fr. Tisza's Gem. 27.38.

Marquette, Mich. parish: P. Lorraine's Washington Tp. 1.55.

Parish in St. Joseph, Mo.: Fr. Lorraine's parish in Washington Tp. 1.42.

Saxon Free Church: P. v. Strohe, Theil d. Pfingstcoll. sr. Gem., 8.16. P. Jipp, Theil der Pfingstcoll. sr. P. A. Enseleit's congregation in Spirit Lake 2.80. P. Wolfram's congregation 6.00. (p. -18.96.)

Danish Free Church: P. v. Strohe, Theil d. Pfingstcoll. sr. Congregation, 5.00. Fr. Dornseif of the Women's Association, Congregation, 5.00. ? Polzin's congreg. in May City 2.65. Fr. Wolfram's congreg. 3.00. (p. -15.65.)

? A. He mann: Through? A. D. Griffin 8.54.

? Grunnet in Copenhagen: Teacher A. C. Jlten of H. D. Rosenberg 1.00.

Reprint of the unaltered Luther Bible in Germany: P. Melcher v. N. N. 1.00.

Fort Dodge, Iowa, August 1, 1899.

I. H. Abel, Kassirer.

Incoming to Kansas District Coffee:

Inner Mission: P. Hoyers Gem. -17.63. P. Vettters Gem. 15.15. P. Pennekamp, Bremen, v. E. H. 1.00. N. N. 5.00. P. Hahns Gem. 16.00. P. Sauer v. Wwe. Meyer 1.00. ? Möllers Gem., Chepstow. 4.04. P. Bützow by Miss Carol. Klinkermann 5.00. Lina Kampfer 1.00. P. Keller v. N. N. 5.00. Dch. W. Schaaf v. d. Gem. in Bern 6.00. P. Jacobs Gem. 88.15. Dch. H. F. Hartwig of St. Paul's Gem. of Onaga, 7.96. P. Häfner's Gem. 58.00. P. Mueller's Gem. of McFarland, 45.00. P. Hafner v. L. Trettin .50. P. Polster's Gem. 7.90. P. Kausfeld's Gem. 3.44. P. Schmid's Gem. 10.25. ? Polsters Gem. of Nortonville, 4.72. P. Sennes Gem. of Block, 12.15. P. Wagners Gem. of Fairview, 2.95. P. Her of N. N. 1.00. P. Brewer, baptismal coll. of L. Schurr, 2.75. Of N. N. Leavenworth, 5.00. P. Wendt's Gem. 7.41. P. Brewer's Gem. at Ellinwood, 36.76. From General Cassirer 166.00. P. Westphal's Gem. 8.15. P. Senna's Gem. at Wathena, 14.70. P. Obermowe's Gem. 6.89. (S. -566.50.)

Kansas Student Fund: P. Stemmermann's Gem, Clarks Creek, 3.00, Skiddy 3.60. P. Wendts Gem, Linn, 3.56. (S. -10.16.)

Negermission: P. Hoyer v. H. Constein 1.00. P. Landgraf, Hochz. Holthus-Holste, Ludell, 6.60. By? Jacob a. d. Sparbüchse 1.50. P. Menckes Gem. 8.00. P. Her v. N. N. 1.00. (S. -18.10.)

Heathen Mission: Fr. Keller v. H. Meyer 3.00. Dch. H. F. Hartwig v. St. Paul's Parish, Onaga, 3.06. Dch. P. Jacob, nat. coll., 1.70, mission f. (remainder) 1.00, piggy bank .80. (S. -9.56.)

Synod treasury: P. Storms Gem., Spring Valley, 7.55. ? Pennekamp's congregation, Templin, 6.65. Dch. Kassirer Hartwig v. d. St. Paul's congregation, Onaga, 2.60. Dch. W. Hetzler, v. d. St. Lucas-Gem., Onaga, 4.10. P. Her v. Mrs. N. N. 1.00. (p. -21.90.)

Orphanage near Fremont: P. Hers Sunday School, Denver, 12.40. youth ver. 2.00. P. Mencke's school k. .50. from Mrs. B. Dietrich 1.00. (S. -15.90.)

Widows and orphans: P. Drögemüllers Gem. 6.82. From Kassirer C. Groß 50.00. (p. -56.82.)

Free Church in Denmark: Fr. Drögemüller of N. N. 1.00. Fr. L. Brauer of N. N. 2.00. Fr. Eggert of Miss Anna Brammow 3.00. (S. -6.00.)

Indian Mission: Fr. Menckes Gem. 8.00. Fr. Jacob a. d. money box in the church 1.00. (S. -9.00.)

English Mission: Dch. Kass. Hartwig v. St. Paul's Parish, Onaga, 3.00. Fr. Her v. Mrs. N. N. 1.00. (S. -4.00.)

Students in St. Louis: Dch. C. G. Geissler, Coffeyville, Rev. D. Philipp and Anna Geissler, 8.30.

Orphanage near St. Louis: Dch. Ernst Petermann v. N. N., P. Westphal's congregation, thank offering, 5.00.

Synod Building Fund: P. Kleinhans' Gem. at Russell, 11.40. Dch. P. Brewer, Gem. at Claflin, 2.65, Rice Co. 2.92. (S. -16.97.)

Needy in Cuba: Fr. Jacob v. N. N. 3.00. Total: -751.21. Leavenworth, Kans. August 1, 1899.

H. F. Oelschläger, Kassirer.

Incoming to the Coffee of Minnesota and Dakota District:

Inner Mission: Gemm. d. ??: Kuntz, Silo, Missionary Festival Coll., -79.66, Friedrich Waconia, 15.21, Kohloff at Fairmont, Missionary Coll., 40.00, Kirmis, Potsdam, desgl., 33.31. ? Schlüter v. Wwe. Dahms at Nicollet, 5.00. Gemm. d. ??: Brinkmann, Blue Earth City, Missionscoll., 62.25, Kaiser, Benton, desgl., 79.30, G. F. Potratz at Hillsboro, desgl., 10.50, Frey, Fairmont, 9.30, Beck 10.50, B. J. Otte, Elgin, 3.16, Loßner, Green Jsls, 4.65, Fädtke, Hartem, Missioncoll., 18.06, Ferber, Belvidere, desgl., 80.00, Becker, Josco, desgl., 40.00, Ude, Willow Creek, desgl., 63.00, Hitzemann, Long Prairie, desgl., 25.00, Walther at St. Paul 7.35, Weerts, Leaf Valley, mission fest. coll., 45.00, Kollmorgen, Helvetia, desgl., 26.82nd Hertwig, Gaylord, 10.50. Fr. Hudtloff v. Paul Jahnke at Wisdom, Mont., 5.00. Fr. Dreyer v. Bro. Hormann at Glencoe 1.00. Gemm. d. ??: Rolf, Hollywood, Mission Festival Coll., 30.00, Theo. Reuter, Princeton, 2.75, Kleweno, Edgeley, Missioncoll., 20.00, Baumann, Luverne, Steen, Hardwick & a preaching place 40.50, F. W. Potratz at Willow City, Missioncoll., 18.32, Schedler at Fischer, desgl., 50.00, Neeb, Detroit City, desgl., 16.75, Eifert, Grant, 4.48, von Peter Gerdes 5.00, Oetjen, Waubay, Missioncoll., 29.28, Schoknecht, Valley Creek, 4.32, Maaß at Blue Earth City, Missioncoll., 35.00. (S. -930.97.)

General Building Fund: P. Fackler of N. N. at Osseo, 25.00. P. Hudtloff v. Paul Jahnke at Wisdom, Mont. 5.00. Gemm. d. ??: Kleweno, Edgeley, Missioncoll., 7.50, Schulz, Faribault, 25.21, E. F. Mueller, Wood Lake, 41.75. (P. -104.46.)

Building fund at St. Paul: Gemm. of ??: B. J. Otte, Elgin, 1.85, Walther at St. Paul 1.50, Eifert, Wümt, 9.50, Corona 3.18, Browns Valley 6.30. P. Strolin .50. (S. -22.83.)

Mission in London: Pupils of the teachers: Kirsch, Faribault, 3.60, Vomhof, Courtland, Dist. No. 2, 7.05, Friedrich, Gaylord, 7.40. P. J. D. Ehlen of Geschwister Heine, Schäfer u. Tripp 1.00. (S. -19.05.)

English Mission: Gemm.d.?: Hitzemann at Long Prairie 2.00, E. Rolf, Hollywood, 5.00, Maaß at Blue Earth City 5.00. (pp.-12.00.)

Negermission: P. Kuntz, Hochz. Dorn-Prige in Silo, 10.72. P. Schlüters Gem. in Courtland 15.00, v. Wwe. Dahms at Nicollet 5.00. P. Köhler's Gem. in Mountville 6.21. ? Wm. Meyer by Mrs. N. N. 5.00. Fr. Ferber's congreg. at Belvidere, Missioncoll., 10.00. Fr. Becker's congreg. at Josco, desgl., 12.00. Fr. Ude by Mrs. Altenburg at Willow Creek 5.00. congreg. of the ??: Hitzemann, Trinity at Long Prairie, 6.15, Hannemann, Galena Tp, 7.91, Cedar Tp. 3.83, Kollmorgen, Helvetia, Missioncoll., 4.85. P. E. Rolf of Wwe. Meuth in Hollywood 1.00. P. Strölin's Gem. in Minn. Lake 4.00. P. Maaß's Gem. at Blue Earth City, mission coll., 10.00. (p. -106.67.)

Emigrant Mission: Fr. Maass' Gem. at Blue Earth City, Mission Coll., 2.85.

Jewish Mission: Fr. E. Rolf's congregation at Hollywood, missionary coll., 2.30. Fr. Maaß's congregation at Blue Earth City, same, 5.00. (S. -7.30.)

Heathen Mission: Gemm. of the?: Robert at Arlington 5.M, Hitzemann, Long Prairie, 2.00, F. W. Potratz, Willow City, 7.26. Kaff. Aug. Gundlach at Minn. synod, 17.50. ?.. Maaß' Gem. at Blue Earth City 5.00. P. Karstensen of Chr. Ortman at Canestota 50.00. P. G. F. Potratz' Gem. at Hillsboro 10.60. (S. -97.76.)

Orphanage in Wittenberg: P. Kuntz from W. Richter sen. in Silo 5.00, from Mrs. Gust. Ellinghuysen 2.50, from Mrs. Gust. Ellinghuysen sen. 1.00, from Mrs. Tews 1.50. ? Weerts, Hochz. Venzke Klug in Leaf Valley, 9.00. (S. -19.00.)

Support fund: P. W. Friedrich, Confcoll., .50. ? H. W. Baumann.50. (S. -1.00.)

Deaf and Dumb Mission: Fr. Schlüters Gem. in Courtland 5.00. Fr. Kuntz, Hochzcoll. Tews Obitz at Silo, 6.75. ? Maass' Gem. at Blue Earth City, Mission Coll., 5.00. (p. -16.75.)

Schoolgirl St. Paul: ? Frey's comm. at Fairmont 11.75. Pupils in Milwaukee: P. Schlüters Gem. for Hermerding 15.00.

German Free Church: Fr. Ferber's congreg. in Belvidere 5.45. ? Kuntz's congregation in Silo 5.05. (p. -10.50.)

Danish Free Church: Fr. Schlüters congregation in Courtland 5.00. Fr. Rosenwinkels congregation in Woodbury 5.44. (p. -10.44.)

Parish in Arndt, N. Dak.: P. Kuntz' Parish in Silo 15.50. P. Grabarkewitz v. etl. Gl. sr. Gem. in Good Thunder 7.50. Gemm. d. ??: Schlüter 5.00, stirrups at Crystal 4.00, at St. Thomas 7.00, Ude, Willow Creek, 12.00, beer wagon at Dresden 2.75.

P. v. Niebelschütz von etl. Gl. sr. Gem. at St. Paul 7.50. P. Lifts Gem. at Elystan 1.50. (S. -67.25.)

Parker, S. Dak. congregation: P. Schlüter's Courtland congregation 5:00. P. Lift's Elysian congregation 6:00. (S. -11.00.)

St. Paul, Minn, Aug. 1, 1899.

Theo. H. Menk, Kassirer.

Incoming to Middle District Coffee:

Synodal treasury: Gemm. d. ??: Westerkamp, Cleveland, -17.00, Jensen, Arcadia, 9.93, Timmerstein, Logansport, dch. H. W. Hoppe 19.00, Zoch, Snyder, 4.40, Markworth, White Creek, 5.30, Scheips, Peru, 5.40, Kaiser, Huntington, 4.21. Gem. at Vöglein by H. Stellhorn 8.05. Gem. of ??: Franke at Fort Wayne 7.18 Walker, Cleveland, 22.25, Biedermann, Kendallville, 9.45, Weseloh, Cleveland, 70.95, Wambsganß, Indianapolis, dch. F. Buddenbaum 34.59. (p. -217.71.)

Building Fund - New Buildings: P. Schumms Gem., Auburn & Garrett, 1.7b. Zorn, Cleveland, v. Chr. Brandt 50.00. Gemm. d.: Buuck, Texas, 4.25, Eickhoff, Wanatah, 9.00, Neuendorf, Tracy & Hamlet, 5.00. (S. -70.00.)

Building fund in Fort Wayne: P. Heinicke's Gem., Evansville, 5.00.

Inner Mission: Gemm. d. ??.: Hüge, Bingen, 9.68, Noll, Mt. Hope, 4.20, Winesburg, .85, Heinze, Decatur, 5.80, Walker, Cleveland, 6.38, Rehwaldt, Valparaiso, 5.14, Kühle, Marysville (Kirchweih), dch. J. Scheiderer 20.00, Bauer, Purcells, 8.33, Biedermann, Kendallville, Missionscoll. 100.00, Schmidt, Elyria, 21.17, Weseloh, Cleveland, 10.00, TabeaVerein, Indianapolis, dch. F. Buddenbaum, 5.00. (p. -196.55.)

Negro Mission: Gemm. of kk.: Tirmerstein, Logansport, dch. H. W. Hoppe 20.00, Markworth, Waymansville, 4.00, Biedermann, Kendallville, 6.37, Link Laporte, dch. L. Schumm 30.45, Schumm, La Fayette, 23.63, Wambsgaß, Indianapolis, by F. Buddenbaum, 14.40. (S. -98.85.)

Emigrant Mission in New York: P. Links Gem., Laporte, dch. L. Schumm 16.75. P. Biedermann's Gem., Kendallville, 4.25. (S. -21.00.)

Heathen Mission: Bro. Eirich's congregation, Aurora, by F. W. Jfsehardt 7.47. Bro. Zorn, Cleveland, by Mrs. Preuß 5.00.

Neuendorss Gem, Tracy and Hamlet, 5.00. (p. -17.47.)

Jewish Mission: P. Weselohs Gem, Cleveland, 5.91.

Mission in London: P. Westerkamp, Cleveland, v. d. Confirm. 3.00. Of school children: Teacher Fathauer, Vincennes, 2.40, P. Schmidt, Decatur, 2.30, Teacher Spuhler, Akron, 7.25, Teacher Gockel, Cleveland, 1.37, P. Tirmerstein, Logansport, by H. W. Hoppe 3.10, Teacher Engelbrecht, Kendallville, 6.00, t?. Diederich, Hoagland, 3.00, P. Walker's Gem, Cleveland, 5.00, P. Wilder, Bremen, by Jungfrver. 5.00, v. Miss Ella Wheels .50, P. Trautmann's Debris, in town, Columbus, 1.57, desgl. in country that. 1.52. Teacher Krog's Debris, Toledo, 1.00. Hüge's Debris, Bingen, 3.72. ? Steinmann, Liverpool, by young people, 1.00.

Hassold v. Teacher Beinke's debris, Fairfield Centre, 3.62. ? Lindhorst's comm., Reynolds, 1.00. (p. -52.35.)

Mission in Hamburg: Fr. Huges Gem, Bingen, 3.73.

MissioninBerlin: P. Kütchles Gem., Marysville (Kirchweih), dch. J. Scheiderer 10.00. P. Walker's congregation, Cleveland, 3.32. P. Lothmann, Akron, v. N. N. 1.50. P. Huges congregation, Bingen, 3.72. (S. -18.54.)

Alexandria and Elwood Mission: Fr. Eickhoff's congregation, Wanatah, 4.50. Fr. Neuendorf's congregation, Tracy & Hamlet, 5.00. (pp. -9.60.)

Mission to the Deaf and Dumb: Gem. of kk.: Diederich, Hoagland, 3.00, Walker, Cleveland, 5.00, Ludwig, Tocsin, 4.00, v. Schlichten, Cincinnati, 4.58, Weseloh, Cleveland, 7.90. (S. -24.48.)

English Mission: P. Lindhorst's Gem., Reynolds, 9.88.

Students in St. Louis: S. Michael, Vöglein, Hochz. Goeglein-Trier, 9.83. P. Franke, Fort Wayne, Hochz. DöngerSpreen, 2.40. (S. -12.23.)

Students in Springfield: P. Preuß, Friedheim, v. N. N. for Gallmeier .25.

Fort Wayne student: k.SchummsGem.,LaFayette, for R. 10.00. P. Weseloh's Gem., Cleveland, for T. 2.97. (S. -12.97.)

Orphanage at Indianapolis: P. Stock at Fort Wayne v. Chr. Wiese, 4th plat, 50.00. P. Schumm's gem, La Fayette, 2.50. P. Schmidt's gem, Decatur, 7.40. P. Noll, Mt. Hope, v. N. N., thank offering, 3.00. Gemm. d. U?.: Kalt, Terre Haute, 42.00, Diederich, Hoagland, 2.40, v. Schlichten, Cincinnati, 25.20, Trautmann, Columbia, 14.25. Schutt, d. teachers Klitzke, Lükler, Miss Fischmann, Cincinnati, 38.50. ? Heinicke, Eoansville, v. L. S. 2.00. P. Weseloh's parish, Eleve land, 7.93. P. Tirmerstein's parish, Logansport, dch. H. W. Hoppe 26.00. (p. -221.18.)

Delano Orphanage: TeacherDeckersSchutt., Akron, 8.96.

Indian Mission: P. Walker, Cleveland, v. C. K. 1.00.

Hospital in Cleveland: P. Walker, Cleveland, v. Mrs. Kruse 5.00. P. Rupprecht, N. Dover, v. Choral Soc. 2.50, v. Men's Choir 4.60. P. Westerkamp's congregation, Cleveland, 9.35. (S. -21.35.)

Saxon Free Church: Gemm. d. ??.: Diederich, Hoagland, 4.00, Schmidt, Seymour, 10.00, Heinicke, Eoansville, 2.40. P. Franke at Fort Wayne a. the missionary box 10.00. k. Links Gem., Laporte, dch. L. Schumm 14.48. P. Wambsgaß' Gem., Indianapolis, dch. F. Buddenbaum 10.00. (p. -50.88.)

Danish Free Church: Fr. Schmidt's congregation, Seymour, 8.50. Fr. Heimcke's congregation, Eoansville, 2.00. (p. -5.50.)

Sub st udent s: Fort Wayne teachers' conf., post t h, 1.13. Gemm. d.: Link, Laporte, dch. L. Schumm 22.10, Trautmann, Columbus, 16.02, Eickstädt, Hamilton, by E. Schmucker 5.28, Hassold, Fairfield Center, 6.01. P. Markworth, Waymansville, by Mrs. L. M., thank offering, 1.00. k. Rathert, Newburgh, high tz. Mös-Weber, dch. H. F. Bicker 8.00. ? Langes Gem., Minden, 6.50. (S. -61.04.)

Total: -1141.32.
Fort Wayne, July 31, 1899, C. A. Kämpfe, Cassirer.

Income to the Southern District coffers:

(July.)

InnerMission: U. Birkmanns Gem. -18.65, v. Maria Pillack 1.00. P. Barthels Gem. 15.00. P. Hopmanns Gem., Walling, Tex, 3.65. P. Wegeners St. Paul's Women's and Young Friars' Missionary Society 15.00, v. Ch. Schmalz 1.00. P. Kaspars Gem. 5.00. U. Krämer v. J. Mörbe 1.00. (S. -60.30.)

Synodalbau lasse: P. Krämers Gem. 11.85. U. Reinhardt v. individual Gl. sr. Gem. 7.00. P. Biermann 1.00. (S. -19.85.)

Mission school in London: P. Hopmann v. Wilhelm, Emma u. Karl Reinke .60. P. Bünge v. d. Schutt, in Swiss Alp u. Schulenburg 1.65. (p. -2.25.)

Support Fund: From the Pastoral Conf. in New

Orleans 20.00. Fr. Kaspars Gem. 3.30. U. Barthels Gem. 5.00. (S. -28.30.)

Negro Mission: P. Krämer v. J. Mörbe 1.00.

Orphanage in New Orleans: Fr. Barthels Gem.6.00.

Orphanage at Addison: P. Buchschacher, Kindtaufcoll. at H. Dunk, 3.40.

Student Fund: For J. Behnken v. P. Birkmann, Kindtaufcoll. with E. Becker, 3.25. Total: -153.98.

New Orleans, La., August 15, 1899.

Aug. C. Reisig, Kassirer.

Entered the coffee of the Western District:

Synodal treasury: P. Walther's parish in Babtown -5.60. ? Wagner's congregation in Tilsit 5.00. (p. -10.50.)

General building fund: Gemm. d. ??.: Hedge! in Kirkwood 7.00, Harre in Meinert, Abdmcoll., 3.00. Vicar Fleckenstein's Gem. in Lincoln 3.10. (S. -13.10.)

Progymnasium at Concordia: P. Vetter at Farley 14.75. H. F. Oelschläger, Kaff, of Kans.-Distr., 6.75. (S. (S. -21.50.)

Inner Mission of the District: Gemm. d.??.: Zöllner at Maplewood, part of missionary funds, 10.00, Pröhl at Stover 2.65, Nething at Lyons 8.30, Drögemüller at Kurreville, part of missionary funds, 4.65. Gielow at Drake, part of missionary funds, 37.50. Colditz at Stover, 6.00. Bethlehem congregation at St. Louis, 6.00. Part of missionary funds of congregation at New Melle and Wentzville, 40.00. Father Schurdel at St. Louis by Wwe. A. H., 10.00. (S. -125.10.)

City Mission in St. Louis: ? ZöllnersGem., Maplewood, Theil der Missionscoll., 5.00, from the Missionsbox 3.00. (S. -8.00.)

Negro Mission: Fr. Bpäler in Little Rock by a Negro woman in his community. 1.00. Fr. Drögemüller's congregation in Kurreville, part of the missionary budget, 4.00. Part of the missionary festival budget of the congregations in New Melle and Wentzville 5.00. (p. -10.00.)

English Mission: Part of the Mission Coll. of the Gemm. in New Melle and Wentzville 5.00.

Jewish Mission: P. Drögemüller's congregation in Kurreville, part of the missionary funds, 4.00. Part of the missionary funds of the congregation in New Melle and Wentzville 2.80. (S. -6.80.)

Heathen Mission: Fr. Biltz of his congregation in Concordia 9.00. ? Drögemüller at Kurreville, part of the missionary coll., 4.00. part of the missionary coll. of the congregations at New Melle and Wentzville 5.00. P. Schurdel at St. Louis of Wwe. A. H. 10.00. k. Gielow's Gem. at Drake, part of Mission Fcoll. 10.00. (S. -38.00.)

Emigrant Mission: Theild. Missionscoll. d. Gemm. in New Melle and Wentzville 5.00.

Orphanage near St. Louis: P. Bünge's congregation at St. Louis a. d. orphan box 3.50. P. Friedrich's Sunday School at Knoxville 4.51. P. Wagner's congregation at Tilsit 5.00. (S. -13.01.)

Studying 'Orphan Boys: P. Bünge in St. Louis from Mrs. N. N. 1.00.

German Free Church: Fr. Rösener's congregation in Altenburg 15.75. Part of the missionary funds of the congregations in New Melle and Wentzville 5.00. (p. -20.75.)

Danish Free Church: part of the missionary funds of the church in New Melle and Wentzville 5.00. Total: -282.76.

The following are subscribed for synodal buildings: 1?. Winkler's congregation at Stratman 35.00. P. Rehahn's congregation at Cape Girardeau 20.00. Kirkwood congregation besides the above contribution 8.00. (S.-63.00.)

St. Louis, August 26, 1899.

H. W. C. Waltke, Kassirer.

16268t

Received for the orphanage at Addison, Ill:

From churches, etc., in Illinois, for current expenses: Through P. Hölter, Chicago, thank offering from Ed. Thiele, -5.00. Cass. G. Wendt, Detroit, Mich. 10.90. ?.. Striker, Proviso, v. d. Gem. 12.00. ? Heyne in Decatur

Of Aug. Ponnewasch, 1.00. R Brust, Prairie, bequest of Wwe. Sophie Buch, 100.00. Pres. Succop, Chicago, by R. Gahl, 3.00.

I". Heerboth, Wheaton, Coll., 3.00. From I". Knetemeyer's Gem., Sands, 11.00 and for anniversary books 4.00. R Jöckel, Richton, by Maria Stünkel .50. by ? Filling's Gem., Chicago, 1.65. R Schuessler, Joliet, by Mrs. Herm. Reinsch 1.00 & by Grandmother Müller 1.00. P. Herrmann, Nokomis, by s. Gem. 5.00. P. Reinke, Chicago, by Jacob Schwartz 5.00. P. Meyer, Bonfield, by Asmus Büchschmidt 1.00. (S.-165.05.)

Of children etc.: 4.51. (Acknowledged in the "Kinder- u. Jugendblatt".)

Board money: By?. Schuessler, Joliet, from Mrs. A. Frost 12 00 for her children.

Addison, Ill, Aug. 26, 1899, G. Ritzmann, Cassirer.

Received for the Martin Luther Orphanage inWittenberg, Wis:

? W. Hudtloff, Belle Plaine, Wis. sent a. d. Hochz. to E. Hildemann, -5.50. Mrs. L. Virbel, Helena, Mont, board money for I Virbel, 5.00. P. Th. Nickel of C. T. L. Raasch, Shawano, Wis, Gift of anActie, 5.00. teacher A. Gruett, Merrill, Wis. v. s. school k. .50. P. C. A. Bretscher from Mrs. Schroeder, Schofield, Wis. 1.00. Mrs. L. Virbel, Helena, Mont, board money, 10.00. P. H. Rathjen, Jr, Otter Creek, Wis. 7.94. P. O. List of Joh. and M. Williams, Bergholz, N. D., gift, 200.00. P. Paul Lehmann, Amherst, Wis. travel money for A. Christmann, 5.00. P. J. Fiehler, Butternut, Wis. .60. (S. -240.54.)

Wittenberg, Wis. 28 Aug. 1899.

F. A. Jäckel, Kassirer.

Received from Marie Dickmann -1.00 for Luther-Walther memorial.
Theo. Guenther.



From the congregation?. Eberts, Berlin, Wis., received with heartfelt thanks for the Indian Mission from Th. Wendt -5.00, from Carl Schmidt, Ed. Radünzel, Aug. Radünzel each 1.00, from H. Glückmann, Carol. Kraufe, Wilh. Pust, O. Ludwig, Aug. Lenz each .50. from Anna Marthen .35. from Herm. Bähr, F. Oestreich, C. Dubberstein, Clara Schmidt, Jda Albrecht, A. Redmann, Hermann Timm, Mrs. N. N. (through C. Schmidt) .25 each. from W. Traugott .15, Walter Winkel .10, Alw. Winkel .05, D. Bent .10, from a little girl .01. (p. -13.26.)

Shawano, Wis. August 24, 1899, Theo. Nickel.

Thankfully, I hereby certify to have received for my sons -6.95, Collecte on the silver wedding anniversary of Johann Hiller's couple at Good Thunder, Minn. - God repay. Chas. Runner.

New printed matter.

Twenty-fourth Synodal Report of the General German Lutheran Synod of Missouri, Ohio, and Other States, Assembled as the Ninth Synod of Delegates at St. Louis, Mo. in the Year 1899. St. Louis, Mo. Concordia Publishing House. 1899. 147 pp. Price: 25 cents.

The report on our great General Synod in April and May, which many readers have certainly been waiting for, has now been published. We hope that this short advertisement will be sufficient to induce other readers to purchase it. This Synodal Report is indispensable to anyone who wants to gain an insight into the large budget of the Synod, who wants to hear about the state of its teaching institutions, missions, and publishing house, and who wants to become acquainted with the new decisions made about them. In particular, however, we call attention to the beautiful, important and heart-moving last Synod speech of our former President, Dr. Schwans, who has grown gray in the faithful service of our Synod for many years, as well as to the excellent lecture of our present President, **Prof. Pieper, on "The Church and God's Word", which is also printed here.** May the truths expressed in this report find attentive, diligent hearers and doers; may the resolutions and orders communicated here find a strong echo in all our congregations and among all our members.

L. F.

The secret self-abuse. A true story. Narrated by C. M. Zorn. Price: 3 cents.

This pamphlet contains a warning against self-abuse, onanism, selfabuse. In a case that came to the author's attention, he shows how easily and unnoticed this sin can creep in, how ineradicably it can take root and how terrible its consequences can be. Of course, the reference to the right physician Christ is not missing, who can help here too, help alone. Whoever has had the opportunity to gain an insight into the circumstances, not as we often think of them, but as they really are, knows how necessary an instruction and warning such as Pastor Zorn gives us here is, especially for our Christian parents and children. Every father of a family should therefore read this pamphlet.

F. B.

Changed addresses:

Rsv. 6th Rosvers, Rox 292, Hxlrvlls, Okristiau Oo., IN. Rsv. Rr. Rooovslrx, l^orlr Oeuter, lo^va.
 Rsv. ^d. R Lu^vl juu., Duo", LuSalo Oo., Lebr.
 Rsv. R. R. Rupe, Lox 490, Iveumsvli, doliusou Oo., kilsbr.
 Rsv. O^ear R. Horn, Osrmautovvu, O'Rrivu Oo., lo^va.
 Rsv. Rd. Rovülsr, Rox 13, LlllluAS, Okristlau Oo., Mo. Rsv. Karl Lretmauu, 38 Ratvtkoru 8t , 8tarulord, Oouu. Rov. Rord. Matlrrias, Hanover, Oliver Oo., L. Dalr.
 Rsv Douls 3. 0. MIRies, Oladstous, dsSrsou Oo., Hebr.
 Rev. 8. 3. Mudlsr, RlaekvveU, Lax Oo., Okla. Dorr.
 Rsv. 0. M Loaek, 4.rlr>^tou lleiAüts, Oook Oo., Ill.
 Rev. Otto L. Riektsr, Melroso, Stearns Oo., Minn. crot. 6l. H..
 Romoser, Oonoordla OolleZe, Oonover, 8. 0. Rev. O. Rosen^vlnkvl,
 Route Lo. 3, Ootta^e Ornve, lVaslüu^ton Oo., Mlnn.
 Rev. R. Runs," Ooneordia, Mo.
 Rev. R. 8tamm, Harbor Reaed, Mielt.
 Rev. 4.ldn Starolr, 3erloo, Oeckar Oo., Mo.
 Rev. Rmil Olbriöüt, Onitx, Stearns Oo., Minn.
 Rev. Mart. Walker, 1294 Regin^ton ^ve., Le^v l^orlr, L. V.
 3. M. R. Rainer, ^rteslan, Srermer Oo., lo^va.
 Ikeopli. Reukel, 3309 Nebraska ^ve., 8t. Roui8, Mo.
 6 4.- Roltxen, Rremen, Marsüall Oo., Laus.
 Martin R. Leul, 2935 IV 25tü ^ve., Denver, Oolo.
 Otto M. Rlrlok, 432 dones 8t., lonia, Mied.
 R. Urbakna, 2204 IV. Madison 8t., DouisvMs, Lx. iVva. Kelter, 835 kries 8t., Danville, Ill.

The "Lutheran" is published every fourteen days for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where it is brought to the house by porters, the subscribers have to pay 55 cents extra.

To Germany, the "Lutheran" will be sent by mail, postage paid, for -1.55.
 Letters containing business, orders, cancellations, funds, etc. can be found at the address: Ooneordia kublisdinx Rousv, deLrsrou Lvs. L Kliiani 8t., 8t. Oonis, mere, to be sent.

Letters containing information for the paper (articles, advertisements, receipts, changes of address, etc.) are to be sent to the editor under the address: "I>utberaiisr", Oon<:or(Iia8smillLrv, in order to be included in the following number of the paper, all shorter items must be in the hands of the editor at the latest on the Thursday morning before the



**Herausgegeben von der Deutschen Evangelischen
Zeitweilig redigirt von dem Bey**

l. 55.

Psalm 71.

How shall I, O Lord, ever despair, Since thou art my fortress,
my stronghold, My rock, whither in days of trouble I may flee
according to thy word! Thou hearest my cry with a soft ear,
When I stand before thy throne's steps In my afflictions
lamenting, Thou reachest to me the righteous hand, And
makest thy servant help, Turning fear and woe into joy.

Very fearful indeed is often the soul, When hard the host of
foes presses me.

The devil hunteth, the wicked torment, My flesh setteth on me
for ever; When, full of guile and wicked wiles, They move out of
my sight, O Lord, thy mercy, thy way; When, to make me
miserable, By day and night my soul deny, To cast me from the
narrow bridge.

But, O Lord, in thee I trust, Thou my strength and my
confidence;

Thou leadest me in the paths of righteousness, And thy mercy
is my light. I also praise it with a thousand joys, I gladly
confess it before all people:

You are my God from my youth!

You will also carry me in my old age And one day after
these earth days Conclude my life's course.

By thy strength will I conquer, Even for ever mine enemies'
defence. -

Oh, let me never be defeated, Stay my strong hero, my
protection. If thou lead me into the pit of affliction, And fill my
heart and soul with anguish, That darkness surround me all
around, Weakness will rob me of all strength: Only by thy grace
let me believe That thou art my God who loveth me.

I will sing praises to you, God Israel, with joyful psaltery, And
only serve you with body and soul until the end of my life. I will
joyfully praise before my children and my children's children
what you have done for us poor sinners for temporal and
eternal salvation, With a loud voice and daily pay you homage
that you are, Lord, my good and my portion. |

E. J. S.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
 Reitweilia rediairt von dem Lehrer-Colleatium des theoloaischen Seminars in St. Louis.

St. Louis, Mo. the 19th of September, 1899.

No. 19.

Response letter to a unit-evangelical congregation to their invitation to a church celebration.

(Sent in by decision of a conference.)

Your invitation to the celebration... ..has been extended to me. You certainly meant well with this invitation, and gratefully acknowledge it as an act of goodwill and kindness on your part. My reply is made in the same friendly spirit.

I must now explain to you frankly that I cannot accept your invitation, and that for the sake of my conscience.

God does not want those who are not inwardly united in spirit and faith to have church fellowship with one another. Outward church fellowship without inward faith fellowship is displeasing to God. This is clearly stated in God's Word. Eph. 4:3 says: "Be diligent to keep unity in the Spirit through the bond of peace." So Christians are to be first united in spirit, in heart, in faith. The apostle does not say, Be diligent to establish or make, but "to keep," that is, to maintain, to preserve "the unity in the Spirit." So true unity among Christians is not to be made only by the bond of peace, but it must be there before; but when unity in the Spirit is there, it is to be preserved and cherished by the bond of peace and love. Christians are first to be united in mind, and this is to be followed by unity in deeds; first they are to be united in faith, and this is to be followed by outward ecclesiastical fellowship, outward confession. Hence the holy apostle writes further: "One Lord, One faith, One baptism, One God and Father of us all, who is over you all, and through you all, and in you all." Eph. 4, 5, 6. So the church unity and fellowship pleasing to God is based on the fact that the Christians confess one Lord, namely Jesus Christ; carry one faith in their hearts, are baptized with one baptism, and are children of one God and Father. Where, however, this ground is lacking, where one confesses one thing and another another, one this and another that.

Where one believes baptism to be a mere ceremony, the other a means of grace, namely, the bath of regeneration; in short, where there is no faith and confession, all outward unity is a false unity, a mere pseudo-unity.

But as much as God's word urges true inward unity, it also warns Christians against outward unity with those who are not of one faith with them. With great earnestness St. Paul writes Rom. 16:17: "But I exhort you, brethren, that ye take heed of them which divide and cause offence, beside the doctrine which ye have learned, and depart from the same." And John, the disciple of love, writes in his second epistle, "If any man come to you, and bring not this doctrine, receive him not at home, neither salute him." V. 10. From this it is clear: God does not want those to unite outwardly in church who are not united in faith.

Unfortunately, however, I am not in agreement with you on matters of faith. The ecclesiastical position of the united church, to which you profess to belong, is quite different, essentially different from that of the Lutheran church, to which I profess to belong. The ecclesiastical position of the unchurched church is, as is well known, this: The distinctive doctrines between the Lutheran and Reformed Churches are not regarded as church-dividing. The difference between these two churches is considered minor and insignificant; for the sake of these doctrines, one should not quarrel, but rather, even if one is of a different mind with regard to these doctrines, one should unite as brothers in a community.

In the united church, therefore, Lutherans and Reformed unite into one ecclesiastical community and go to one altar and Lord's Supper. That is the state of affairs. The united church arose from this view; this is, as it were, the foundation of it. But this position is contrary to the word of God. For there one unites what God does not want to be united. For they unite outwardly without inward unity, and this, as we have seen above, is displeasing to God. Refor-

The Reformed and the Lutherans, who both hold to their doctrine and their faith, unite in the united church to form an ecclesiastical community. But both Lutherans and reformers cannot be right at the same time, for there is only one truth. Only one of the two churches can be right. Thus in the unchurched church the right and the wrong doctrine, the truth and the lie, have equal domiciliary rights.

Between the Lutheran and the Reformed Church, however, it is not a matter of minor, insignificant doctrines. No, we are dealing with important doctrines that are clearly revealed in God's Word, doctrines that concern the foundation of faith, the foundation of salvation. I will only remind you of the most important of these doctrines: the doctrine of Holy Communion, of Holy Baptism, and of the person of our Lord and Saviour Jesus Christ. These are truly important doctrines that deeply affect the faith and life of Christians.

We Lutherans believe and confess that the body and blood of Christ are truly present in Holy Communion. Why do we believe this? Because the Lord expressly says, "Effet, this is my body; drink ye all of it, this is my blood"; and lest Christ be thought to mean body and blood figuratively, he adds, "My body given for you; my blood shed for you." We take the words as they are; we believe the word of God.

The Reformed Church, on the other hand, teaches that only bread and wine are present in the Lord's Supper, and not the true body and blood of Christ.

Concerning holy baptism, the Lutheran Church believes and teaches that through it a person is born again. For Christ says John 3:5: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Tit. 3, 5. Holy baptism is called "the bath of regeneration and renewing of the Holy Ghost." 1 Pet. 3, 21. it is testified that baptism "makes us blessed." The Reformed Church, on the other hand, considers baptism a mere outward sign, an empty ceremony.

Concerning the person of Christ, our Lutheran Church teaches that Christ is omnipresent even after His humanity. The Lord says, "Behold, I am with you always, even unto the end of the world." Matth. 28, 20. "I," that is the whole Christ, the God-man. Eph. 4:10, "He that descended, the same is He that ascended up above all heavens, that He might fill all things." The Reformed Church, however, teaches that Christ, according to His humanity, is enclosed in heaven, and not omnipresent.

These are the teachings that we are primarily concerned with here. We must not and do not want to give away these teachings, for they are not our teachings, but God's. Concerning these important, precious doctrines, Lutherans and Reformed are not of one mind. They are therefore not of the same mind, not of the same faith, and do not speak the same language. What Dr. Luther once declared to Zwingli, the founder of the Reformed Church, at the Marburg Religious Debate: "You have a different spirit than we do," is still true today. There is no unity of faith between Lutherans and Reformed. According to God's Word, therefore, they should not have any outward ecclesiastical fellowship with one another.

cultivate. For, to quote another saying from God's Word, 1 Cor. 1:10: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye always speak one word, and be not divided among yourselves, but hold fast one to another in one mind, and in one opinion."

It is also important what St. Paul writes in Gal. 5, 9: "A little leaven leaveneth the whole lump." The apostle uses this saying against the Galatians when they allowed only one false teaching to penetrate them. So God's Word testifies: where one piece of false doctrine is brought under the teaching of the divine Word, it acts like leaven, that is, it leaveneth the divine teaching through and through, and the truth is thus suppressed. Where, therefore, false doctrine is tolerated beside right doctrine, truth does not displace error, but vice versa, error displaces truth. This is the terrible, pernicious effect of false teaching.

But this disregard for false doctrine also has other terrible consequences, namely indifference to the truth and doubtfulness. He who lets a single word of God make him uncertain and wavering can finally come to the point that no word of God stands firm for him. Therefore we should not let ourselves be robbed of anything by God's word. It is the only light that shines to our eternal life, the only reason for our faith. God's word alone can instruct us to salvation.

But because in the unchurched church people unite in church who are not united inwardly, in spirit, in faith; because false doctrines are basically tolerated unchallenged in their midst, which rob God of His glory and lead souls to ruin, it stands in obvious contradiction to God's Word. Therefore, I cannot accept your invitation to participate in a church celebration.

Perhaps this will be construed as unkindness on my part. I would then have to bear it. My comfort is that God sees into my heart and knows that this is not so. This cannot be unkindness if one acts according to God's word, and this cannot be true love if one acts against God's word. This cannot be true love if one is indifferent to whether God's word is taught rightly or wrongly.

Do not think that I wanted to elevate myself above you and think myself better. Far be it from me! That I have come to know the truth, I owe not to myself, but to the undeserved grace of God. Truly we have no cause to exalt ourselves above others. If we look at our lives and see how fragile they are, we have cause to humble ourselves before God and man.

Also, don't think that I want to judge and condemn everyone. Certainly not. Since you also have pieces of the truth, there are undoubtedly also dear children of God there. These are those who err through weakness.

Nor is it a pleasure for us to separate ourselves in this way. If we would follow our flesh, we would also go along with it. But the word of God must be more precious to us than the favor and praise of men.

Finally, I ask you not to despise this small testimony, which certainly not without God's providence has just now been prompted by your invitation and brought before you. It is based on the



They are based on the Word of God. It is therefore a testimony of the truth.

May the day come when we are completely united in the truth, in the faith. O, how I would then rejoice and give thanks to God! God help it in mercy! H. G. Sch.

† P. J. G. Kunz. †

This venerable father in Christo has also now come to his rest. He died on August 21 from the effects of apoplexy at the age of nearly eighty-seven.

Johann Georg Kunz was born on 7 November 1812 in Alzey, in the Grand Duchy of Hesse. His parents died early, and the orphaned boy was raised by an uncle. Nothing more is known of his student days. "In 1840," says the history of our congregation, "he was sent over from the Goßnersche Missionsanstalt in Berlin to do missionary work among the Germans of our country who were scattered to and fro. At first he found friendly reception with the United Brethren in Baltimore, but could not find his way into their enthusiastic activities, but separated from them, sought and found acceptance in the Lutheran Church. Equipped with a preacher's license and agendum from the Synod of Pennsylvania, he was sent west. Fort Wayne, where at that time k. Bro. Wyneken was laboring in great blessing, was his next destination. The least troublesome way to get there was by way of Cincinnati and Indianapolis. Exhausted and dispirited on almost impassable roads, he arrived at Indianapolis. Here he was offered the pastorate by the (uninspired) Zion congregation. Without hesitation he agreed to accept it, but he was not to hold it for two years.

"This congregation intended at that time to build a church, and sent out its pastor to raise collections for this purpose in the wealthier congregations of the East. Without having accomplished much, Kunz reached Pittsburg, and here, after consulting with Fr. Schmidt, the present editor of the 'Lutherische Kirchenzeitung,' he realized the distant unsuccessfulness of his journey. A Lutheran congregation would have found support among fellow Lutherans, as well as a Reformed congregation among the Reformed; but he found no willingness to support an Uniate congregation. He therefore returned home with the intention of presenting his congregation with the decision to abandon the name - United^ and to call itself Lutheran. When he had made his report, his conduct was disapproved of by a part of the congregation, and he was therefore discharged. Here it had come to the attention of the founders of our congregation that Lutherans could not belong to such a congregation. They had been taught and confirmed Lutheran in their German homeland of Bückeberg and Westphalia, and they wanted to be and remain Lutheran. They therefore separated from this unchurched congregation and - the dismissed pastor was employed as their pastor. It was hard to imagine at that time what a vital rice was planted in the garden of God's church by this step.

"Our newly-formed (St. Paul's) congregation was an exceedingly poor and weak lot. The pastor had come here to a strange country, to work among strange people and strange congregations.

He was not yet grounded in the pure doctrine of the Lutheran confession, without having an experienced brother minister close by. One thing, however, was perfectly clear to him, and that was what he wanted: to preach Christ crucified, and salvation only in Him! He also wanted to feed the lambs on the green pastures of the divine word. Therefore, with the public worship service, school instruction was also established at the same time."

The Blessed was thus the pioneer of the Lutheran church and school system in Indianapolis and the surrounding area, and was able to experience how six flourishing congregations and schools were gradually established here in the city and in the county. In between he has also administered his office in various other communities with fidelity and zeal. Among others, he served for a short time in Elk Grove, Ill. and for more than thirty years in the neighboring community in Julietta, Ind. He has kept his God quiet under many a cross and suffering, and his memory will remain a blessed one in these communities as it is here. For the last twelve years he has resided in our midst, and enjoyed the rare happiness of being allowed to nurture and water as assistant preacher what he planted here as a young preacher more than half a century ago, now a venerable old man.

For almost sixty years the Lord adorned his servant with many blessings; then he stretched him out and called him home. How humbly the blessed man judged himself is shown by the words of Ps. 94:18, which, according to his express wish, were to form the basis of his funeral oration: "I said, My foot hath stumbled, but thy grace, O Lord, hath kept me." With the confession of the second article of our most holy Christian faith, and with the prayer, "My God, I beseech thee by Christ's blood, only make it well with my end," he patiently awaited his homeward journey. Thus he has now entered where "the teachers shall shine as the brightness of heaven; and they that lead many to righteousness as the stars for ever and ever."

W-white.

(Sent in by P. C. M. Zorn.)

Our East Indian Mission.

Missionary Kellerbauer writes:

On May 26 I once visited the homestead of the Munsiff*) where his four younger brothers live and cultivate the common property. The eldest of these, Kuranteiappen, has long been acquainted with us. On the first Sunday in January, when we had just arrived here, we met him on our evening walk. We had settled on a boulder, and there he brought my wife a fruit, and I preached him a little sermon. Since then he has done us many a small service, and has perhaps helped other people to bring food into our house. Now I met this Kuranteiappen there in front of his house, busy with an - incantation. A woman was squatting in front of him. He waved a large frond of green twigs above her and muttered "Mantirams", incantations, incessantly. I first retreated behind the corner of the house

*) A person in authority.

back, as he had not yet noticed me. His brother left his plough in the next field and came to greet me. And then the conjurer himself came along together with the husband of the woman who had been treated. When I asked him, he told me frankly that he cured snakebites and the like by such incantations, and that he was famous for it in the whole region; he received orders from ten miles away, and his mantirams were effective even when the patient could not appear himself. And when I asked him where he got his incantations, he answered: "Oh, I got them from my grandfather, and he again from his grandfather, and so on."

Here I showed him that he could not rely on God's word in his actions, and that if men are not certain of their cause from God's word, they are easily deceived and serve the devil instead of God, as was actually the case with him. I then told him what we know of the fall of Satan, how he had turned from an angel of light into the arch-enemy and adversary of God; how he had then also sought to corrupt God's creation, and had actually led the first men to fall away from God's clear word and command, and had thus brought sin into the world. This is the right poisonous snakebite, by which we are all corrupted and, if help does not come, must perish eternally. Christ came into the world and powerfully demonstrated his power over the devil, sin, and death, and through his death and resurrection earned for us the forgiveness of sins. Christians may and should pray in his name, and God certainly protects them, for they have God's command and promise for this, and therefore they need no other supernatural means of help or magic formulas, indeed, they must not need them, because they do not serve God through them. Christ, the Redeemer of sin, death, and hell, is also able to save us from the much lesser evils of the body and to restore us to health, for he is King over heaven and earth; all rule has been given over to him. And when he ascended into heaven, he left us his word in the holy scriptures; in it we know him completely, and can believe in him with full confidence and assurance.

In his May report, Missionary Freche writes of his school keeping:

In Sengadaweram as in Ambur the schools had a fortnight's holiday. Then I held school again with pleasure and joy. I constantly had adult listeners. An old man sat very close to the school benches and listened continuously for two days. Brahmin men and women often looked in at the windows and listened to the lessons for a long while. We have now finished with the first main piece. In the biblical story we stand with Abraham. Of chorales, the children not only know by heart, but can sing, "Now all the woods are at rest"; "Praise the Lord"; "O Holy Ghost, come in unto us"; and the ditty, "O thou merry, O thou blessed, grace-bringing Christmas time." Proverbs they may include the following, "God created man in his own image, in the image of God created he him"; "I will set enmity," etc.; "As he saith, so shall it be done," etc.; "Thus hath God loved the world," etc.; "God will not the sinner's death," etc. God bless this work also on the hearts of the poor Brahmins.

I could have many schools. The teachers of Ambalore and Ramanayagapatty were already in Sen

gadaweram, listened to me and asked me to come to them also and take over their schools. But I have to say to everyone, "I cannot, it is not possible." Yes, it is not possible. I would otherwise be faced with the choice: Pagan preaching or schools. It would be easy for me to have six schools and go to one every day and teach. But an old missionary once said, "I am not sent to the children." But I would change that word to, "I am sent not only to the children, but also to them." To the nations we are sent; so also to the children, and to these, no doubt, we preach best through the school. In the same way we are to baptize the nations, therefore also the children.

(What missionary Freche says here shows how necessary it is that we send more workers to the East Indies).

(Conclusion follows.)

A Report of the Missonscommission of theMichigan District.

The Mission Commission of the Michigan District has often been asked why it does not send a report on the mission work of the District to the "Lutheran". The reason given for this request was the assertion that mission reports in the "Lutheran" would awaken and strengthen the interest of our dear congregation members in missions. Also, it is not only the members of the Commission who are foster fathers of the Inner Mission, but all true Christians in our congregations. It is therefore also fair that those in whose name the Commission leads the missionary work should hear from time to time about their foster child, its sufferings and joys, its development and increasing independence. And for this purpose, occasional reports in the "Lutheran" are absolutely necessary, since the mission reports, which are presented in the synodal meetings of the district, reach the knowledge of a relatively small portion of the Christians within our district.

The Commission has long since recognized the justification for this question and the validity of its reasoning. If, in spite of this, it has so far refrained from publishing a report in the "Lutheran", then this has - to put the truth bluntly - had its reason above all in the fact that there has not been much to report on actual missionary work on our part. Not as if the Mission Commission had nothing to do; no, it had its hands full and held many serious and grave discussions, had many worries and was allowed to experience many joys. The expansion of our synod in our state has in most cases taken place in such a way that either the pastors of independent congregations founded preaching places in their vicinity and served them as branches until they could or had to appoint their own pastor; or that larger congregations formed new congregations by branching off. In this way, for example, in the metropolis of Michigan, the beautiful city of Detroit, a whole large circle of daughter congregations was formed around the Trinity congregation in the course of time. And so it went in other places, in cities and country districts. Where

hen congregations are filled with a true zeal for the spread of the kingdom of God, they seize every opportunity that presents itself to plant offshoots and to continue to take root, that is, to erect new altars; in doing so, they do not shy away from the greater costs that they may incur for a time for their own congregational budget. Experience has taught that congregations which have been quite active in this way have suffered no loss in number or otherwise. The blessings that have gone out from them have to a large extent flowed back to them. The growing old congregations have found support in their young daughter congregations in the fight against the enemies of Christ's kingdom; the beautiful blossoming of the daughter congregations has increased their joy in Zion and saved them from the leisureliness so beloved of old age.

But what is the situation in many cases with the newly founded congregations? They are not always in a position to set up and finance their budgets from their own resources. In many cases, they need the support of their sister congregations in order to do justice to their task, even if only in a makeshift way. This quiet, inconspicuous work of counseling and supporting poor congregations, which admittedly is not as conspicuous as the gathering of congregations in areas where the pure Word of God has not yet reached, is what the Mission Commission of the Michigan District has had to deal with almost exclusively up to now, and in the main it still is today. The main thing is that in the last few years a change seems to be taking place that fills us with praise and thanksgiving to God and gives us the joy to send the long desired overview of the missionary work of the District to the "Lutheran". First of all, just recently a number of mission congregations have provided proof that the care the District has given them has had the desired success. The foster children have become independent and have thus joined the ranks of the foster fathers. On the other hand, God has also given us several actual mission places at the present time. It seems as if the missionary activity of the District is to become more extensive in this respect.

Let us now let the individual mission fields pass by in our minds, trying to get as true a picture as possible of their work, their sad and happy experiences, from the letters and reports of the missionaries. In doing so, however, we do not want to forget from the outset that it is far more pleasant to be told about wars than to stand in the rain of bullets ourselves. If it were possible, we would, instead of telling about the mission, let ourselves be harnessed and drive our dear readers around the mission fields. Would our passengers then, after a few weeks in which they had travelled hundreds of miles on sandy roads, over stubby dams, through mosquito swamps, or through snow avalanches

If they had returned home, dead tired, hungry and thirsty, with a stung face or frostbitten ears, dusty or soaked, with a tearing in their limbs and a crusade in their backs, they would certainly never forget the mission for the rest of their lives. They would also, as often as the needs of the Mission would be mentioned, immediately turn to all kinds of

The missionary workers have to make sacrifices in order not to receive a second invitation to a missionary tour. And yet these external difficulties are still the least of those with which the dear mission workers have to struggle.

Let us now begin with the missionary journey which Fr. Reininga made last summer on behalf of the Commission through some of the southern counties of our state. In quite a number of these counties the church situation is quite sad. In the counties of Cass, Van Buren, Megan, Barry, Eaton, etc., there is either no congregation, or only a very small one, of the Synodal Conference. Encouraged by the District, the Commission traveled to several of these counties in order to find out what prospects there might be for founding missions there. The result of the journey was not particularly pleasing; nevertheless, the mission would have been started at least in two quite populous towns, if the mission treasury had not looked too dubious.

Let us now let our temporary traveling preacher speak for himself. He writes among other things as follows: "I have to report that on my journey I covered 300 miles by rail, 450 miles on a two-wheeler, and about 50 miles on foot. In the process, two pairs of my most important garments tore, my bicycle broke twice - not to mention other hardships. I was treated kindly by some of the people I met, very coolly by most, and downright roughly by the rest. In general I got the impression that in this part of our state our mission would have little chance of success. Those of the Germans who are still somewhat church-minded have found a home in the various sectarian congregations. The churchless, on the other hand, have been churchless for a long time and have sunk hopelessly into the purest materialism, as it seems. Many German Lutherans who immigrated forty years ago once longed for the preaching of the pure Word, but unfortunately remained unprovided for and have now grown completely cold. Their disposition is characterized by the saying of one such German in C. When I introduced myself to him, he said: A German pastor! A Lutheran pastor! That is something rare in this region. I am really happy about that. By the way, if you're hungry - my son keeps a roasting restaurant in the back of the store. Good food - only 20 cents a meal/ In several places I found German congregations calling themselves 'Lutheran'. But how exceedingly sad it looks in them! There is no school, no knowledge, no community life. Every few years one hireling is replaced by another." So far I". Reininga. People who still showed some interest were directed by him to the nearest pastors of the Synodal Conference and at the same time asked to get in touch with the Mission Commission. Whether any of the seeds scattered on this journey have sprouted here and there, or will yet sprout, God alone knows. This mission trip, which caused the District an expense of only \$15.00, has at least reminded us most emphatically how easily the right time can be missed. O, therefore, let us henceforth work with double zeal while it is day!

(To be continued.)



To the ecclesiastical chronicle.

America.

A new academic year began in **our local seminary** on September 13. There are 60 new students, 24 of whom received their preliminary training in Fort Wayne, 29 in Milwaukee, three at the institution of our English sister synod in Winfield, Kansas, two at German high schools (both from the Free Church) and two at the teaching institution in Kropp. Besides these, two hearers from Germany are still enrolled, who will arrive in the next, time. The total number of students will amount to 193, of whom, however, two will have to sit out due to illness, while one will be vicarious. As there are already several applications for vicars, others will probably interrupt their studies temporarily. - In our other educational institutions the school year has already begun on September 6, but we have not yet received the numbers of new entrants. May the faithful God continue to hold his blessing and protective hand over our educational institutions with all their teachers and students in the new academic year; may he grant right wisdom, faithful conscientiousness and good success for teaching and learning; may he ward off all false teaching and all ungodly living, and may our institutions of higher learning continue to flourish for his glory and the salvation of his Church.

L. F.

The General Lutheran Synod of Wisconsin, Minnesota, Michigan, &c. States, held its fifth meeting at Columbus, Wis. from August 8-11. This Synod, as readers of the "Lutheran" know, consists of our three sister Synods, the Wisconsin and Minnesota Synods, and the District Synod of Michigan, the part of the old Michigan Synod faithfully remaining with the Synodal Conference. This general synod meets every two years, and is composed of delegates from the three synods. We lift out from the report in the latest "Ev.-Luth. Gemeindeblatt" the principal objects of the proceedings. The General Presiding Officer, Prof. A. F. Ernst, was able to point out in his presidential address, with praise and thanksgiving to God, that the work in the associated synods was progressing peacefully and on a healthy course. In particular, since the resignation of a part of the Michigan Synod, the relationship between the Synods is good and mutual trust is steadily increasing. With regard to the Seminary in Wauwatosa near Milwaukee, the administration of which had hitherto been in the hands of the Wisconsin Synod, the decision was made to place the management of its internal affairs entirely in the hands of the General Synod and therefore to elect a Board of Directors consisting of members of the three Synods. The Indian mission among the Apaches in Arizona, which is run by the General Synod, and which was recently able to bring its firstlings to the Lord through holy baptism with great joy, suffers a heavy loss in that the oldest of the two missionaries, Plocher, who is most familiar with the language and the circumstances of the Apaches, is forced by illness to leave his field of work. The Synod unanimously decided to fill the vacant mission field immediately, and authorized the Mission Commission to place a third person in the service of the Indian Mission, if necessary. The Synod also took over the mission among the Lutheran Lithuanians of our country, which was begun some time ago and is being carried on from Philadelphia. This mission is complicated by the fact that the immigrant Lithuanians live scattered in small clusters, so that one missionary is not sufficient for their proper care. The Synod's Home for the Aged at Belle Plaine, Wis. which was donated to the Synod some years ago by an aged Christian woman, is in prosperous condition. Because of this gift, the Incorporation of the Synod was



which was carried out at this meeting. With regard to its organ, the "Gemeindeblatt", the Synod regretted that the number of readers had still not reached the desired level, and therefore encouraged pastors, teachers and lay delegates to do more for the "Gemeindeblatt" and to encourage people in their circles to read it. Elected as officers of the Synod were: Prof. A. F. Ernst, of Watertown, Wis. as presiding officer; Pres. C. Gausewitz, of St. Paul, Minn. as vice-presiding officer; Rev. P. Kionka, of Owosso, Mich. as secretary; Rev. H. F. Knuth, of Milwaukee, Wis. as treasurer. L. F.

The two Synods of Wisconsin and Minnesota held their separate Synodal Assemblies in June, the Wisconsin Synod at Milwaukee, Wis. and the Minnesota Synod at New Ulm, Minn. The former used thereby doctrinal hearings on the article of the hope of Christians, the latter on the doctrine of oaths. Both Synods also had to transact the manifold business usually before a Synod, concerning missionary work, the Synodal bookstore, the magazines and institutions, the admission of new members, etc. It was evident that both bodies are in a prosperous condition and are zealously carrying on the work of the Lord in His Church. The Wisconsin Synod will next year celebrate the anniversary of its fiftieth year. Already at this year's meeting, according to the report before us, it was resolved "that the Synod, in gratitude and honor to the Lord our Savior for the unspeakable blessings which he has bestowed upon it in the course of half a century by his holy Word and Sacrament, will make an earnest attempt, with God's help, to pay off its debts in the course of this year." - May God the Lord continue to be kind to both Synods and promote the work of their hands!

L. F.

The report on the synodal assembly in Columbus, Wis., mentioned above, says about **the supply of the higher educational institutions and about the school system**: "That we still do not have a surplus of candidates for the preaching ministry has again become quite apparent this year. On the contrary, a lack of young candidates has become quite noticeable, and this will probably be even more the case in the coming years. This realization caused the General Synod to decide to ask all pastors, teachers and congregations to do their best to ensure that more young Christians enter our institutions in order to dedicate themselves to the holy ministry of preaching. The same is true of the school ministry. Here the situation does not seem to be quite so unfavorable, in that there is no visible shortage of candidates for the office of schoolmaster, but the shortage lies elsewhere. There are many congregations that need a teacher, but are unwilling to do so out of thrift, but instead, often to the detriment of the preaching ministry, leave this difficult, important work to the pastor, because it is more convenient and cheaper for the congregations. This is where the shortage lies, and this is where change should be made; then we would not only not have an abundance of candidates for the school ministry, but in many places congregational life would take on an unimagined upswing, and great blessings would come into homes and hearts." We can only subscribe to each of these words with all our hearts. This is precisely the situation in our synod. Even now it is again evident that we do not have enough candidates for the preaching ministry. Repeatedly we have been asked in vain whether there are no more of this year's candidates for the office of preacher, and likewise we have already received requests for vicars for positions that could much better be filled by fully trained candidates, but which must now be temporarily filled by students. And how could the schools be improved in many places and the

The whole life of the congregation would be promoted if trained teachers were appointed to the school ministry, and one did not content oneself with a female teacher without real need, or let the preacher, who is sufficiently burdened with other work, work more or less in the school!

L. F.

The Iowa Synod held its general convention in Minneapolis from August 10 to 16. The seven districts of the body were represented by 133 delegates. Among the business transacted, the affairs of the teaching colleges and the publishing house chiefly occupied the attention of the Synod. A debt of \$25,000 was still owing to Wartburg College, and it was decided to pay it off as soon as possible. A financial agent has been appointed to the end, who is to prosecute the collection of funds vigorously. Dr. S. Fritschel, professor in the theological seminary at Dubuque, Iowa, well known to the older readers of this paper, was absent from the meetings of the synod for the first time since its formation 45 years ago. He has been seriously ill and will never be able to resume his full duties, so a fourth theological professor is to be appointed for the Seminary. The Chicago publishing house and bookstore has a net worth of over \$34,000. The Synod is doing missions in 18 states and supporting 75 missionaries. The money received for heathen missions, which is not already earmarked for a special mission, is given to the Neuendettelsau Mission, which was founded by Löhe in his time. In general, the connection between the Iowa Synod, founded by Löhe in contrast to Missouri, and Löhe's institutions and missions is still active. Of the founders of the Synod, only Dr. S. Fritschel and P. Deindörfer, who was again elected General Praeses, are still alive. According to the last report, the Iowa Synod, in 21 different states, numbers 338 congregations belonging to the Synod, 316 not belonging to the Synod, and 168 preaching places served by 411 pastors. The number of souls is 129,021, of communicating members 74,058, of voting members 23,092. For synodical purposes \$32,000 was raised in 1898.

L. F.

Dr. Dowie in Chicago, who with his prayer healing and faith cure (Faith Cure) presents himself as a new Saviour, but through his false teachings and blasphemous speeches proves to be a false Christ (Matth. 24, 24), we have often mentioned in these columns and warned against him. Recently it has been reported from Chicago that he and his "healing" have been accused of having caused the death of a woman who was ill with consumption of the lungs. The woman believed in the healing power of the cure of faith and was admitted to "Zion," Dowie's sanitarium. Here she was diligently treated with "prayers"; but as her condition grew worse and worse, and her death might have cast a bad light on the asylum, she was taken back to her home and died there a few hours later. Since similar cases have occurred repeatedly in recent times, the coroner and a number of physicians have set about establishing the facts about the deaths caused by the faith cures. These are to be presented to the State Legislature at its next session, so that a law can be passed to put an end to this scourge in the State of Illinois. Let us hope that this false teacher, who is dangerous to his fellow men in body and soul, will soon be thoroughly put out of business.

L. F.

The most prestigious place of pilgrimage in North America is, as the "Luth. Kirchenzeitung" says, St. Anne of Beaupre in the Canadian province of Quebec. The number of pilgrims there has already reached 150,000, and new crowds of pilgrims are still streaming in from all parts of Canada and the United States. Katho

lical newspapers again contain reports of miraculous healings of the sick. The poor Catholic people, who accept these reports as truth, are thereby strengthened in their erroneous belief in the miraculous power of the saints. Thus the reputation of the saints grows, but the Lord Christ is more and more pushed aside. Are you always quite thankful, dear

reader, that you are not in this unfortunate papist delusion, but have recognized the truth, that in all spiritual and bodily distress you can confidently and with all joy draw near to Christ in prayer, without needing the intercession of the impotent "saints"?

L. F.

Abroad.

This year's Synodal Assembly of the Saxon Free Church

took place in Kolberg in Pomerania from 19 to 25 July. In the opening sermon on Apost. 24, 14-16. the preacher, Rev. Kern, of Chemnitz, Saxony, showed "how confident we can be in the face of all the accusations of our ecclesiastical opponents, so long as we serve the God of our fathers with St. Paul according to this way, which they call a sect." The synod was attended by 28 synod members. In addition, members of the Hermannsburg Free Church, Father Grunnet from the Danish Free Church, and members of our Synod came as foreign guests. About the doctrinal negotiations on the right use of Holy Communion it says in the "Ev.-luth. Lutheran Free Church": "It was shown how the devil, as the real inheritance cheat, wants to cheat the Christians of the precious legacy of their Saviour in this sacrament, and how he wants to deprive those who still hold to the wording of this testament of the blessing of the same, to diminish and waste it, by making them lazy and indolent in the use of the Lord's Supper, or by trying to seduce them to abuse it. If we think of the zeal of the first Christians, who in their hardships and persecutions received Holy Communion daily, we look back on those times as on a lost paradise. But that is the pity, that we do not sufficiently feel sin and misery, death and hell, in which we are stuck, otherwise we would also desire more diligently the grace, life and heaven, which Christ gives us in the Sacrament. How necessary, then, it is to encourage and entice Christians unceasingly, with all patience and teaching, to the use of the Lord's Supper. So then it was explained from God's Word what belongs to the use of the Lord's Supper in general, who may and should use it, who will use it often, and what is the blessing of right use and on the other hand the harm of abuse." Among the business negotiations, the most important for us was that it was decided to establish an independent parish office in Berlin. As is well known, our Synod, to which the situation in Berlin had been presented, had encouraged this and had made an effort to contribute the sum of \$400.00 annually to the salary of the pastor who might be appointed. At the same time, we can now announce that the small Berlin congregation has in the meantime appointed the candidate H. G. Amling, who was educated here in St. Louis, and that he is beginning his journey to Berlin as we write this. May his work there be richly blessed, and may our congregations now also remember this work with willing love, as well as the sister synod in Germany, which continues to be in need of support.

L. F.

In Bavaria, there are complaints about the great losses

suffered by the Lutheran Church there through so-called mixed marriages, in which one part is Lutheran and the other Roman Catholic. In the diocese of Wuerzburg, out of 132 mixed marriages, only 43 were blessed Lutheran, the remaining couples were all married Catholic. In the parish of Lichtenfels, for every ten mixed marriages there is only one with Lutheran children. In the other marriages the children are taught the Catholic faith. It is the old complaint, which is also

is only too often heard in our country: When a person of orthodoxy enters into marriage with a person of false or unbelieving faith, it happens comparatively seldom that the unbelieving party is won over to the truth. Much more often, unfortunately, this is the result, that the orthodox part is led into error, or, what is most frequently the case, becomes indifferent. Therefore it is important that Christian parents take care that their children only associate with Lutheran Christians, and that they faithfully exhort all young people to choose as their spouse only such a person to whom they can speak in truth: Thy God is my God, and my faith is thy faith.

L. F.

In Australia, as reported in the "Kirchenblatt", the plan is to have a kind of all-world Christianity taught in the religionless state school. The Episcopal Church there also advocates this plan. However, the "Kirchen- und Missionszeitung" (Church and Mission Newspaper), published in Australia, remarks: "We cannot join the Anglican Church. The surest way to preserve the religion of our people, and especially to give our children the good faith of our fathers, is to maintain the parochial school..... We are well aware that many parents are under the illusion that they can teach their children the Christian faith, so that they may attend the state school without harm. We also know that many pastors, in an incomprehensible delusion, cherish the same delusion, just as it is not unknown to us that the government leaves the church or the churches all possible freedom to catechize the youth outside of school hours. All these people are struck with blindness; they do not consider that the worldly spirit of the school leaves no free space at all within the children for church instruction, and that the concept of education does not permit such a mechanical separation of church and worldly instruction." This is a testimony worth taking to heart for the parochial schools from non-mistress circles. But that our brethren in the faithful Lutheran Australian Synod also faithfully and diligently cultivate the parochial school, their organ, the "Kirchenbote," bears witness to this over and over again.

L. F.

A strange answer to prayer.

In September 1863, the American missionary Dr. Jakob Chamberlain was on a long missionary preaching trip in Central India. He had already covered over 200 miles on horseback with his native assistants and was approaching the Godaveri River. Terrible downpours had swollen this river to its banks, far and wide the land was covered with water and swamp, and the current in the river was so torrential that the steamer that was to pick up the travelers had broken its wheel and many things had gotten into disorder. Chamberlain had no choice but to walk another 15 miles downstream and wait for a second steamer below the Waster Falls. But these 15 miles led through fever-ridden, dangerous jungle where countless tigers dwelled. The porters who had accompanied Chamberlain up to that point ran away in the face of these dangers, and the missionary was only able to recruit a new platoon of these so-called coolies with difficulty. Finally, through rain and swamp, they made their way through the jungle. They hoped to reach a hill in the evening, where they could at least spend the night on dry ground. But to get there they had to cross several raging tributaries of the Godaveri. How great was their disappointment when late in the afternoon two hunters met them in the forest and told them that the bridges over these rivers had been swept away by the current, and that there was neither a boat nor a raft in the vicinity with which they could venture the crossing.

Chamberlain was in the greatest embarrassment. A village or human settlement was not to be found for many miles. To remain in the swampy, fever-ridden jungle would almost certainly have exposed the whole caravan to death. To march on was of no avail, and to reach the last night's quarters again was no longer possible. In this distress Chamberlain rode apart and poured out his sorrow before God in prayer. Then it was to him as if a voice called, "Turn to the left to Godaveri, there is help." Chamberlain returned to his bearers, and proposed to them that they would seek to reach the bank of the Godaveri. These alone raised a decided objection. Already here, a mile from the river, it was marshy; on the banks they would sink in the mire. Moreover, the river was so far out that it would be almost impossible to get close to it. Chamberlain rode alone again to pray once more, and again the same answer sounded in his ear. Nothing could be seen or heard of the Godaveri; the missionary was a stranger to the region. He tried again to persuade his bearers to march west in the direction of the river. They simply told him to obey. They declared that if they hurried forward now, without losing a minute, they might find dry land before nightfall. To the west they would surely be bogged down in water. Chamberlain rode into the woods for the third time to pray, and for the third time he received the same answer. It became an inner certainty to him: Help is at the Godaveri! He returned to his caravan, drew his sharply loaded revolver, and ordered his bearers to take the road to the west; he would shoot down any recalcitrant. Grumbling and grumbling, the porters took their loads. Even the native preachers in the train no longer understood their missionary, and Chamberlain could only tell them to wait until they reached the river.

Understandably, the missionary himself was anxiously waiting to see how God would help him. He rode ahead of his retinue. Who can describe his astonishment when, stepping out of the forest, he saw a broad, flat ferryboat tied up at his feet in the Godaveri, around which two natives were struggling! Chamberlain rode down the slope and asked the people, "How did you and this boat get here?" They took him for an official, fell on their knees before him, and begged him not to harm them; for it was not their fault that the tide this morning had torn the ferryboat loose from its moorings and driven it irresistibly downstream. All day long they had tried to fight the current, but it had all been in vain. Finally, in their helplessness, they let the boat run to shore and tied it to the tree.

Chamberlain was deeply moved when he heard her report. God had evidently caused the boat to drift here just to his rescue! Its bearers, meanwhile, were slowly approaching, and the shout of joy rang from their lips: A boat, a boat! They looked up at the missionary, almost reverently shy, who must have noticed this boat on the river a mile away through the forest; they could not explain it otherwise. But Chamberlain, with his Christians safe and secure on board the steamer, whither the ferry-boat had brought him and his retinue in a few hours, humbly and gratefully bowed his knees; they hold it that day: We have a God who answers prayer!

Remember the judgment.

There was a farmer in a village who had a wife and child, but he was a drunkard and gambler. Once, when he had come home drunk in the evening, and had beaten his wife and child, and broken the household utensils, he was sitting



The next morning, when he was sober again, he sat on the bench and hung his head. His youngest daughter also got up on the bench, and took a comb and ran it through his hair in a child's way, and as she did so, she found gray hairs and said, "Father, you have gray hairs. He said, "Pull one out for me." So the little daughter did. The man took it in his hand, and looked at it, and said: "Great and merciful God, if it be the time for me to be gray, it is indeed the time for me to be better!" And he reformed himself, repented of his sin for the sake of one gray hair. But many a man has had a gray head for a long time, and considers it an honor to do it in repentance before his youth.

Death notice.

Martin Evers, whose studies at our institution were interrupted by illness, died after long suffering in faith in his Lord and Saviour on 26 August 1899. Jos. Schmidt.

Concordia College, Fort Wayne, Ind.

Ordinations and introductions.

By order of the Honorable President of the Eastern District, Cand. G. Bornmann on the 9th of Sonnt, n. Trin. under the assistance of k. G. Mühlhäuser in St. Paul's parish at Hilton, N. D., ordained and introduced by Arth. E. Michel.

On 12 Sonnt, n. Trin. was Cand. J. F. Hesemann, called as a missionary by order of Praeses Wegener at Thorndale, Texas, ordained by A. W. Krämer.

By order of the Hon. President Succop, on the 12th of Sonnt, n. Trin. Cand. L. Plehn in his congregation at El Paso, Ill, with the assistance of Graupner, introduced by Bro. Streckfuß.

On 13 Sonnt, n. Trin. by order of the Hon. Presid. of Middle District Cand. Otto Henkel with the assistance of PP. J. Beyer and C. F. W. Meyer, was installed in his office at Woodburn, Ind. by S. F. Stock.

By order of the Honorable President Hilgendorf, Cand. A. d. K. Engel was ordained and introduced by A. Schormann in the Zion congregation in Lucs, Nebr. on 13 Sonnt, n. Trin.

On the 13th of Sonnt, n. Trin. Cand. L. List was ordained in the congregation of Wilson, Tp., Mich. under the assistance of Father Ehmann and introduced by I. G. Nüchterlein.

By order of the Venerable Praeses Hafner, on the 13th of Sonnt, n. Trin. Cand. Richard Neitzel in the parish near Langston, Okla. Terr. ordained and installed by Joseph I. Timken.

On the 13th of Sunday, Trinity, by order of the Honorable President G. Spiegel, Cand. H. Speckin in Cheboygan, Mich. was ordained and inducted by W. Schweppe.

By order of the Hon. President of the Eastern District, on the 13th of Sonnt, n. Trin. Cand. J. Volk, was appointed pastor of the Immanuel congregation in New York, ordained under the assistance of P. A. G. Steup and introduced by Wm.

At the behest of the Hon. Pres. of the Eastern District, Cand. H. Sieger was ordained and introduced by H. Sieger in his two congregations at Johnsburgh and Glen Savage, Pa. on the 13th of Sunday, N. Trin.

By order of the Honorable Presidency of the Illinois District, Cand. Carl Witschonke on the 13th of Sonnt, n. Trin. in his parish at Boody, Ill, ordained and introduced by Carl Bövers.

In the Austrag of the Honorable Presidency of the Western District, on the 14th of Sonnt, n. Trin. Cand. B. Weinländer, called as missionary to Camden County, Mo., assisted by W. Dallmann, H. C. Beckmann, J. H. Volk and A. G. Steup, in the midst of St. John's parish, in the city of New York, ordained by H. C. Steup.

By order of the Honorable President E. Zürrer, Cand. W. Georg was ordained and introduced by F. Ehlers in his congregation near Rockwell City, Iowa, on 14 Sonnt, n. Trin.

On behalf of the Hon. President Hilgendorf, Cand. C. Affeldt was ordained on 14 Sonnt, n. Trin. in his Immanuel parish near Litchfield, Nebr. and introduced in his St. Paul's parish near Ansley, Nebr. by A. Schormann.



Cand. Joseph Schulz was ordained by order of the Honorable Presidency of the Western District on the 14th of Sonnt, n. Trin. at BergHolz, N. D., by O. H. Restin.

By order of the Hon. Commission for Negro Mission, <rm 14th Sonnt, n. Trin. Cand. P. Engelbert introduced into his congregations at Gold Hill and Rockwell, N. C., by I. Ph. Schmidt.

By order of the Honorable Presidency of the Southern District, Cand. H. Liepke on the 14th of Sonnt, n. Trin. in fine congregation near Jarborough, Tex. ordained and introduced by Herm. Forester.

By order of the Hon. President Hilgendorf, Cand. T- Seesko was ordained in his congregation at Ruby, Nebr. on the 14th of Sunday, A.D., and was introduced in his congregation at Pleasant Dale, Nebr. in the afternoon by C. H. Becker.

By order of the Hon. Pres. of the Western District -were appointed on the 15th of Sonnt, n. Trin. Cand. W. Schmidt in the "v. Lutheran Emmaus Church at St. Louis, Mo. assisted by PP. C. C. Schmidt and H. Kothe ordained by Richard Kretzschmar. He enters the service of the Inner Mission and establishes his sphere of activity in Lebanon, Mo. and other surrounding towns.

By order of the Hon. President Spiegel, Cand. F. Rutkowsky on 1b. Sonnt, n. Trin. in fine congregation at West Branch, Mich. ordained and introduced by M. P. Wichmann.

By order of the Hon. President Punishments, Cand. Dav. Larsen on the Indian Reservation in Shawano County, Wis. introduced by Th. Nickel.

By order of the Honorable President Spiegel, Cand. Paul Noffze was ordained in the midst of fine congregations in Cadillac, Sherman and Lake City, Mich. under the assistance of Fr.

On 12 Sonnt, n. Trin. by order of the Venerable Prefect Pfothenauer P. A. Krenzien was introduced in the parish at Butte, Nebr. with the assistance of P. B. Luttmann by Wm. F. G. Schneider.

By order of the Hon. President of the "Jow" District, k. Oscar Horn was installed on the 14th of Sonnt, n. Trin. assisted by k. Hugo Grimm in his congregation at Germantown, Iowa, introduced by C. D. Nuoffer.

By order of the Hon. President Succop, Father C. Noack was introduced at Arlington Heights, Ill, on the 14th of Sonnt, n. Trin. by W. Lewerenz.

By order of the Honorable Presidency of the Minnesota and Dakota District, Rev. P. Kretzschmar was installed on the 14th of Sonnt, u. Trin. assisted by k?. R. von Niebelschütz and J. A. Detzer in St. Peter's parish at St. Paul, Minn. introduced by H. C. F. Otte.

By order of the Honorable Presidency of the Wisconsin District, Rev. F. Nammacher was introduced into his parish at Ashippun, Wis. on the 14th of Sonnt, A.D., assisted by Rev. G. H. Aerger, by H. A. Brandt.

By order of the Venerable President Succop, Fr Karl Bövers was ordained on 1b. Sunday, n. Trin. In the morning in his parish at South Fork, Ill, and in the afternoon in his parish at Taylorville, Ill, introduced by Fr.

On the 15th of Sonnt, n. Trin. the Rev. M. Daib was introduced in the Austrag of the Hon. Pres. Succop at St. John's parish, near Shelbyville, Ill, by A. Werfelmann.

Kirrheirrweiurrger.

On the 13th Sunday after Trinity the Lutheran Immanuel congregation near Des here, Nebr., consecrated their newly built church (34X60 X18, tower 98 feet high, altar niche and sacristy 16X22) to the service of God. Festive preachers were PP. H. Voß and Joh. Meyer. Wm. Flat.

On the 13th of Sunday, A.D., the Christ Lutheran congregation at Woodburn, Ind. dedicated their newly built church (30X40, with 76 foot steeple) to the service of God. Celebrant preachers were: J. Beyer, C. F. W. Meyer and S. F. Stock.

On the 13th of Sunday, the Bethlehem Lutheran congregation near Cisco, Texas, dedicated their newly built church to the service of God. The celebratory preacher was M . Watchman.

Srhuleirrwerurrger.

The Lutheran congregation at Bescher, Ill, dedicated their newly built school (28X50 feet) to the service of God on 12 Sonnt, n. Trin. The festival preacher was Pros. Lindemann.

A. H. Brauer.

On the 14th of Sunday, A.D., the Lutheran congregation of St. Paul's, Sedalia, Mo., dedicated their mission school (24X86X12 feet) to the service of God. Th. Bundenthal.

St. Lucas Lutheran Parish at Town Posen, Minn. dedicated its newly built school (30X58 feet) to the service of God on the 14th of Sunday, A.D. Trin. Celebrant Preacher:

Ernst Fr. Müller.

Groundbreakings.

On the 13th of Sunday, A.D., the Lutheran congregation of St. Paul's in Chicago Heights, Ill, laid the cornerstone of their new church. It was officiated by Fr. C. Keller and

Carl Schroeder.

On the 14th of Sonnt, A. D. Trin. the St. John's Lutheran congregation at Champaign, Ill. laid the corner-stone of their new church.

C. W. Trappe.

On the 14th of Sunday, A.D., the Lutheran congregation of St. John's, Bismarck, Mo., laid the corner-stone of their church, which was formerly at Icon Mountain, and is now to be rebuilt here.

Ioh. H. C. Fritz.

Parish - Anniversaries.

On 12 Sonnt, n. Trin. the Immanuel's congregation at Jda, Mich. celebrated its 50th anniversary. The Collecte raised for the Mission resulted in -33.00. Preachers: PP. Steege and Krüger.

G. Tönjes.

On August 20, St. John's Lutheran Parish at Wapakoneta, O., celebrated its 50th anniversary. Preaching were the PP. H. Bauer, A. Wilder and Praeses Niemann. The collection was -55.54, which was allocated to the mission.

F. A. Kieß.

Gerneinde-Kudiläunr and mission feast.

On the 15th of Sunday after Trinity, the Lutheran congregation of Freistatt, Mo., celebrated its 25th anniversary together with its seven sister congregations in connection with the mission festival. The anniversary preacher was P. H. Grupe. Mission festival preachers: P. F. Mahnte (English) and Geo. Müller. The Collecte was -156.50.

I. Roschke.

Mission Festival and School Inauguration.

On the 13th of Sunday, A.D., the Holy Ghost congregation at Steiner, Mich. celebrated a mission feast, in connection with the dedication of their considerably enlarged school building. Preachers: kk. F. Bauer, H. Frincke, Harsch and the local pastor. Collecte: -44.00.

P. Andres.

Mission Festivals.

On 8 Sonnt, n. Trin.: The congregation at Lydia, Minn. Preachers: PP. v. Niebelschütz, Th. Reuter, and Metz (English). Collecte after deduction: -68.00. - The Trinity congregation at Niagara Falls, N.A. Preachers: PP. Andres, Laux and Weinläder (Engl.). Collecte: -27.65.

On the 8th Sunday, A.D.: St. Matthew's parish at Pawtucket, R. J. Preachers: PP. S. Keyl and E. C. Carpenter. Collecte: 34.00.

On the 10th of Sunday, A.D.: St. Paul's parish at Columbus, Ind. preacher: Rev. F. Markworth. Collecte: -23.60. (Rained out). - The congregation at Height of Land, Minn. Stud. Janzow. Collecte: -9.50. - The Zion congregation at Webster, Mass. Preachers: PP. Mönkemöller and S. Keyl. Collecte: -26.81.

On the 11th of Sun. a. Trin. the Jehovah's church at Lake, Wis. Preachers: Prof. Ross and P. E. Albrecht. Collecte: 23 Feb. - The congregations of PP. Walther and Bruß at Paul, Minn. Preachers: Dir. Büniger and P. Baumhöfener. Collecte: -116.84. - The Trinity congregation at Athens, Wis. Preachers: PP. Kleinhans and Kössel. Collecte: -47.00. - The St. John's parish at Pierce, Neb. preachers: Prof. Weller and P. Gutknecht. Collecte: -110.11. - The St. John's congregation at Berlin, Wis. Preachers: PP. Nickel and Th. Bretscher. Collecte: -42.00. - The congregation at Hamlet, Ind. Preachers: PP. Rösener and Neuendorf. Collecte after deduction: -49.00. - The Immanuel's congregation at Spring Valley, Kans. Preachers: PP. Hellwege, L. Brauer and Voß. Collecte: -45.69.

On the 12th of Sun. a. Trin. the congregation at Bloomfield, Wis. Preachers: ki?. Georgii and M. Muller. Collecte: -108.26. - The congregations at York Centre, Lombard and Wheaton, Ill. preachers: PP. Hild and Fricke. Collecte: -102.38. - The two churches at Herington, Kans. Preachers: PP. Hafner and Mencke. Collecte: -94.78. - The

Congregation in Carroll, Iowa. Preachers: PP. A. Ehlers and K. Schlegel. Collecte: -39.61. - The congregations from Des Peres, Kirkwood and Ellisville, Mo. in Des Peres. Preachers: PP. Schurdel and Kretzschmar. Collecte: -131.38. - The Trinity congregation at Neelyville, Ill, with P. Tappenbeck's congregation. Preachers: PP. Schwagmeyer, M. Wagner, and Tappenbeck (English). Collecte after deduction: -32.65. - The congregations at Hopkins, Lyndon, and Sterling, Ill. preachers: PP. Piehler and Emil Meyer. Collecte after deduction: -109.00. - St. Paul's parish at Farmington, Mo. with guests from Pilot Knob and Doe Run. Preachers: Pros. Mezger and PP. Rohlfing and Fritz (English). Collecte: -57.53. - St. Peter's parish at Elysian, Minn. Preachers: PP. A. Zitzmann and Cand. Cords. Collecte: -30.00. - The mission congregation at Sedalia, Mo. with guests from neighboring churches. Preachers: Prof. Schöde and PP. Brink and G. Möller (English). Collecte: -32.87. - St. John's congregation at Bingen, Ind. preachers: Prof. Bischofs and Missionary Lankenau. Collecte: -138.76. - The congregation of k. Gugels at Detroit, Mich. Preachers: PP. Donner and Trülzsch. Collecte after deduction: -21.08. - The congregations of Elgin, Dundee, Algonquin, Crystal Lake, Woodstock, Gilberts, and Huntley, Ill. at Huntley. Preacher: PP. Theo. Kohn and G. Bertram. Collecte after deduction: -262.75. - The congregation at Gilmer, Ill. preachers: PP. J. Müller and Dannenfeldt. Collecte: -100.20. - The congregations at Sebawaing, Mich. and vicinity, with guests from Bay City and Saginaw. Preachers: PP. Partenfelder and Stromer. Collecte and surplus: -255.85. - The congregation at Columbus, Ind. preachers: PP. Uffenbeck and H. Henkel. Collecte and revenue: -152.68. - The congregation at New mile, Mo. preachers: PP. Kowert and H. Mueller. Collecte: -88.4). - The Zion congregation at Akron, O. Preachers: PP. F. Keller sun. and C. M. Zorn. Collecte after deduction: -100.90. - The congregation at Coffeyville, Kans. Preachers: Prof. W. Meyer and P. Lüffenhop. Collecte after deduction: -28.25. - The Zion congregation at St. Paul, Minn. Preachers: Father Ude and Missionary Bakke. - St. Peter's parish at Macomb, Mich. with neighboring parishes. Preachers: PP. Hahn and Dreyer (English). Collecte: -250.00. - The congregation at South Manchester, Conn. Preacher: P. Th. Gross. Collecte: -20.88. - The St. Paul congregation at Ohio Township, Nebr. preachers: PP. Grupe, Young and Rittamel (English). Collecte: -64 83rd - The Immanuel's congregation at Middle Creek, Nebr. preachers: PP. J. Baumgärtner and G. A. Lohr. Collecte after deduction: -64.50. - The congregations of PP. Leimer, Meeske and v. Gemmingen with guests from West Point on occasion of the Pastoral Conference of Northern Nebraska. Preachers: PP. Schormann and Wunderlich. Collecte: -125.75.

On the 13th Sunday, A.D.: The congregation at Franklin Tp., Iowa. Preachers: PP. Heinke, Burhenn, and Chr. W. Otto (English). Collecte after deduction: -39.00. - The congregation at Hobart, Ind. preachers: PP. W. Rösener and E. R. Schülke. Collecte: -44.62. - The Zion congregation at Washington Heights, Ill. preachers: PP. M. H. Feddersen and Budach. Collecte: -36.60. - The congregation at Concord, Wis. Preachers: PP. Zapf and Eggers. Collecte after deduction: -61.55. - The congregation at Pilot Knob, Mo. with guests from neighboring churches. Preachers: PP. Rothe, Rohlfing, and Fritz (English). Collecte: -38.39. - The Trinity congregation at Crown Point, Ind. preachers: PP. Mahmann, W. Kohn, and A. Schülke. Collecte: -69.15. - St. John's congregation at Portage, Wis. Preachers: Prof. Hamann and Prof. Hoyer. Collecte: -49.17. - The congregations at Petersburg, Lake Ridge and Deerfield Tp, Mich. Preachers: PP. Kruger and Woldt (English). Collecte: -45.10. - The congregations at Van Wert Co, O., in P. Seemeyer's parish. Preachers: PP. Klausner and Lindemeyer. Collecte: -100.50. - The Immanuel's congregation at St. Clair, Mich. with guests from Port Huron and Lenox. Preachers: PP. E. A. Mayer and I. D. Steffens (English). Collecte: -60.00. - The congregations at Oakglen and Lansing, Ill. preachers: PP. Bursiek and Biester. Collecte: -90.15. - St. John's parish at Corning, Mo. preachers: PP. Jobst and Demetrio. Collecte: -54.91. - St. John's congregation at Washburn, Ill, with guests from La Rose and Varna. Preachers: Prof. Streckfuß and Father Krebs. Collecte after deduction: -58.31. - The Bethlehem congregation at Detroit, Mich. Preachers: PP. Arendt and Smukal. Collecte: -40.80. - The congregation at Elgin, Minn. Preachers: PP. Kirmis and G. Drews. Collecte: -48.62. - The congregation at Bremen, Ind. Preachers: P. K. Hoffmann and Prof. Zucker. Collecte: -80.50. - The congregation at Bear Creek, Ind. preachers: PP. Trautmann and Zollmann. Collecte: -43.90. - The congregations at Winklers Mill and Chepstow, Kans. Preachers: PP. B. Keller and F. Möller. Collecte: -24.00. - The Immanuel's congregation at Hooper and M. Muller. Collecte: -102.38. - The congregations at York Centre, Lombard and the congregation at Arlington, Nebr. Preachers: PP. J. Hoffmann and M. Leimer. Collecte by Deduction: -102.38. - The congregations at Herington, Kans. Preachers: PP. Hafner and Mencke. Collecte: -94.78. - The

-97.20. - The churches at Langston and Cushing, Okla. Preacher: Stud. Eisele. Collecte: -5.00. - The congregations of Oehlert and Kitzmann at Guernsey, Iowa. Preachers: 1^A. Oehlert and Jipp. collecte: -69.00. - The Zion congregation at Newton, Kans. Preachers: k?. Krenke and Hellwege. Collecte: -52.50. -The churches at Claybanks and at Montague, Mich. Preachers: PP. Böcler and F. Hahn. Collecte after deduction: -49.56. -The congregations at Central and Mokeville, Mo. preachers: PP. Grefe and C. C. E. Brandt. Collecte: -57.60. - The congregation at Janesville, Minn. with guests from the vicinity. Preachers: ???. Grabarkewitz and W. Becker. Collecte after deduction: -52.45. - The congregations at Plato and Ashford, N. A., in Plato. Preachers: Laux and Peters. Collecte after deduction: -45.00. - The congregation at Elwood, Nebr. having two preaching places. Preachers:

Baths. Collecte: -22.75. - St. Paul's Parish in Serbin, Tex. Preachers: PP. Rudi and Wenceslas. Collecte: -110.75. - St. Stephen's Parish in St. Paul, Minn. Preachers: Dir. Bünger and the Bakke, Detzer, Sievers and v. Niebelschütz. Collecte: -50.67. - The congregations at Sollitt, Grant Park and Bescher, Ill. preachers: k?. A. Reinke Jr. and Pardieck. Collecte after deduction: -129.63. - The parish at Sadorus, Ill. with the surrounding parishes. Preachers: PP. J. Englert and C. Clausen. Collecte: -43.14. - The parishes of Desplaines and Niles, Ill. preachers: PP. C. Brauer and Uffenbeck. Collecte and surplus: -127.09. - The congregations of Blackburn, Corder, Hazel Hill, Higginsville, and Alma, Mo. Preachers: k?. Brakhage, Brink and R. Mießler. Collecte: -84.15. - The congregation at Huff, Ind. preachers: PP. Heinicke and Koch. Collecte: -33.00. - The congregation at Columbus, Nebr. preachers: ???. Matuschka and H. Meyer. Collecte after deduction: -63.50. - The congregations at Pine City, and Rush Lake, Minn. Preachers: ???. F. Otte and E. Kolde. Collecte after deduction: -21.40. - The congregations of PP. Ahner, Nething and Mueller. Preachers: PP. Hüschen and Gielow. Collecte: -70.00. - The congregation in Natoma, Kans. Preachers: PP. Bräuhahn and Schlobohm. Collecte: -20.00. - The congregation of St. Matthew in Little Germany, Pa. Preacher: Engelder ssn. Collecte: -44.50. - The congregation at White Creek, Ind. preachers: PP. B. Lange and G. Fischer. Collecte and surplus: -185.50. - The congregation at Hoag, Nebr. preachers: Prof. Bente and P. Th. Hartmann. Collecte: -200.00. - The congregation at Cascade, Wis. Preachers:

Greve and Huebner. - The congregation at Wolcottsburgh, N. D. Preachers: PP. E. Holls and Restin. Collecte: -44.00. - The St. John's congregation at Sherwood, O., with members from the congregations at Cecil and Edgerton. Preacher:

Going and G. Gotsch. Collecte after deduction: -42.25. - The congregation at New Britain, Conn. Preachers: Uk. A. Brunn and E. Fischer. Collecte: -153.79. - The Trinity congregation at Town Herman, Wis. Preachers: PP. Pröhl and Dorpat. Collecte after deduction: -44.48. - The Trinity congregation at Benson, Ill. preachers: PP. Pflug and Jaß. Collecte after deduction: -121.75. - The Trinity congregation at Murdock, Nebr. preachers: Prof. Weller and P. Vahl. Collecte: -60.63. - St. John's parish at La Porte, Ind. preachers: Prof. Lindemann and R. Biedermann. Collecte: -106.53. - The two congregations of P. Reinking. Preachers: Th. Saupert and F. Reinking. Collecte: -75.50. - St. Peter's parish in Town Aston, Minn. with the parish in Town Woodbury. Preachers: U?. F. Sievers and Sprengling. Collecte after deduction: -63.48. - The Immanuel's congregation at Mount Olive, Ill. preachers:

L. Dorn, B. Mießler, Fr. Bergen, Almstedt and Woltmann. Collecte: -152.00. - The congregations of PP. Zschoche and Diederich at Hoagland, Ind. preachers: PP. W. Schmidt and C. Zschoche. Collecte and surplus: -150.60.

On the 14th of Sonnt, n. Trin.: The congregations at La Rose and Varna, Ill. preachers: Prof. Weffel and P. P. Schmidt. Collecte: -95.41. - The St. Johannes congregation at Alma, Kans. Preachers: PP. M. Senne and Eggert. Collecte: -80.00. - The congregation at Woodworth, Ill. preachers: ???. Berthold and J.H. Hafner. Collecte after deduction: -155.45. - The congregation at Secor, Ill. preachers: PP. Dörffler and Hohenstein (and Engl.). Collecte: -301.90. - The congregation at Kimball, Minn. Preachers: PP. Frey and Hannemann. Collecte after deduction: -22.41. - The congregation at Nokomis, Ill. preachers: Fark and Hartmann. Collecte: -70.00. - The congregations of Jensen and Böster. Preachers: PP. Scheips and Böster (English). Collecte after deduction: -49.20. - The congregation of Montevideo, Minn. Preachers: PP. Hillger and Klemp. Collecte: 22.75. - The congregation at Dorchester, Wis. Preachers: PP. Todt and Lorenz. Collecte: -31.00. - The congregations of St. Paul and St. John at Hammond, Ind. preachers: W. Brewer, H. Wille, and Dau. Collecte: -87.59. - The congregation at Wayside, Wis. Preachers: PP. Fellen and Sieker. Collecte: -55.23. - The

Congregation at Antigo, Wis. Preacher: Fuhrmann and Krusche. Collecte after deduction: -44.42. - The congregation at Petersburg, Ill. preachers: Prof. Streckfuß and P. Groth. Collecte: -38.33. - The Zion congregation at Conley, Nebr. preachers: ???. Wallner and Küster. Collecte: -13.00. - The congregation at Huntington, Ind. Collecte: -30.07. - The congregations of k?. Rottmann and Diemer at South Ridge, O. Preachers: k?. Schuft, Kieß and Hofmann (Eng.). Collecte after deduction: -144.75. - The Zion congregation at Chestnut, Ill. preachers: PP. Burgdorf and W. Heyne. Collecte after deduction: -41.60. - The congregation at North Branch, Minn. Preachers: P. Destinon and Prof. Bünger. Collecte after deduction: -23.85. - The congregations at North Judson and Denham, Ind. preachers: PP. W. Brauer and Schülke. Collecte after deduction: -35.00. - The Immanuel's congregation at Nuroraville, Wis. Preachers: PP. Schoenbeck and Zuberbier. Collecte: -37.75. - The congregation at Baldwin, Ill. with guests from neighboring churches. Preachers: l'k. Link s "n. and H. Meyer. Collecte after deduction: -40.49. - The Zion congregation at Stratford, Can. Collecte: -18.35. - The St. Paul's Congregation at Garden Plain, Kans. Preachers: ???. Storm and Lill. Collecte after deduction: -25.74. - Christ Church at Peoria, Ill. preachers: l'l'. Dietz and F. Berg (English). Collecte: -55.86. - The churches at Cadillac, Sherman, and Lake City, Mich. Preacher: P. Geffert. Collecte after deduction: -27.00. - The congregation at Waterford, Wis. Preachers: PP. E. Albrecht and W. Kohn. Collecte after deduction: -37.00. - The congregation at Malcolm, Nebr. preachers: k?. Zage! and Möllering. Collecte: -89.85. - St. John's parish at Grand Prairie, Nebr. preachers: PP. Denninger and M. Winter. Collecte: -58.05. - The congregations at Bennet and Eagle, Nebr. preachers: PP. Vahl and Joh. Meyer. Collecte: -47.21. - The congregations of PP. Keller, Wendt and Frese. Preachers: kk. A. W. Frese and E. J. Frese. Collecte: -88.33. - The congregation at Pomeroy, Iowa. Preachers: k?. L. A. Mueller and H. Markworth. Collecte: -63.28. - St. Peter's parish at Town Theresa, Wis. Preachers: PP. Plaß and Ph. Wilhelm. Collecte: -28.00. - The congregation at Kansas City, Mo. with guests from Argentine. Preachers: Prof. Käppel and ?. Mieger. Collecte after deduction: -38.90. - The congregation at Hinckley, Ill. preachers:

Sieving and Schüller jun. Collecte: -46.67. - The congregation at Bremen, Ill. preacher: punishments and Grörich. Collecte: -19.26. - The congregations of PP. Frank, Heinicke, Mohr, Barth and Zimmermann in Darmstadt, Ind. preachers: PP. Ziegler and Barth. Collecte: -144.86. - The congregation of St. Paul at Wildert, Minn. Preachers: PP. Kohlhoff, Nolte and Hubert. Collecte: -56.00. - The parish at Canastota, S. Dak. Preachers: k?. J. D. Ehlen and Doge. Collecte: -45.50. - The Immanuel's congregation at Golden, Ill. preachers: prof. Weffel and the ???. Raven and Wolf. Collecte after deduction: -103.44. - The congregations of PP. Hoyer and Pennekamp at Gerardy, Kans. with guests from P. Wein's parish and surrounding branches. Preachers: PP. Th. Meyer, Wein and F. Pennekamp. Collecte after deduction: -217.96. - Bethlehem congregation at St. Louis, Mo. preachers: Poppe and Bünger. Collecte: -139.18.

On the 15th Sunday, A.D.: The congregation at Kappa, Ind. preachers: PP. Mappes and Böster (Eng.). Collecte after deduction: -11.76. - The congregations at Dorsey and Bethalto, Ill. preachers: PP. Bergen son. and G. Kühn. Collecte after deduction: -42.21. - The congregation of St. John at Oxford, Nebr. preachers: ???. Predöhl and Ziebell. Collecte after deduction: -32.61. - The Zion congregation at Germantown, Nebr. with guests from Bro. Brakhage's congregation. Preachers: PP. H. Mießler and Th. Hanffen. Collecte: -41.78. - The congregation at Lindenwood, Ill. preachers: PP. Piehler and Staats. Collecte: -39.27.

St. John's Parish of Denver, Colo. School feast on the 8th Sunday, A.D., and mission feast on the 13th Sunday, A.D. Preacher: P. J. F. S. Her. Collecte and surplus: -118.00. - The congregation at Woodville, Wis. Preacher:

C. F. Walther and G. Naumann. Collecte after deduction: -15.00.

Conference displays.

The Dellow Bank Specialconference will meet, s. G. w., Oct. 3-5, at the church of P. Bartlings, Odessa, Minn. Work: Catechesis: Oetjen - Cousin - Beck; Sermon: Albrecht - Beck; Catechesis: Albrecht - Clausen; ^U8 paroodlals E. F. Müller - Ehlen; "Apparent Contradictions of Holy Scripture" (continued): Bartling. Conference work: Eph. 5,1-12. registrations are desired soon.

Aug. Hillger, Secr.

The Indianapolis-Seymour-Louisville Pastoral Conference will assemble, v. v., at Hamilton, O., from 3 to



5 October. Registration or deregistration with the local pastor must take place immediately. M. W. Pott, Secr.

The Wisconsin Teachers' Conference will meet, s. G. w., Oct. 4-6, at the church at Appleton, Wis. Firstmeeting, Wednesday evenings at 8 o'clock. Registration direct mam early to teacher J. Sperling. The following work is on hand: Practical work: 1. Word explanation of the seventh petition, Rosenthal; 2. Biblical history, Ananias and Sapphira: Henkel; 3. Division of Decimal": Gräbner; 4. Erste Uebung im Lautiren: Gehner; 5. Biblische Geschichte, von Johannes des Täufers Gefängniß und Tod: F. Müller; 6. Katechese über den Schluß des heiligen Vaterunsers: Braun. L. Lectures. 1. Christ our Paschal Lamb (continued): Rüdiger, 2. Desson Illustration tke use ok tds Diode (oonol.): B. Wetzel; 3. Education in the love of the Fatherland: Lütke; 4. Timetable for mixed schools: Peters; 5. ^7dat sdoulä be tde Oourse and Result lo teaedinK ^ritdrnetie? Amling; 6. Religion tde ool^ basis ol Lclueation: Piel; 7. How to make school dear to the children? W. Krüger. - No. 3 and 12 from Sursuio Oorda I will be sung.

E. Hartmann, Secr.

The Pastoral and Teacher's Conference of South and East Michigan will meet October 4-8 at Praeses Spiegel's church in Jackson. Papers: Of the Devil, his nature and works (k. Engelder). The Homologumena and Antilegomena of the New Testament (K. H. Frincke). Illumination from God's Word on the Employment of Women Teachers in our Church Schools (k. Hagen). The ringing method (teacher Meyer). Pastoral sermon: Father Tresselt - Father Arendt. Gospel: Fr Bornemann - Fr Backus. Epistle: Father Rehn - Father Kionka. Confessional: Fr. Schatz - Fr. Bauer.

Theo. F. Hahn.

The Pastoral and Teachers' Conference of Northern and Western Michigan, by resolution, will meet, not from the 5th to the 9th inst. October, but from the 4th to the 8th, at the church of K. E. A. Mayers at Frankenmuth, Mich. Preachers: pastoral sermon: P. Wuggazer - P. Potzger; epistle: P. Aerger - k. Schalm; Gospel: Fr. Böcler - Fr. Heidel. - Sign in. M. P. Wichmann, Secr.

The Central-Illinois Pastoral Conference will meet, s. G. w., October 5-9, at Beardstown. On Friday evening there will be worship with celebration of Holy Communion; on Sunday the local church will celebrate Mission Feast. - Work: "What must be the nature of the pastor's public preaching, that the purpose set before it by God's Word may be accomplished?" (k. Heyne.) "The Modern Doctrine of Inspiration in the Light of the Holy Scriptures." (Prof. Herzer.) Confessor: Father Mennicke, Sr. (k. Winter.) Preacher: Father Wagner (k. Heyne). Registration until September 15!

Alfred E. Reinke, Secr.

The Northern Indiana Pastoral Conference will meet, D. v., the first full week in October (10th to 12th) at Immanuel Parish, Fort Wayne, Ind. Brethren desiring quarters are requested to notify Father Ph. Wambsganß immediately. Also those who have already made their own arrangements for quarters are requested to notify Father Wambsganß immediately: Rector Schick: Exegesis on 1 Tim. 5. k. Schülke: "The Holy Spirit." Fr. Wilder: "Chiliasmus." k. Tirmenstein: "The Christian Life." NR. After the resolution of the conference, three full days of work are before us.

I. H. Lindemeyer, Secr.

The Missouri Pastoral Conference will hold its meetings this year from October 12-16 at Fr. Meyer's congregation at Jefferson City, Mo. - All registrations should be received by the local pastor by September 16. Those members unable to attend the conference are asked to send in their letters of excuse at Bro. Meyers address in a timely manner. H. Schöbe, Secr.

The Northwestern Specialconference of Iowa will meet, s. G. w., October 17 and 18, in the township of k. F. Ehlers near Manson, Iowa. Papers: P. Willner: "A Historical-Dogmatic Work on the Middle Things according to the Concordia Formula"; P. Enseleit: "Jsagogikin das Neue Testament"; P. Römer: Catechesis on the First Commandment. Confessional speaker: PP. Faulfiich - Grimm; preacher: PP. Däumler - Walther. Pick up from Manson, Iowa. Registration.

Valentin Walther, Secr.

The next St. Louis one-day conference will be held Nov. 1.

A. F. Hoppe.

Iowa District.

The office of Visitor for that district having become vacant by the removal of Mr. P. C. Noack to the Illinois District, Mr. P. J. G. Schliepsiek will preside over that office until the next Synodical Convention.

Fort Dodge, Iowa, September 1, 1899, E. Zürrer.



Election display.

Since Dr. H. Dümling, hitherto professor of mathematics at Concordia College in Fort Wayne, has resigned from his office, the supervisory authority feels compelled to apply to the electoral college for the vacant professorship to be filled again.

Accordingly, a request is hereby made to all synodal congregations, to the members of the electoral college and to the supervisory authority, together with the teaching college of the institution concerned, to propose suitable candidates for the vacant teaching post within the next four weeks from the date of this announcement, i.e. by 11 October of this year. The subjects to be covered by the professor to be chosen are: Mathematics and Natural Sciences.

Fort Wayne, September 13, 1899.

C. Large,
Secretary of the Electoral College,

Indication.

Since Dr. Dümling has ceased to be a teacher at our institution, Dr. O. Siemon has taken over the administration of the budget in his place, to whom all relevant monies are therefore to be sent. Prof. F. Zucker has taken over the administration of the funds of the pupils of the three lower classes.

Concordia College, Fort Wayne, September 11, 1899.

Jos. Schmidt.

Please.

South Dakota brothers are asked to consider the student fund immediately. F. Pasche, Kassirer.

Petition of the Lutheran Emmanuel's Parish at Watertown, Nebr.

The Lutheran Immanuel congregation near Watertown in Buffalo Co., Nebr., asks through their pastor that they be helped to build a schoolhouse in which about 70 to 75 children will be taught. What moves us to make this request is as follows: Our school has been held for many years in an earthen house, which formerly served us as a house of worship and in recent years has had to be repaired again and again, but is now so damaged by wind and weather that it can no longer be used. However, as large a congregation as we have, with a branch of over 60 families, we are unfortunately not in a position to be able to erect the urgently needed building ourselves, and our other circumstances are such that our children will have to go without schooling if we do not receive help. Since 1892, the Lord has afflicted our community with bad harvests, very poor harvests, and in the last few years also with hailstorms, and the members of the community have fallen into debt to such an extent that they have to spend everything to keep their farms. Praise God, it now looks as if the terrible drought is over, we had plenty of rain this year, but now terrible hailstorms associated with violent storms have again destroyed almost our entire harvest. But although we have the cheerful hope that things will get better again outwardly - after all, the land in our area is excellent and we never lacked rain in the past, especially in the eighties - we do not have the courage now to take on the burden of debt that a new building must cause us, especially since we paid off the rest of our church debt of 350 dollars last fall with great sacrifices in the hope of a harvest this year.

As soon as God the Lord blesses our region again in the earthly sphere, which we hope will be the case from next year onwards, we want to return with great joy for the Kingdom of God what we have now been given out of love for God's sake.

Sending a heartfelt "God bless you!" to all the kind, loving donors, we gratefully acknowledge

Emmanuel's Lutheran Congregation U. A. C. near Watertown, Nebr.

By order of: K. Jahn, P.

August 22, 1899.

I, the undersigned, testify to the truth of this statement to the best of my knowledge and belief, and heartily endorse the request made.

John D. Schröder, P.
Matuschka, P. Henschlütter.

The undersigned wholeheartedly supports the above petition.
I. Hilgendorf, President.

The General Support Commission also recommends this congregation to the charity of other Christians.

C. Large.
H. C. Paul.
F. Zucker.

Incoming to the Caste deS Canada District from September 1, 1898, to August 1, 1899:
(Conclusion.)

Student Fund: U. Wahl, part of missionary coll. at Tavistock, 1.00. Ik. Landsky, harvest coll. at Logan, 14.14, desgl. at Mitchell 8.36. U. Moll, part of missionary coll. at Ottawa, 20.00. U. Dorn, desgl. at Stonebridge, 6.02, at Humberstone 5.82. From A. Blatz, Elmira, spec. for Stud. M. Frosch 1.00. P. Kretzmann, Theil. of Missionsscoll. in Rhineland, 10.00, U. Kretzmann, spec. for Stud. Eifert, 1.00. U. Bruer, harvest coll. at Howick, 27.53. U. Weinbach, desgl. at Sebringville, 23.00. U. Saar, reformation coll. at Palmer Rapids, 1.00. I. Eix, harvest coll. at Stratford, 6.70. U. Carpenter, Coll. in Alice, 7.80, in Petawawa 1.10, in Pembroke 7.70, in St. Stephen's parish, 4.65. Fr. Battenberg, high coll. at Burhow-Schinbein, 3.65. U. Zimmermann, thanksgiving offering by Mrs. Wilh. Born, 5.00. Fr. -tzm. of B. d. hl. Schr. 1.00. Fr. Kanold, coll. in Silver Lake, 1.50. Fr. Bruer, high coll. at Jensen-Kreutzer, Normanby, 2.35. Fr. Battenberg, Weihnoll. in Wallace, 9.85, desgl. at Grey 1.75. U. Lochner, communion coll. at Wellesley, 7.00, desgl. at Pools 2.41, v. Wwe. Lautenschläger for M. Frosch 1.00. U. Kretzmann v. B. d. hl. Schr. 1.00. P. Landsky, Hochzcoll. at ClarkMüller, Mitchell, 2.05, Confirmationsscoll. in Logan 8 91, desgl. in Mitchell 7.61. P. Eix of N. N. in Sebringville for Otto Weinbach 17.00. P. Vorberg, Coll. at Linwood, 2 46, desgl. at Floradale 6.00. P. Weinbach, Coll. at Sebringville, 29.00. U. Oldenburg, Coll. at Wartburg, 8.55, desgl. at Monkton 1.81. P. Wente, Theil d. Ostercoll. in Germanicus, 1.29, v. Joh. Lüpke 1.00. P. Saar, Coll. in Palmer Rapids, 3.00, in Lindoch 90, desgl. v. Pamphlets v. U. Kanold .60. U. Moll v. Aug. Gahrns, Ottawa, 1.00. U. Wahl, Coll. d. Gem. at Tavistock, 4.45. U. Battenberg, Kindtaufcoll. at L. Havermehl, 1.10, Hochzcoll. at J. McCabe & Kath. Lohr, 4.04. k. Dorn by St. Peter's congreg. at Stonebridge, 6.34, by St. John's congreg. at Humberstone, 7.07. P. Lochner, coll. of congreg. at Poole, 3.70, by G. Halm, 1 00, by Confirm. 1.75. P. Weinbach by Mrs. Jauch in Sebringville .25, by Mrs. Andres Stoßkopf .25. U. Bruer, Coll. in Normanby, 22.20, by Wilh. Huth, Howick, 1.00, Hochzcoll. at B. Ziegler 2.95, by N. N. in Normanby 2.00, U. Bruer 1.00. P. Vorberg by Wwe. Claß in Floradale 1.00. P. Battenberg, communion coll. in Grey, 2.75, from Mrs. H. in C. .50, from Mrs. Wahl in Wallace .75. U. Landsky, high coll. at Zöger-Müller in Mitchell, 3.00. U. Kanold, coll. in Augsburg, 2.00, high coll. at Wilh. Gruhl & Martha Rösner 2.10. P. Eifert, coll. in Dashwood, 9 28, k. Eix. Pentecostal coll. at Stratford, 5.40. P. Battenberg, Kindtaufcoll. at Dingman, 1.00. P. Moll, Coll. at Ottawa, 17.00. P. Krafft 1.00, v. N. N. .50. P. Bruer, Hochzcoll. at A. Reidt for M. Frosch. 4.06. U. Lochner of Wwe. Lautenschläger for M. Frosch 1.00. P. Weinbach of Mr. Blower, Sebringville, 1.00. P. Kretzmann of B. d. hl. Schr. in Rhineland 2.00, by N. N. in Elmira, spec. for Martin Frosch, 1.00. k. Plow, Theil. of Communion Coll. in Bowman, 2.70. Wahl, Coll. in Tavistock, 1.25. (S. -392.68.)

General Building Fund: P. Vorberg of Joh. Seip in Linwood 1.00. P. Eix of Mrs. H. Altstadt .50, John Altstadt .50, Jda Altstadt .50, Mrs. H. Kalbfleisch in Stratford 1.00. (S. K3.50.)

Church building in Lindoch: P. Moll, Coll.d. of the congregation in Ottawa, 39.50. P. Pflug, Theil d. Communion Coll. in Bowman, 2.70. (S. -42.20.)

Support fund: P. Battenberg, thank offering v. Fr. k. Battenberg, 2.00, v. E. F. 1.00, v. Fr. Sander 2.00. k. Krafft, Harvest Coll. in Fisherville, 20.00. U. Eix, Reformation Coll. in Stratford, 4.00. P. Bruer, Harvest Coll. in Carrick, 13.04. P. Kretzmann, desgl. in Rhineland, 7.35, v. U. -tzm. 1.00. P. Lochner, Coll. at Wellesley, 7.70, by G. Halm at Muffelburg 1.00. U. Kanold, Harvest Festival Coll. at Augsburg, 6.13, desgl. at Silver Lake 2.00. P. Dorn v. H. D. at Humberstone 5.00, Coll. d. St. Joh.Gem. in Humberstone 4.95, of St. Peter's Gem. in Stonebridge 4.11, of N. N. in Humberstone 1.00, of N. M. in Ottawa .50. P. Krafft of Geo. Däschner 3.00. U. Kanold, Coll. at Augsburg, 5.46, at Silver Lake 1.00, own contribution 1.00. P. Battenberg, Communion Coll. at Wallace, 6.42. U. Krafft 1.00, v. N. N. at Elmira 1.00, v. C. Schumacher, Fisherville, 2.00. I>. Kretzmann 1.50. (p. -105.16.)

Altenheim in Monroe: P. Lochner, Hochzcoll. at LantzKöhler, 6.54.

German Free Church: Fr. Bruer 1.00.

Danish Free Church: Fr. Bruer 1.00.

Congregation at Deer Lake: P. Jobst for clothing 8.00. Oldenburg, Coll. at Wartburg, .75. (S. -8.75.) Negro Mission: P. Kanold v. Mrs. B. at Augsburg .25. k. Wahl, part of mission coll. at Tavistock, 3.00. P. Krafft, desgl. at Fisherville, 9.00. P. Eix, desgl. at Stratsord, 1.00. U. Weinbach, desgl. at Sebringville, 10.00. U. Kretzmann, desgl. in Rhineland, 5.00, by Martha K. das. .25. P. Kanold, misüonsfcoll. at Silver Lake, nachtr. 1.43, by Br. das. .25. U. Bruer, harvestfcoll. in Mount Torest, 2.29, highzcoll. at Kreuzer-Müller, Normanby, 3.35. U. Lochner, coll. d. Gem. in Wellesley, 10.71, in Poole 3.22, coll. in Petersburg 4.54. ? Thorn of Gottfr. Pietz, Humberstone, .50, N. N., Ottawa, 1.00. P. Moll v. Holz family 1.00, v. Heinr. Grummisch 1.00, v. M. Petersen .50, v. Otto Fabricius 1.00, v. Mrs. Blum.55. Mrs. Alb. Brunke .25, Ernst Schröder .15. p. Zimmermann v. Mrs. Wilhelm Witt 1.00. p. Kanold, Weihnoll. in Augsburg, 3.84, by Mrs. W. Meyer .50, by Miss M. Wartke .50.

k. Böse v. Frau Andres. Berlin, .25. p. Zimmermann v. Miss Anna Mews 1.00. p. Saar v. Joh. Aerger .25. (p. -67.58.)

Orphanage at Pittsburg: k.Krafft, part d. Crntefestcoll. at Fisherville, 5.00. P. Bruer v. Geo. Herbst & children, Normanby, .30. (p. -5.30.)

Negro school at Salisbury, N. C.: P. Bruer v. Hammers children at Howick .25. P. Dorn v. Mrs. G. at Humberstone 1.00. (S. -1.25.)

Synod alkasse des Districts: P. Eifert, Coll. in Dashwood, 8.75. P. Krafft, New Year's Coll. of the congreg. in Fisherville, 6.00. (S. -14.75.)

Mission school in London: P. Kretzmannv. d. Schulk. in Rhineland 1.00.

Heathen Mission: P. Wahl, part of the missionary coll. at Tavistock, 4.00. P. Krafft, the same at Fisherville, 5.00. P. Kretzmann, the same at Rhineland, 3.20. P. Weinbach, the same at Sebringville, 5.00. P. Eifert, to the treasury of the monthly heathen missionary hours, 4.60, from N. N. in Ottawa .50. P. Zimmermann by Mrs. John Goldt 2.00. P. Kretzmann, coll. of the congregation in Rhineland, 3.30. Oldenburg, coll. of the congregation in Wartburg, 5.15. P. Kanold by Jul. Rißno .25, by Mrs. Br. .25. P. Eifert, collectirt in missionary hours, 5.84. (S. -39.09.)

Jewish Mission: P. Wahl, Theil der Missionsscoll. in Tavistock, 2.50.

English Mission: Fr. Wahl, part of the Mission Coll. at Tavistock, 3.00. Fr. Eix, desgl. at Stratford, 1.00. (S. -4.00.)

Emigrant Mission in New York: By John S. Weichel, Elmira, 1.00. Dorn, Theil of the Missionsscoll. at Humberstone, 5.00. P. Bruer 1.00. (S. -7.00.)

For the deaf and dumb: P. Battenberg v. Mrs. H. in C. .50, v. H. Köneke, Kurtzville, 1.00. (P. -1.50.)

Total: -1575.43. Carl Ruppel, Kassirer.

Entered the caste of Illinois - District;

Synodal treasury: P. Castens in Gilmer, Theil d. Missionsscoll., -5.00, U. Schwankt v. d. Gem. in New Berlin .80 u. k. Lochner in Chicago a. d. Synodal box 2.17. (p. -7.97.)

Synodal building fund, specifically for Milwaukee: k. K. Schmidt in Chicago, first Zhlg. f. Signatures, by K. S. 5 00, Franz Fromm 3.00, H. Brüdigam, Wm. Weber, Ferd. Schultz, Emma Kroschell & N. N. 2.00 each, Lina Wurster and Mrs. Geisberger 1.50 each, Mrs. Nowack Sr, Bro. Kolodzick, Otto Kolodzick, Mrs. Kutzbach, Friederike Schüler, Ad. Sieckmann, Alwine Junck, Emma Nest, Emil Reinhardt and Mrs. Major 1.00 each, Carl Lewerentz .50. (S. -31.50.)

Synodal building fund: 1?. Eberhardt v. d. Gem. in Arenzville, 13.00, P. Schwanke, Coll. on25jähr. Jubil. V. Bethlehem congreg. at Hensley Tp. near Champaign, 12.50, P. Castens at Gilmer, part of mission coll, 15.00, Fr. Paul T. Schmidt of the congregation at Danvers, 8.25, teacher Fr. Elbert of Glied, the congregation at Addison, 30.00, Fr. Blievernicht, Llayton, of Zion's congregation at Concord Tp., 5.00; for signatures, Fr. Strasen at Wine Hill, of the congregation, 1st plat, 70.00. (P. -153.75.)

Polish Mission in Chicago: P. CastensinGilmer, part of missionary coll. 5.00, U. L. Hölter in Chicago from the Women's Association especially for printing Polish hymnals 10.00, P. Matthias, part of missionary coll. of the congregations in Glenview, Highland Park, Glencoe and Evanston 10.00. (S. -25.00.)

InnerMission: Missionsscoll. (Theil): I. Gülder v. d. Gemm. at Elgin, Dundee, Algonquin, Crystal Lake, Woodstock, Gilbert & Huntley 162.75, I. Brunns Gem. in Oakglen & Lansing 50.00, P. Castens Gem. in Gilmer 20.00, k. tzempfung v. d. Gem. in Washburn 20.00, dch. A. Moldenhauer v. d. Gemm. in Desplaines and Niles 56.00, I?. Brewer of the parish at Sollitt, Grant Park and Beecher 64.83, P. Schwagmeyer of the parish of Dreieinigk at Neeleyville and St. Paul's parish at Chapin 20.00, P. Behrens of the parish at LaRose and Varna 60.00, Dch. Fr. Heinemann at Bremen 9.26, Fr. Herrmann of the congregation at Nokomis 30.00, Fr. Seils of the congregation at Woodworth 100.00, Matthias of the congregation at Glenview, Highland Park, Glencoe & Evanston 70.00, Fr. Budach of the Zion congregation at Washington Heights 18.30, Fr. Gübert of the congregation at Baldwin 10.49 and P. Kirchner of the congreg. in Secor 100.00; P. Heinemann, mission scoll. of the congreg. in Belvidere, 38.60, P. K. Schmidt in Chicago from Th. Reinhardt 1 00 and Mrs. Emma Kroschell 1.00, Prof. J. S. Simon from F. E. J. Wegner of P. Lücke's congreg. in Springfield 2.00, ?. Hölter in Chicago from N. N. 2.50, P. Feddersen, part of the missionary coll. of the congregation in Homewood, 25.00, P. Hornung, missionary coll. of the congregation in Sadorus, 42.14; from Chicago: P. K. Schmidt from Herm. Kutzbach 1.00 and Fr. Uffenbeck from Mrs. Emma Müller 1.00. (S. -905.87.)

Negro mission: mission scoll. (Part): P. Gülder v. the Gemm. at Elgin, Dundee, Algonquin, Crystal Lake, Woodstock, Gilberts and Huntley 25.00, P. Brunn v. the Gemm. at Oakglen and Lansing 10.00, Castens v. the Gemm. at Gilmer 10.00, by A. Moldenhauer of the commons at Desplaines and Niles 18.70, P. Brauer at Beecher of the commons at Sollitt, Grant Park & Beecher 32.40, P. Schwagmeyer of the Trinity commons at Neeleyville & the St. Paul's congregation at Chapin 10:00, 2nd Behrens of the congregation at LaRose and Varna 10:00, Fr. Herrmann of the congregation at Nokomis 10:00, Fr. Feddersen's congregation at Homewood 10:00, Fr. Budach of Zion's congregation. in Washington Heights 9.15, P. Seils of the congregation in Woodworth 30.45, k. Gübert of the congregation in Baldwin 10.00 and P. Kirchner of the congregation in Secor 35.00; P. K. Schmidt in Chicago by Th. Reinhardt 1.00 and Herm. Kutzbach 1.00, Fr. Strieter's Gem. in Proviso 11.00, dch. C. G. Blum in Collinsville, Coll. at the lecture of Missionary Lankenau, 25.60. (p. -259.30.)

English Mission in Chicago: P. Gülder, part of the Mission Coll. of the congregations in Elgin, Dundee, Algonquin, Crystal Lake, Woodstock, Gilberts & Huntley, 10.00, I?. Engelbrechts Gem. in Chicago20.00; Missionsscoll. (Theil): P. Castens in Gilmer v. s. Gem. 5.00, dch. A. Moldenhauer v. d. Gemm. in Desplaines & Niles 18.70, P. Feddersens Gem. in Homewood 5.00, Matthias

Glencoe & Evanston 10:00 a.m. & Fr. Budach of Zion Parish in Washington Heights 9:15 a.m. (p. -77.85.)

English Mission: Missionsscoll. (Part): Bro. Gülker of the congregation at Elgin, Dundee, Algonquin, Crystal Lake, Woodstock, Gilberts and Huntley 3.00 p.m., Bro. Hempfing of the congregation at Washburn 5.00 p.m., U. Herrmann of the congregation at Nokomis 10.00 a.m., ? Gübert of the Baldwin congregation 10.00, and P. Kirchner of the Secor congregation 20.00. (S. -60.00.)

Jewish mission: missionary scoll. (Part): Castens v. d. Gem. in Gilmer 5.00, P. Hempfing v. d. Gem. in Washburn 5.00, P. Feddersen v. d. Gem. in Homewood 2.00, Behrens v. d. Gem. in La Rose u. Varna 5.41 and e. Kirchner v. d. Gem. in Secor 10.00; P. K. Schmidt in Chicago from Herm. Kutzbach 1.00. (S. -28.41.)

Emigrant mission: mission scoll. (Theil): Castens of the congregation at Gilmer 5.00, t. Feddersen's congregation at Homewood 5.00 & Kirchner's congregation at Secor 10.00. (p. -20.00.)

Heathen mission: mission scoll. (Part): P. Gülker of the congregations at Elgin, Dundee, Algonquin, Crystal Lake, Woodstock, Gilberts & Huntley 25.00, P. Brunn of the congregations at Oakglen and Lansing 9.85, P. Castens o. d. Gem. in Gilmer 5.00, P. Hempfing of the Gem. in Washburn 15.00, by A. Moldenhauer of the Gem. in Des Plaines & Niles 18.69, k. Feddersen of the Gem. in Homewood 5.00, l. Behrens by the Gemm. at LaRose & Varna 10.00, P. Herrmann by the Gemm. at Nokomis 10.00, k. Seils by the Gemm. at Woodworth 25.00.

Gübert v. d. Gem. in Baldwin 10.00 u. P. Kirchner v. d. Gem. in Woodworth 35.00; P. K. Schmidt in Chicago from Herm. Kutzbach 1.00. (p. -169.54.)

Indian mission: mission scoll. (Part): Fr. Schwagmeyer of the Triune congregation at Neeleyville and St. Paul's congregation at Chapin 2.65, Fr. Kirchner of the congregation at Secor 20.00. (p. -22.65.)

Support fund: Th. Kohn in Chicago, coll. on 25th anniversary of teacher Bock, 19.50, by H. Arbeiter in Fountain Bluff, baptismal coll. by H. Arbeiter, 3.20, P. Castens, part of the mission coll. of the Gem. in Gilmer, 5.00, teacher P. Appelt of the Chicago Teachers' Conf. 42.05, 1^a. Werfelmann at Strasburg by W. P. 5.00, v. d. Gem. at Colehour, proceeds of the Turnau Foundation, 8.00, U. Ullrich v. d. Gem. at La Gränze 5.00, P. Uffenbeck's Gem. at Chicago 47.20, P. Budach v. d. Chicago Pastconf. 10.75, and Prssel's Gem. at Eberle 3.50. (P. -149.20.)

Students in St. Louis: For Sieving: Kirchner in Secor by N. N. 5.00 and Fr. Matthrus in Evanston by W. A. Schroeder 2.25, Fr. Lochner in Chicago by Jünglver. for Pöllot 10.00. (S. -17.25.)

Students in Springfield: Herrmann, part of the Missionsscoll. d. Gem. in Nokomis, 10.00, from the Frauerver. in Collinsville for H. Dornseif 10.00, P. Kirchner in Secor from N. N. for Theo. Sieving 5.00, P. Hornung in Sadorus from the Jugendoe. for Duerr 8.70, P. Lochner in Chicago v. Jünglver. for Blödel 5.00, e. Bartling in Austin from Jüngloerein for Gurschke 5.00. (S. -43.70.)

Springfield Laundromat: Prof. Simon v. Springfield Women's Club 2.00.

Herm. Brewer in Milwaukee: From Conr. Wilkening in Eagle Lake 1.00.

Seminarians in Addison: W. C. Kohn in Chicago from Jünglver. for B. Hoppe 15.00, P. Kirchner in Secor of N. N. for Sieving 5.00, P. Haakes Gem. in Elk Grooe for Paul Garbisch 19.86 & W. Schlomann 9.89. (S. -49.75.)

Illinois district church building fund: misfionsfestcoll. (Part): U. Gülker of d. Gemm. in Elgin, Dundee, Algonquin, Crystal Lake, Woodstock, Gilberts and Huntley 25.00, t. Brunn v. d. Gemm. at Oakglen and Lansing 20.00, ? Castens v. d. Gem. at Gilmer 10.20, dch. A. Moldenhauer of the commons at DesplaineS & Niles 25.00, P. Matthius of the commons at Glenview, Highland Park, Glencoe & Evanston 39.74 & U. Kirchner of the commons at Secor 18.55; for the commons. in Denison and Murphysboro 22.50 each by Cassirer G. E. G. Kühle in Milwaukee; P. Werfelmann in Strasburg by W. P. 5.00 & P. Hölter in Chicago by N. N. 2.50. (P. -190.99.)

Deaf and Dumb Institution in North Detroit, Mich: I^a. Tree gardener v. Christian Kupke & wife at Murdock, Nebr., 5.00, dch. Vogt, Coll. at laying of cornerstone of new church at Goovfarm, 12.50. (S. -17.50.)

Deaf and dumb mission: mission scoll. (Part): Bro. Hempfing of the Washburn congregation 5.00, Bro. Brauer of the Sollitt, Grant Park and Beecher congregations 32.40, Bro. Feddersen of the Homewoov congregation 3.00, Bro. Matthius of the Glenview, Highland Park, Glencoe and Evanston congregations 10.00, and Bro. d. Gemm. at Glenview, Highland Park, Glencoe & Evanston 10.00 & Kirchner v. d. Gemm. at Secor 10.00; P. Werfelmann at Strasburg v. W. P. 5.00. (P. -65.40.)

? W. Grunnet in Denmark: P. K. Schmidt in Chicago .50.

Evanston Parish, Ill: From Brust's Gem. in Prairie 64.50.

Saxon and German Free Church: P. Hempfing, part of the missionary coll. of the congregation at Washburn, 3.31, P. Feddersen at Homewood, part of the missionary coll. Behrens, desgl. of the congregation at LaRose and Varna, 5.00, P. Kirchner of the congregation at Secor 5.00. (p. -16.31.)

Congregation at Woodstock, Ill: P. Castens, Theil. of Mission Scoll. d. Congregation at Gilmer, 10.00.

Danish Free Church: K. Schmidt in Chicago by N. N. .25; Missionsscoll. (Theil): Bro. Hempfing of the Washburn congregation 5.00, Bro. Feddersen of the Homewoov congregation 2.00.

Behrens v. d. Gemm. in LaRose u. Varna 5.00 u. P. Kirchner v. d. Gem. in Secor 5.00; dch. P. K. Schmidt in Chicago 1.00, P. Pissrl in Eberle v. d. Gem. 2.00 u. v. Elfe .20. (p. -20.45.)

Orphanage in Addison: -16.36. XL. Treasurer G. Ritzmann acknowledges the individual items.

Old folks' home in Arlington Heights: From Chicago: By the following ??, from their Gemm.: Hölter 27.47, Leeb 6.84, Theo. Kohn 11.00, Engelbrecht 21.35, W. C. Kohn 5.73, Werfelmann 8.25, Dietz 5.40, K. Schmidt 12.25, Succop 36.00, Lochner 17.52, Merbitz 7.47 & Uffenbeck 4.78. (S. -164.06.)

Orphanage at Des Peres: L. Werfelmann at Strasburg v. W. P. 5.00; sent to orphan father Lutz: L. Dorn in Belleville 10.25, teacher Mangelsdorf in East St. Louis 3.30, teacher L. Meyer the. 3.84, from Pleasant Ridge .64, L. Link in Red Bud 9.89, teacher Arndt in Ehester v. Singchor 2.25, v. Miss L. Gänse in Chicago 2.00, by L. A. Grörich in Conant 1.50, and by Teacher Arndt in Ehester 4.00; to Kass. Querl were paid: by P. Müller in Ehester 2.00, dch. L. Meyer in East St. Louis 3.00, by N. N. in Farmersville 5.00, by F. H. G. Meyer in East St. Louis 7.00, dch. L. Weisbrodt in Mount Olive 10.00, by Mrs. M. Meyer in Prairietown 1.00, from Dorans by Johann and Franklin Stefanski 5.00 each, and bequest by Heinr. Heidbreder from L. D. Graf's parish in Blue Point 200.00. (S. 8280.67.)

Mission in Berlin: L. K. Schmidt in Chicago v. Mrs. Emma Kröschell 1.00 u. N. N. .25. (p. 81.25.)

Missionary school in London: L. K. Schmidt in Chicago by Mrs. Emma Kröschell 1.00, P. Uffenbeck the. collectirt by Lizzie Krantz in teacher Helmkamp's school, 2.35. (p. 83.35.)

Mission in Hamburg: P. Feddersen, part of the mission feast coll. of sr. Gem. in Homewood, 2.00, L. Kirchner desgl. from sr. Congregation in Secor 5.00. (p. 87.00.)

Mission in London: L. K. Schmidt in Chicago from N. N. .25, L. Feddersen, Theil d. Missionsfcoll. sr. Gem. in Homewood, 2.00, L. Kirchner desgl. v. sr. Gem. in Secor 5.00. (p. 87.25.) Total: 82890.33.

XL. Signatures for the Synod Building Fund were filed: L. Heyne's congregation in Decatur 75.00, by H. Arberter of L. Estel's congregation in Fountain Bluff 30.00, L. L. Lochner's congregation in Chicago 100.00, and L. Bartling of the congregation in Austin 150.00. (S. 8355.00.)

Addison, Ill, September 8, 1899.

H. Bartling, Kassirer.

Income to the Middle District coffers:

Synodal treasury: Gemm. d. k?.: Seuel, Indianapolis, by C. F. Schwier. K28.70, Zschoche, Soest, 18.30, Stöppelwerth, N. Amherst, 3.61, Schlesselmann, S. Euclid, 11.50, Walker, Cleveland, 16 00, Tirmenstein, Logansport, by H. W. Hoppe 7.00. (S. -85.11.)

Building Fund - New Buildings: P. Seuel's congregation, Indianapolis, by C. F. Schwier 264.00. P. Eickstädter's congregation, Hamilton, by E. Schmucker 66.00. Immanuel's congregation, Toledo, by Henry Marien 8.00. P. Wambsganß' congregation, Indianapolis, by F. Buddenbaum 300.00. P. Kaiser's congregation, Jonesville, 32.03. P. Schumm, Garrett, by W. Kessler 4.60. (P. -674.63.)

Building Fund in Fort Wayne: P. Schülke, Crown Point, v. Father Germann 10.00, v. Wwe. Schlemmer 3.00. (S. -13.00.)

Inner Mission: Schmidt, Seymour, Missionary Coll., 65.00, Jüngel, Avilla, 4.16, Baumann, Kouts, 3.52, Medaryville 2.98, Wilders 2.52. P. Tirmenstein, Logansport, by Mrs. Cath. Keyath 1.00. Missionary Coll.: Coll. at Friedheim, Preble & Tocsin 75.00, both Coll. P. Kochs, Hamler, 39.85, P. Stocks Gem. 35.00. P. Schwan's Gem. in Cleveland, 62.24. P. Lothmann, Akron, Home Communion, 1.00. P. Schleicher's Gem. in Lanesville, 25.00. Mission Scoll.: Gem. in Freedom Tp. & Gerald by P. Fischer 100.00, Gem. in Cleveland, I^a. Weseloh, Walker & Ungemach, 125.95, gem. d. Uk. Lange & Henkel 31.00. Fr. Wesel's congregation, Cleveland, 80.00. Fr. Knust's congregation, Chucky, 7.47. Missionsscoll.: congregation of Heinzen & Schmidt 50.00, congregation in Goodland & Reynolds 30.00. Fr. Mueller's congregation, Farmers Retreat, missionary coll., 20.00. Missionary coll. of congregations at Woodburn & Gar Creek 30.20. Congregational coll.: Schülke, Hobart, missionary coll., 30.00, Lothmann, Akron, desgl., 15.00, Hüge, Bingen, desgl., 69.00, Schülke, Crown Point, part of mission scoll., 50.00. P. Schülke, Crown Point, from T. Lotter 1.00. P. Wilder, Bremen, part of mission scoll., 50.00. Mission scoll. at Cleveland, I^a. Niemann, Sauer & Rupprecht, 200.00. Trautmanns Gem., Columbus, 100.00. Missionsscoll. d. Diederich & Zschoche 75.00. I^a. Zollmann's congregation, Farmers Retreat, missionary coll. 25.00. (p. -1406.89.)

Negro Mission: Fr. Seuel's congregation, Indianapolis, through C. F. Schwier 25.05. I^a. Schmidt's congregation, Seymour, missionary coll. 48.00. Fr. Lothmann, Akron, home communion, 1.00. Missionary coll. of congregations at Friedheim, Preble and Tocsin 50.00, and of both congregations. Kochs, Hamler, 19.97. Church congregations: Stock at Fort Wayne, missionary coll., 25.00, Swan, Cleveland, 15.56, Schleicher, Lanesville, 10.00. Missionary coll. of congregations. Gerald & Freedom Tp. by U. Fischer 30.00, also the congregations of Walker, Weseloh & Ungemach, Cleveland, 50.00. P. Wesel's congregation, Cleveland, 20.00. Missionary coll. of the congregations of I^a. Heinzen & Schmidt, 25.00; also Goodland & Reynolds congregations, 8.00; Father Miller's congregation, Farmers Retreat, mission coll, 1:00 p.m. Gemm. missionary coll. at Woodburn and Gar Creek 10:00 a.m. Gemm. missionary coll. in the U.K.: Lothmann, Akron, 3:00 p.m., Hüge, Bingen, 34:00 a.m., Wilder, Bremen, 10.00, Trautmann, Columbus, 36.88, Niemann, Sauer & Rupprecht 50.00, Diederich & Zschoche 30.00, Zollmann, Farmers Retreat, 5.00, Lange and Henkel 50.00. (p. -581.46.)

Emigrant Mission: Missionary meetings of the congregations at Friedheim, Preble and Tocsin, 10 a.m., and of the two congregations at Kochs, Hamler, 9.94. Kochs, Hamler, 9.94. Fr. Stock's congregation at Fort Wayne, missionary coll., 10.00. Missionary coll. of congregations at Freedom Tp. and Gerald 10.00. Congregations of the Catholic Church: Wesel, Cleveland, 10.00, Müller, Farmers Retreat, 5.00, Schülke, Hobart, missionary coll. for New York 12.27. (p. -67.21.)

Jewish Mission: Fr. Rottmann's congregation at Florida, 2.50. Missionary collection of congregations at Friedheim, Preble and Tocsin, 1.11, and of congregations at Freedom, Tp. and Gerald, 10.00. Fr. Wesel's congregation, Cleveland, 5.00. Fr. Huges' congregation, Bingen, 10.00. Missionary collection of congregations at Diederich and Zschoche, 5.60. (p. -34.21.)

Heathen Mission: L. H. R., Farmers Retreat, 5.00. Missionsfcoll. d. Gemm. in Friedherm, Preble & Tocsin 10.00. k. Diederich's congregation, Hoagland, 6.70. P. Schwan's congregation,



Cleveland, 15.56. Missionary coll. d. Gemm. d. Weseloh, Walker & Ungemach 20.00, desgl. d. Gemm. in Freedom Tp. & Gerald 50.00. t'. Walker, Cleveland, v. N. N. 1.00. mission coll.: Gemm. d. l'l'. Lange & Henkel 30.00, Heinzen & Schmidt 12.27, Gemm. in Goodland & Reynolds 8.00. k. Wesel's congregation, Cleveland, 3 p.m. Missionary coll. of congregations of the c.: Lothman, Akron, 3 p.m., Hüge, Bingen, 10 a.m., Schütte, Crown Point, 7:15 p.m., Wilder, Bremen, 8 p.m., Niemann, Sauer & Ungemach 25 p.m., Diederich & Zschoche 10 a.m. (p. -272 68th).

Mission in London: School coll. of teachers: Fedder, Hammond, 1.25, Feußner, Cleveland, 2.38, Schefft, Newburgh, 2.00. P. Seemeyer's coll. of teachers, Schumm, 15.00. Mission coll. of teachers in Freedom Tp. & Gerald 7.00. P. Spannuth's coll. of teachers, Defiance, 3.75. (p. -31.38.)

Mission in Hamburg: Missionsfcoll. d. Gemm. in Freedom Tp. u. Gerald 7.00.

Mission in Berlin: Missionsfcoll. d. Gemm. in Freedom Tp. u. Gerald 7.00. P. Lothmanns Gem., Akron, Missionsfcoll., 5.90. (S. -12.90.)

English Mission at Akron: P. Lothmann's Gem, Akron, Mission Fcoll., 50.00.

English Mission in Cleveland: Missionary Coll. of the congregation of the PP. Weseloh, Walker & Ungemach 50.00. P. Wesel's congregation, Cleveland, 14.57. Missionsfcoll. d. Gemm. d. PP. Niemann, Sauer & Rupprecht 25.00. (p. -89.57.)

Slovakian Mission in Cleveland: Missionsfcoll. d. Gemm. d. PP. Niemann, Sauer and Rupprecht 25.00.

Mission to Alexandria and Elwood: Gemm. d. 1'k.: Frank, Evansville, 8.86, Zschoche, Soest, 7.25, Jungkuntz, Zion, Columbia City, 4.88, Wilder, Bremen, 13.15, Kleist, New Haven, by J. Brudi 6.87. 1". Wilder, Bremen, by W. Heinke.50. (p. -41.51.)

Mission at Albany, Ind: P. Franks' congregation, Evansville, 8.85. P. Wambsganß' congregation, Indianapolis, by F. Buddenbaum 5.00. (S. -13.85.)

Mission to India: Zollmanns Gem., Farmers Retreat, Mission Fcoll., 5.00.

Indian Mission: P. Stock's Gem. at Fort Wayne, missionary coll., 5.21. P. Schwan's Gem. at Cleveland, 15.56. k. Frank, Evansville, v. N. N. 2.00. P. Zollmann's Gem. at Farmers Retreat, Missionfcoll. 5.00. (S. -27.77.) . Deaf and Dumb Mission: P. Rottmann's Gem., Florida, 5.20. P. Seemeyer's Gem., Schumm, 5.00. P. Schwan's Gem., Cleveland, 15.56. Mission coll. v. d. Gemm. Freedom Tp. & Gerald, 5.00. P. Links Gem., Laporte, by L. Schumm, 16.60. Mission scoll. by the Gem. at Woodburn & Gar Creek, 5.00. (S.-52.36.)

English Mission: Fr. Schmidt's congregation, Seymour, missionary coll. 15.50. Missionary coll. from the congregations. Friedheim, Preble & Tocsin, 10.00. Mission coll. from both comm. k. Kochs, Hamler, 9.94. Schleicher's parish, Lanesoille, 9.60. Missionary coll. from parish. Freeoom Tp. & Gerald, 5.00. k. Mueller's congregation, Farmers Retreat, missionary coll. 5.93. missionary coll. from congregations at Woodburn & Gar Creek 10.00. 1?. Huge congregation, Bingen, missionary coll., 15.76. Missionary coll. of Diederich & Zschoche congregation 20.00. (p. -101.73.)

Students in St. Louis: P. Jüngel's Gem., Avilla, 2.77.

Students at Fort Wayne: teacher H. Hesse, Cleveland, v. Niemann's Women's Assoc. f. W. S. 10.00. l'. Hassold, Fairfield Centre, v. W. L. 1.00. P. Eirich's Women's Ass., Aurora, by F. W. Jsselhardt 20.00. (S. -31.00.)

Orphanage at Indianapolis: P. Zschoche, Soest, high;. Jackemeyer, 4.25. teacher Hormels Schutt, Fort Wayne, 2.70. P. Jensen's Gem, Arcadia, 4.41. (S. -11.36.)

Deaf and Dumb Institution: P. Westermann's Women's Ass., Cleveland, 5.60. P. Lange's Ass., Minden, 8.80. P. Left's Ass., Laporte, through L. Schumm 17.75. P. Koch's Ass., Hamler, 4.44. (S. -36.59.)

Hospital in Cleveland: Fr. Ilse, Collinwood, v. M.M. & A. D. 2.50. 1>. Wesel, Cleveland, v. mixed choral soc. 5.00. (S. -7.50.)

Saxon Free Church: Fr. Schleicher's Gem., Lanesoille, 6.75. Fr. Schumann, Salomone, v. Mrs. Mertz 5.00. Missionfcoll. v. d. Gemm. d. PP. Niemann, Sauer u. Rupprecht 27.80, der Diederich u. Zschoche 5.00. (S. -44.55.)

Danish Free Church: l'. Schmidt, Seymour, v. Wwe. Kasting 1.00. Missionsscoll. d. Gemm. d. kl?. Diederich & Zschoche 5.00. (S.-6.00.)

Township at Marquette, Mich.: 1?. Jungkuntz, Columbia City, v. W. Suecke .50, H. Strauss .25, W. Schaper 1.00, E. Brueggemann Jr, A. Erdmann Sr, A. Weick, each .50, C. Pook, W. Quer, J. Trier, Wwe. Schaper, Mrs. H. Auer each.25. (S.-4.50.)

Support fund: P. Seemeyer, Schumm, thank offering from N. N., 10.00. P. Westerkamp's parish, Cleveland, 17.34. k. Rehwaldt, Valparaiso, sil. Hochz. Bro. Jacobs, 6.25. k. Scheips, Peru, sil. Hochz. Jac. Theobold, 30.50. (p. -64.09.)

Total: -3801.62.

Fort Wayne, August 31, 1899, C. A. Kampe, Cassirian.

Income to the Michigan District coffers:

(August.)

Synod Treasury: Taylor Centre-4.94. Millers 8.88. (S. -13.82.)

General Building Fund: Monroe 47.34. Burr Oak 3.33. ?. Backus v. J. Sindlinger 2.00. Marion Springs 3.00. k. Ebendick v. F. Wahrmann 1.00, v. E. Schaumborg .50. Reed City 4.00. P. J. F. Mueller by etl. Gl. of Amelith 15.00. (S. -76.17.)

General Inner Mission: Ruth, Missionfcoll., 16.54.

Heathen Mission: Sebewaing, Missionsfcoll., 15.00.

General English Mission: Millers for North Carolina 13.30.

Mission in London: Ruth, Missionfcoll., 2.00.

German Free Church: Benona, Missionsfcoll., 2.50, for Berlin 5.00. Ruth, Missionsfcoll., 4.00. Frankenmuth 28.52. (S. -40.02.)



Danish Free Church: Benona, Mission Fcoll, 2.50. Muth, Mission Fcoll, 2.00. Jda 3.04. Reed City 4.00. (S. 411.54.)

Negro Mission: Harbor Beach, 5.00. Ruth, Mission, 10.00. Wyandotte". River Rouge, mission coll., 15.00. Burr Oak 2.40. Deerfield, Petersburg & Lake Ridge, mission coll., 11.28. Steiner, mission coll., 10.00. P. G. Bernthal Sr. & s. daughter Anna 1.00. Sebewaing, mission coll., 40.00. Jda 10.00. (p.-104.68.)

Jewish Mission: HarborBeach 4.00. Ruth, Mission Fest. coll., 3.00. Wyandotte & River Rouge, Mission coll. coll., 7.16. Sebewaing, Mission coll. coll., 10.00. (S. -24.16.)

Emigrant Mission in Baltimore: Sebewaing 4.15.

Emigrant Mission in New York: Monitor 6.75. Ruth, Mission Fcoll., 5.00. Sebewaing 10.00. (S. -21.75.)

Interior Mission: 1?. Behrens v. J. Prieskorn, 1.00. Bingham, Missionscoll., 24.00. Beaver5.40. Harbor Beach 10.00. Benona, Missionscoll., 25.00. Jonia 5.25. P. Schatz' Gem., Missionscoll., 65.23. Ruth, Missionscoll., 5.00. Wyandotte & River Rouge, desgl, 60.00. Deerfield, Petersburg & Lake Ridge, desgl, 22.55. Steiner, desgl, 20.00. Sebewaing, desgl, 150.00. Jda 20.00. Hemlock 3.75. (S.-417.18.)

Support fund: P. Mayer, Hochz. Lotter-Neuenkirch, 5.75. b. Bingham, Missioncoll. 10.00. teacher J. W. Å.00. port Hope 4.50. p. E. B. 5.00. lenox 3.76. ?.A.E. 2.00. teacher H. U. 2.00. steiner 3.22. p. Umbach v. Fr. L. Jrion 1.00, v. Wwe. B. Bitzer .50, v. F. Bauer, Jr., Kindtaufcoll., 1.10. Teacher G. B. S. 2.00. P. T. 5.00. (S. -47.83.)

Deaf and Dumb Institution: ?.H.Frincke v. Frau N.N. 1.00. ?. Mayer, Hochz. Brenner-Keinath (half), 10.05. Harbor Beach 2.38. teacher Helmreich 2.00. Hochz. Wichmann-Uhlig, N. Detroit, 3.75. Steiner (June to Aug.) 6.00. (p. -25 18.)

Retirement Home in Monroe: Monroe (Aug.) 5.00. Steiner <June to Aug.) 6.00. Lansing 4.72. (S.-15.72.)

English Mission in Michigan: P. TMelts Gem. e.36. Mt. Clement 3.30. Benona 6.00. Women at Frankenmuth 10.00. Deerfield, Petersburg & Lake Ridge, Missionssestcoll., 11.27. Steiner, desgl. 10.00. Sebewaing, desgl. 40.00. (S. -59.93.)

Poor Michigan Students: Dch. P. Schatz, Surplus of a Confcoll., .27. Richvrll6.80. (S.-7.07.)

St. Louis students: Wyandottef.O.Zeschin 10.40.

Students inAddison: P. Mayer, Hochz. Brenner-Keinath <half> f. A. Zeile, 10.00. Rev. Wichmann-Uhlig, North Detroit, f. T. J. Wichmann 5.00. (S. -15.00.)

Orphanage in Wittenberg: Teacher Helmreich 1.00.

Orphanage in Addison: Teacher tzelmreich 2.00.

Community in Port Huron: North Detroit 3.87.

Michigan district church building fund: sebewa4ng, mlsstonsfcoll., 20.85.

Children's Friend Society of Michigan:?. Aerger v. K. Rofsow, Kindtaufcoll., 4.28.

Indian Mission of the Wisconsin Synod: Sebervaing, Missionscoll, 10.00. Total: -983.44.

Subscribed to the General Building Fund: Frankenmuth approx. 300.00 Frankentrost 50.00, Sherman 18.00. (S. 4368.00.)

Detroit, Mich. 1 September 1899.

G. Wendt, Kassirer.
572 pVvtoü

Revenue into the Minnesota andDakota District coffers:

Inner Mission: Mlsstonsfcoll. d. Gemm. d. ??.: Lobitz, Bozeman, -9.00. Pfothenhauer, Hamburg, 95.00, Brandt, Spirit Lake, 9-50. Walther at St. Paul 116.94, v. Schenk, St. Paul, 53.86, Muller, Posen, 40.00, Hilpert at Niagara 8.70, Janzow at Spirit Lake 38 37, Friedrich, Waconia, 66.25, Stroelin, Minnesota Lake, 15.00, Schulz, Fartbault, 50.00, List, Elysian, 20.00, Wachsmuth, Kalispell, 12.50, Otte, Elgin, 25.00. Prof. Arndt, Missionscoll. at St. Louis Park, 12.75. ?. Ferber's Gem. at Belvidere, 6.00. Fr. Nees, Coll. at defien introduction at Lake Crystal, 5.19. Fr. Meyer's Gem. at Miüard, 7.00. Fr. Wyneken's Gem. at Centeroille, 8.77, by J. F. Kropnenske, 1.00. Fr. A. Bode, thank offering by Mrs. Ladwig, .50. Fr. Albrecht's Gem. at Horton, 1.50. (P. -602.83.)

Synod Building Fund: P. Brinkmann's congregation in Elmore -4.00. P. Hitzemann 2.00, s. Dreieinig.-Gem. 9.08, s. Immanuelü-Gem. 8.75. P. Schmiede's congregation in Tenhafien 30.00. ?. Wyneken of J. F. Kropnenske 1.00. P. Beck's parish in Bellingham 13.00. (p. -67.83.)

Building Fund, Concordia College in St. Paul: ?. Friedrich by Franz Luetke in Waconia .50. Fr. Marth by Hermann Blumenberg in Spencer 1.00. By Fr. Schulz in Faribault.50. (S.-2.00.)

Spencer fund: P. Mertz in Helena, Hochz. MertzBuehler, 21.20. Fr. Strolin's parish, Minn. Lake, part of mission coll., 5.30. P. Schulz's comm. in Faribault desgl. 14.63. P. Schoknecht's comm. in Valley Creek 6.08. (S.-47.21.)

Emigrant Mission: Fr. Müller's parish in Posen 5.00.

English Mission: Fr. Müller's parish in Posen 5.00.

Jewish Mission: Fr. Hertwig's parish in Gaylord 3.00. ?. Müller's congregation in Posen 5.00. (p. -8.00.)

Heathen Mission: Gem. of the ??.: Hertwig, Gaylord, 3.00, Hilpert at Niagara 6.71, List, Elysian, 5.00. (p. -14.71.)

Negro Mission: Praeses Pfothenhauer, Klingelb.-Coll. in Hamburg, 5.00, v. d. Gem. 5.59, v. Joh. Jaus 10.00. Gemm. d. ??.: v. Niebelschütz, St. Paul, 7.18, Vetter, Benson, 5 00, Müller, Posen, 5.00, Schulz, Faribault, 5.00, List, Elysian, 5.00, Otte, Elgin, 5.00. (p. -52.77.)

Deaf and Dumb Mission: P. v.Niebelschütz vonF. G. u. E. R. in St. Paul. 35. P. Müller's congregation in Posen 5.00. ?. Schulz's Gem. in Faribault 5.00. By P. A. L. Reinke in Chicago from P. Porisch's Gem. in St. James 30.58. (p. -40.93.)

-Mission in London: P. F. Oberheu of Mrs. Tisza's in Watertown, S. D., 5.00. Teacher G. Taggatz's pupils. in Dryven 3.15. Teacher A. W. Meyer's pupils. in Silo 5.00. P. Koehler's

Comm. in Mountville 5.00. By P. A. Hillger of Tyro, Minn. 5.00. P. Hinck of etl. school ch. 2.40. (S. -25.55.)
 Mission in Berlin: Fr. Oberheu from Mrs. Tisza in Watertown 5.00.
 Mission to Brazil: Through Fr. Richter in Melrose 10.00.
 Free Church in Germany: Praeses F. Pfothenhauer, bell-bag coll. fr. congreg. in Hamburg, 10.00.
 Danish Free Church: Praeses Pfothenhauer, bell-bag coll. sr. Congregation in Hamburg, 5.00. Fr. Albrecht's congregation in Fairfield 7.00. (S. -12.00.)
 Orphanage in Wittenberg: Through Fr. Hillger in Tyro 5.00.
 Orphanage in Addison: By P. Hillger in Tyro 5.00.
 Fremont Orphanage: By Fr. Hillger in Tyro 5.00.
 Parish in Parker, S. Dak.: P. Oberheu v. Mrs. Tisza in Watertown 5.00. P. Beck's Parish in Bellingham 2.00. (S. -7.00.)
 School construction in Madison and Venice, Ill: By ? Hillger in Tyro 5.00.
 Indian Mission: P. Schulz's congregation at Faribault, part of the Mission Fcoll., 3.49. P. Otto's congregation, Elgin, desgl. 5.50. (S. -8.49.)
 Slovak Mission: Fr. Ottes Gem. in Elgin 4.00.
 South Dakota Student Fund: P. Wyneken of Mrs. Aug. Krause, Centerville, S. Dak. 1.00.
 Students in St. Paul: P. A. Nees in Lake Crystal, Hochz. Nees-Kohrt, 7.00.
 St. Paul, Minn, Sept. 1, 1899.

Theo. H. Menk, Kassirer.

Income to the coffers of the Eastern District:

Synodal treasury: Gemm. der kk.: Peters -3.70, Hanewinckel 4.00. (S.-7.70.)
 Building fund: St. Andr.-Gem., Buffalo, 16.50. Gem. P. O. Hansers 6.00. Gem. P. Steups 12.30, women's ver. 9.80, Mrs. C. Steglat .25, Mrs. K. Sawatzki.50. Gemm. P. Kretzmans 23.30. Gem. P. Pröhls (for Milwaukee) 4.10. (S.-72.75.)
 Progymnasium: Gem. P. Gräfers 6.00.
 Progymnasium building fund: Gem. P. Müllers, Punxsutawney, 7.25.
 Pilgrim House: P. O. Hanserv. S. R. .50, F. H. .10. (S. - .60.)
 Emigrant Mission in New York: Missionary Coll. Hansers 5.34. P. Schumms 2.00. St. Peter's Parish, North Ridge, 5.00. P. Bohms 7.00. (S.-19.34.)
 Inner Mission: Missionsfcoll.: Gem. Fr. Schumms 1.00, Gem. in Buffalo 11.59. (S. -12.59.)
 Inner Mission in the East: Lühr by H. Fick 5.00, I. Gilde 1.50. St. Petri-Gem., North Ridge, 40.00. Missions! d. Gem. P.10.00. Mönkemöllers 2.10. Gem. Eifrigs 20.00. k. Kühn, s. of Fr. E. N., 3.40, Miss Kühn's S. school cl. 1.80. P. Sander by H. Griem 1.00. W. Hinze .50. Gem. ? Weidmanns 20.00. mission coll.: Gem. H. O. Hansers 10.00, k. Engelders sen. St. Lucas Gem. 20.00, Gem. in Philadelphia 60.00, Gem. in Rochester 50.00, Gem. P. Schumms 10.00, Gem. in Eden Valley, Colden & Reserve 70.00, Gem. k. Herrings 64.00. (S. -379.30.)
 St. Peter's, North Ridge, 15.00. St. Peter's, N. Y., 2.00. Fr. Mönkemöller v. N. N. 1.00. Weidmanns, 5.00. Missionary coll.: Engelders Sr. St. Lucas Gem. 4.50, Zions-Gem. 4.00, Gem. I'. Schumms 1.15, Gem. in Eden Valley, Colden and Reserve 10.00, Gem. in Buffalo 10.00. (S. -52.65.)
 Negro Mission: St. Peter's Parish, North Ridge, 2.00. Peter. N. Y., 2.00. Parish H. Eifrigs 10.00. E. Groth, Baltimore, 3.00. P. Luehr, Coll. at d. ordination of Cand. Pretzsch, 16.43. P. Sander v. H. Griem 1.00. mission coll.: ? Engelders sen. St. Lucas-Gem. 10.00, Gem. P. O. Hansers 10.00, Gem. P. Schumms 2.00, Gem. in Eden Valley, Colden and Reserve 30.00, Gem. in Buffalo, 10.16. (S. -108.59.)
 Jewish Mission: Cong. P. Dubpernell's 2.25. Lühr v. H. Fick, 5.00. St. Peter's congreg., North Ridge, 4.00. (S.-11.25.)
 English Mission: Thank Offering from N. N., New York, 10.00. St. Peter's Parish, North Ridge, 5.00. Parish of the k?.: Zealous 10.00, Weidmann 3.00. (S. -28.00.)
 Albany English Parish: St. Paul's Parish, Baltimore, 25.00.
 English Mission in New York: P. Schönfeld von Gemgl. 5.00.
 English Mission in Harrisburg: Gem. I'. Weidmanns 3.00.
 English Misston in Jersey City: P. Schoenfeld v. Gemgl. 5.00.
 Mission to New York: ? Schoenfeld by etl. Gemgl. 10.00.
 Latvian Mission: Mission Coll. of the Gemm. in Philadelphia 10 a.m. St. Peter's Parish, North Ridge, 5 a.m. (S. -15 p.m.).
 Slovak mission: Gem. I'. Weidmanns 2.00.
 Mission school in London: S.-S. d. Gem. P. O. Hansers 2.50.
 Teacher Römer v. s. pupils. .84. (p. -3.34.)
 Indian Mission: Thank Offering from N. N., New York, 50.00. Mission Fcoll. of Gemm. in Eden Valley, Colden and Reserve 8.34. St. Peter's Parish, North Ridge, 5.00. (S. -63.34.)
 Mission in Berlin, Germany: P. H. Schröder v. F. Stutz 10.00.
 Tabor Parish in Buffalo: St. Peter's Parish, North Ridge, 10:00 a.m.
 Parish at Morganton, N. C.: P. Schoenfeld of Gemgl. 2.00.
 Relief Fund: Gem. P. Sanders, Little Valley, 5.87, Otto 13.26. (S. -19.13.)
 Lutheran Free Church in Germany: P. Lühr v. H. Fick 5.00. Gem. P. Weidmanns 2.00. (S.-7.00.)
 St. Louis Students: Gem. Fr. Germanns 9.06 f. Fr. Engelbert. Tabea Women's Ass. of Greater N. U. 10.00 f. W. Knoke. (S. 19.06.)

Students in Springfield: Gem. P. Lohrmanns 10.26 f. T. Göhle.
 Students at Fort Wayne: Fr. Schoenfeld v. Gemgl. 11.00 f. O. Hötzer.
 Pupils in Neperan: Fr. Schoenfeld v. Gemgl. 11.00 f. Fleischmann, 11.00 f. Loose. (S. -22.00.)
 Poor pupils: P. Hering, ges. a. d. gold. Hochz. v. G. F. u. M. Kohl, 10.00, J. Schulz 6.00. P. Reisinger 5.00, Nnk 1.00, v. s. Schulk. .50. (S. -22.50.)
 ? F. Sattelmeier: Gem. P. Walkers 21.00.
 Deaf and Dumb Mission: Thank Offering from N. N., New York, 10.00. St. Peter's Parish, North Ridge, 5.00. Missions! d. Parish P. Mönkemöllers 2.10. Parish d. k?.: Eifrig 3.83, Weidmann 2.75. (S. -23.68.)
 Deaf and Dumb Institution: Gem. P. Weidmanns 4.00.
 Orphanage at West Roxbury: P. Mönkemöllervon N. N. 1.00, Mrs. Haller.50. (S. -1.50.)
 Orphanage in College Point: P. Lühr v. FrauHerlich 1.00.
 Orphanage in Pittsburg: Gem. P. Müllers, Paradise, 2.75.
 Support fund: O. H. .25. Thank offering from N. N., New York, 5.00. P. Hering, ges. a. d. gold. Hochz. v. G. F. u. M. Kohl, 15.00. (p. -20.25.) Total: -1044.83.
 Pledged for synodal buildings: St. Paul's congregation, Baltimore, 200.00. congregation in Wellsville 100.00. congregation ?.. Schroeder's, Washington, 50.00.
 Baltimore, August 31, 1899, C. Spilman, Cassirer.

Income to the Western District coffers:

Synodal treasury: Johann Meuschke in Lincoln -100.00.
 General Building Fund: Gemm.d. kk.: HorninCastello 5.30, Richter in Washington 37.80, Mangelsdorf in Wellsville 3.05. Johann Meuschke in Lincoln 100.00. (S. -146.15.)
 Progymnasium in Concordia: By H. tzarting v. d. Gem. in New Wells 19.00.
 Inner Mission of the District: Parts of Mission Coll.: Central & Mokeville Coll. 40.00, Corning 30.00, Alma & vicinity 20.00. P. Höneß in Lincoln, half of a Coll., sent to Hochz. Lampe-Eickhoff, 3.75. P. Falke's coll. in Forest Green 7.30. P. Janzow in St. Louis v. A. J. .25 & L. J. .25. G. Niemann in Alma v. Mrs. N. N. 5.00. ? Bernthal in St. Louis v. women's ver. 13.00. Missionary coll.: Gemm. in Beaufort, Kiel & Lyons 43.55, Kirkwood, Ellisville & Des Peres 131.00. (p. -294.10.)
 St. Louis City Mission: Fr. Schmidt in St. Louis v. Ed. Junghans 5.00.
 Negro Mission: Parts of Mission Coll.: Gemm. in Central & Mokeville 7.60, Alma & environs 7.00. P. Höneß in Lincoln, half of a Coll. sent to the Hochz. Lamve-Eickhoff, 3.75. P. Janzow in St. Louis by Ch. J. .25. (S. -18.60.)
 English Mission: Meeting in Corning, part of the Mission Fund, 10.00.
 Heathen Mission: Parts of missionary coll.: Community in Corning 14.91, Alma & environs 5.00. (p. -19.91.)
 Deaf and dumb mission: part of the mission funds of the community in Central and Mokeville 5.00.
 Mission in London: part of the missionary coll. of the community in Alma and environs 5.00.
 Support Fund: St. Louis Teachers' Conf. 4.00.
 Orphanage near St. Louis: P. Richter in Washington v. F. S. 1.00. G. Niemann in Alma v. Mrs. N. N. 5.00. ? Bernthal in St. Louis v. Nie. Hirth 1.00. (S. -7.00.)
 Hospital in St. Louis: I?. Schmidt in St. Louis v. Jungfrver. 5.00.
 Students in Springfield: P. Rohlfings Gem. in Alma for Jac. Müller 10.00 u. für Reinitz 10.00. (S. -20.00.)
 Studying Orphans: P. Janzow in St. Louis v. L. J. .15 u. H. J. .10. (S. - .25.)
 Church Building Fund: G. E. G. Kühle, Cass. of Wis. District, for Sedalia 12.50. P. Schmidt in St. Louis by Mrs. Hoae 1.00 & Mrs. Rolling 1.00. (S. -14.50.)
 Deutsche Freikirche: Theil d. Missionsfcoll. d. Gemm. in Alma u. Umgegend 6.00.
 Danish Free Church: part of the missionary collection of the church in Alma and the surrounding area 5.30.
 k. Meyer's Parish in St. Joseph: H. Bartling, Cass. d. Illinois District, 5.00.
 Indian Mission: Part of the missionary funds of the community in Central and Mokeville 5.00, Alma and surrounding area 5.00.
 Father Pflantz of his community in Gordonville 1.25. (p. -11.25.)
 Missionary Church in Sweet Springs: I'. Rohlfings Gem. in Alma 20.00.
 Congregation in Black burn-. Part of the mission of the congregation in Alma and surrounding area 20.00.
 Total: -741.06.
 Subscribed to the General Building Fund: Gem. in Des Peres 100.00. Gem. in Washington besides above sum about -20.00. (S. -120.00.)
 St. Loms, September 9, 1899.

H. W. C. Waltke, Kassirer.
1526^8t

Income to the Wisconsin District coffers.

(until September 1, 1899):

Synodal treasury: Contribution v. C. A. Griese, Plymouth, -1.00.
 Synod building fund: Gemm. d. t?1?.: Lätsch, Chippewa Falls, 8.66, Friedrich, Fall Creek, 50.00, H. A. Brandt, Ashippun, 5.50, H. L. Mueller, Center, 1.44, Hanvver 2.76. Contribution of Theo Kühle, Sheboygan, 5.00. (P. -73.36.)
 Inner Mission: Mission Coll. of the Gem. of the ??: Kuring, Colby & Green Grove, 42.45, Becker, Sandusky, 25.00, Kleinhans, Turtle Lake, Perley, Almen' & Silver Creek, 23.33, Heike, Gillette, 25.00, Nickel, Shawano, 24.00, Wesemann, Baumann & Wichmann, Cedarbura, 100.00, Hähnel, Batavia, 25.00, Theel, Crystal Lake & Newton, 20.00, Roehrs, Clinton, 20.00, Gerike, Granton, 15.00, Todt, Spencer, 25.00, Ebert, Berlin, 29.26, Fiehler, Butternut & Glidden,

25.10, Feustel, West Bloomfield, 100.00, G. Naumann, Woodville, 10.00, Haemer, Portage, 39.17. gem. d. kl': G. Naumann, Glenwood, 2.22, Kuehnert, Sharon, 2.00, Frederick, Fall Creek (St. John), 20 86. Wolbrecht of Mrs. Scheer 1.00. k. Sprengeler, Milwaukee, of N. N. .50. p. Kuechle of Mrs. Schabarum 1.00, v. J. Neunuebel 1.00. (P. -576.89.)

English General Mission: mission scoll.: k. Gerike, Granton, 2.10, P. Todt, Spencer, 5.00. (S. -7.10.)

English Mission in Milwaukee: Missionsscoll. d. Gemm. ver UU.: Becker, Sandusky, 10.00, Heike, Gillette, 5.00, Wesemann, Wichmann u. Baumann 5.00, Todt, Spencer, 5.00, Feustel, West Bloomfield, 6.00. (S. -31.00.)

General Mission for the Deaf and Dumb: PP. Wesemann, Baumann & Wichmann, mission coll., 3.03. Special f. Milwaukee: U. Wangerin, deaf-mute service, 5.00. (S. -8.03.)

Emigrant Mission in New York: contribution by C. A. Griese, Plymouth, .50. l'. Becker, Missionsscoll. in Sandusky, 5.00. (pp. -5.50.)

Heathen Mission: Gemm. of kk.: Becker, Sandusky, 5 00, Heike, Gillette, 6.90, Wesemann, Baumann & Wichmann 5.00, Theel, Crystal Lake & Newton, 5.60, Gerike, Granton, 5.00. By Mrs. Borchardt, Cedarburg, 2.00. Contribution by C. tz. Griese 1.00. (p. -30.40.)

Negermission: Missionsscoll. d. Gemm. d. kk.: Kuring, Colby u. Green Grooe, 10.00, Becker, Sandusky, 1.00, Kleinhans, Turtle Lake, Perley, Almena u. Silver Creek, 5.00, Heike, Gillette, 6 00, Wesemann, Baumann u. Wichmann 35.00, Hähnel, Batavia, 10 00, Theel, Crystal Lake and Newton, 5.00, Röhrs, Clinton, 8 82, Gerike, Granton, 5 00, Todt, Spencer, 10.00, Ebert, Berlin, 10.00, Fiehler, Butternut and Glidden, 15 00, Naumann, Woodville, 5.00. By Mrs. Vauck, Freistadt, 1.00. P. Löber v. Mrs. P. Weyl .50. (P. -127.32.)

General Indian mission: from d. Minn. and Dak. dch. Kass. H. Menk 5 04. contribution by C. H. Griese .50. p. Wolbrecht v. Jungfrver. 5.00. (S. -10.54.)

General Judenmission: Missionsscoll.: k. Becker, Sandusky, 5.00, UU. Wichmann, Wesemann and Baumann 5.00. Contribution by C. H. Griese 1.00. (pp. -11.00.)

Slovak Mission: Contribution by C. H. Griese .50.

Lettenmission: Contribution by C. H. Griese .50.

Saxon Free Church: Bro. Böse, Soll, in Concord, 7.05. Missionary Coll.: Bro. Gerike, Granton, 5.00, Bro. Häuser, Portage, 10.00. (S. -22.05.)

Danish Free Church: Missionary Coll.: P. Becker, Sandusky, 5.00, P. Hähnel, Batavia, 5.00, P. Gerike, Granton, 6.00. Contribution by Ernst F. Eggert 2.00. By Mrs. Vauck, Freistadt, 1.00. (s. -18.00.)

Hermannsburg Free Church: Contribution by C. H. Griese 5.00. Mission in Hamburg: From Mrs. Vauck in Freistadt 1.00.

Mission in London, England: From Mrs. Vauck in Freistadt 1.00. Contribution from C. H. Griese .50. P. Wolbrecht v. Frauerver. 6.00. L. Dorpat from etl. Schulk. 1.00. For the Mission School From Schulk. in Sharon 7.0. (p. -9.20.)

Mission in Berlin, Germany: Contribution by Ernst F. Eggert 2.00. By Mrs. Vauck, Freistadt, 1.00. Contribution by C. H. Griese .50. P. Wolbrecht of the Frauerver. 6.00. (p. -9.50.)

Students in St. Louis: For Brammer: P. Schlerf v. Jeske-Scheer 3.05. Contribution by C. H. Griese .50. (p. -3.55.)

Students at Springfield: For W. Graf: P. Seuel, Soll, at Freistadt, 4.00. For Sillak: P. J. Penalties v. Frauerver. 5.50, board through 1". Küchle 10.00. P. Seuel, Coll. in Freistadt, 3 27. Contribution by C. H. Griese .50. (p. -23.27.)

Students in Milwaukee: Contribution by C. H. Griese .50.

Students at FortWayne: Contribution by C. H. Griese 1.00.

Students in Addison: contribution of C. H. Griese .50.

Support fund: H. Hähnel, Coll. in Cascade and Batavia, 10.00, Eoll. in Sheboygan County for July 8.00. Surplus travel money dch. U. Wichmann 1.15. Compensation of conference travel expenses, P. Dorpat, 1.82. UU. contributions: Grothe 2.00, Körner 2.00, M. Müller 2.00, C. Strasen 1.00, H. A. Brandt 1.00. (S. -28.97.)

Wisconsin church building fund: gem. d. Lk.: evil in Concord 7.27, Wichmann, Cedarburg, 8.84, W. Naumann, Cecil, 2.00. (S.-11/18.)

Parish at Whittlesey: P. W. Naumann, Coll. at Town Washington, 2.50. P. Löber v. Jungfrver. at Milwaukee 3.00. (S.-5.50.)

Illinois church building fund: for Denison: contribution of B. 10.00, N. N., Hancock, 12 50. forMurphysboro: contribution of B. 10.00, N. N., Hancock, 12 50. (S. -45.00.)

Western Districts church building fund: for Sedalia: from N. N., Hancock, 12.50.

Institution for the deaf and dumb: Fr. Wichmann v. Mrs. C. Schäfer 2.00. Fr. Löber v. Jungfrver. 3.00. Contribution by C. H. Griese.50. By N. N., Hancock, 12.50. (S.-18.00.)

Orphanage in Wittenberg: k.Hähnel, Hochz.Nimmann-Fietken, 8.75. P. Daib by Mrs. E. Marcks .50. ? Matthes v. Bartels Kindern .50. P. Küchle, Christenlehrcoll., 10.00. (p. 19.75.)

Kinderfreund Society: P. Löber by Mrs. k. Weyl .50. P. H. A. Brandt, Ed. Krüger's baptismal task, .75, v. Wm. Tietz, baptismal coll., 1.85, v. G. Dobbratz, desgl., 1.00. (S. -4.10.) Total: -1124.14.

Subscriptions for synodical buildings have been made to: Milwaukee: Fr. Sprengeler's Trinity congreg. 2500.00, ?. Sievers' Stephen's congreg. 300.00, Eggers' congreg. 20.00. Waterford: P. Alb. Bartling 25.00. (S. -2845.00.)

Milwaukee, Wis. 6 September 1899.

G. E. G. Küchle, Kassirer.2820 8tate 8t.

For the church building of the small congregation in Marquette, Mich. received through Cassirer J. H. Abel, Fort Dodge, Iowa, -1.55. God reward! On behalf of the congregation, sincere thanks to

Marquette, Mich. 1 September 1899, C. Aeppler.

Received for orphanage in Fremont, Rebr:

(From May 1 to September 1.)

Mrs. Hartmann, Fremont, Nebr. f. Emma 1 dress, 1 pr. shoes, 1 apron, 1 belt, f. Heinrich & Paul each 1 ankle. Spoons, L. Lacker this. for E. Lacker - .25, Unnamed 1 Brl. Kart., Mrs. Suckland das. 1 Waist f. Knaben u. 2 f. Girls, Mrs. Cobb the. Z Bu. Rhubarb, Mrs. Kuntzmann the. 1 bag of baked goods, Blumenthal the. 30 caps f. boys, Mrs. Hartmann the. for Henry and Paul each 2 handkerchiefs & 1 pr. stockings, for Emma 1 dress, 1 waist, 1 pr. stockings. Women's Club of N. Omaha 2 quilts. Lentz f. Geo. Lentz 1 pocket knife. Mrs. Kuntzmann, Fremont, 1 bag of bananas. Mrs. Stevens, Missouri Valley, 3 separate caps. Casp. Stork, Arlington, Nebr. 1 bag of beans, Fritz Stranghoner this. 1 p. cart. 5 dozen. Eggs, 4 lbs. butter. Jakob Rolf 1 p. cart. Hermann Walkenhost 1 l. Kart., Georg Knecht 1 S. Kart. Wilh. Hilgenkamp, Arlington, 1 p. cart, H Bu. red beets, 1 bag tr. apples, Heinrich Scheer das. 1 p. oats, Fritz Laaker das. 1 ham, 2 sausages, 2 qts. canned beans, Wilh. Laaker das. 2 gallons. Lard, Karl Laaker das. 2 gall. Lard, Fritz Scheer the 1 p. cart, Kasper Laaker the. 1 p. wheat, Hermann Dahlkötter the. 2 gal. Schmalz, Georg Schmitt the. 50 p. flour, H. Ohlmeier the. 2 p. grain, H. Gieselmann 1 p. flour. From Arlington: Kasper Stork 1s. Flour, W. Krüger 4 bu. Wheat, K. Voigt 3 p. oats, H. Hilgenkamp 1 p. oats, 2 p. grain, W. Loosing 1 p. grain, H. Kassebaum 2 p. oats, C. H. Stork 8 p. Grain, W. H. Loosing 1 p. wheat, C. Vieler 2 p. grain, H. Gieselmann 1 p. wheat, 1 p. grain, G. Echtenkamp 100 p. flour, E. Rothke 1 p. cart, 1 p. oats, C. Schwartz 1 p. wheat, G. Brinkmann 2 p. oats, 1 p. grain, 1 bu. Kart., F. Scheer 2 p. grain, 1 p. oats, H Bu. Kart, H. Scheer 1 p. cart, 2 p. grain, F. Härtung 1p. Oats, 1s. Wheat, 1 piece of meat, F. Schöttger 2 p. wheat, 2 p. oats, D. Döbben 3 p. oats, H. Krüger 1 pc. meat, 1 p. cart, W. Krüger 3 p. cart, K. Krüger 1 p. oats, 1 pc. Meat, F. Hebrok 1 pc. Meat, H. Stork 6 p. Butter, 1 p. cart, 12 doz. Eggs, 2 p. grain, W. Krüger 4 p. apples, H. Stork 1Z p. apples, W. Stork 1Z barrel of apples, H. Hilgenkamp j p. apples. Mrs. Ruwe, Fremont, 1Z S. Aepfel, S. Roe das. Sweet corn, M. Pilsburg das. 2 pr. tr. shoes. From R. Giese's comm. at Blair, Nebr. by the women: Siert, Bager, Balster, Fick, Stern, Stange, D. Sas, Koltermann, Gutschow, Miss Bossen v. Sanken: 7 boys' waists, 3 white petticoats, 2 white girls' trousers, 3 dresses, 1 sdirt ovalst, 31168, 1 dress, 4 bodices, 1 woll, sdirt waist, 5 pr. overalls. R. Sas 12 dd. Percal, N. N. wool. Skirt, 2 sdirt ovalst", Mrs. Nohrnberg 1H Dd. Flannel, 4 Dd. Percal, Mrs. Stange 3 girls' dresses, 1 bodice, 1 waist, J. Sas 3 girls' dresses, Mrs. J. Sas 1 tr. women's dress, 2 tr. waists, 1 wool. Petticoat, 1 shirt, 2 boys' trousers, 2 bustle shirts, 2 new girls' dresses, 3 bodices, 4 girls' trousers, 4 aprons, 5 small undershirts, 3gr. Undershirts, 1 Underpants, 1Z Dd. Flannel, 1 Pr. stockings, 1 new wrapper, 2 tr. winter jackets, 6 tr. straw hats, Mrs. Parisch 8 Dd. Percal, 2 nightgowns, 1 wool. Undershirt, N. N. 1 white undershirt, 1 sdirt ovalst, Mrs. Schmeihling 2 girls' dresses, 1 waist, 1 apron, 1 pr. trousers, Mrs. Wulf 2 new girls' dresses, Mrs. Siert 1 tr. straw hat. Gardener Roe, Fremont, lettuce. Wm. Siebrasse, fontanelle, 200 lbs. flour. E. Buetzow, Pueblo, Colo. 1 winter coat. Left over from orphan festival at Norfolk 5 brl. Brod. Pilsburg, Fremont, 1 white girls hat, 1 slirt ovalst. From R. Rademacher's Gem. at Lincoln, Nebr., 3 tr. calico dresses, 1 tr. apron, 39 dd. Calico, 2 dd. white stuff, 2 dd. woolen stuff. Mrs. Hartmann, Fremont, for her children, 1 boy's jacket, 1 shirt. From N. N., Arlington, 1 pr. tr. slippers. Mrs. Ruwe, Fremont, rhubarb, 1 basket of apples, 5 heads of cabbage, Mrs. H. Sawyer the. Cucumbers, Mrs. I. Launer das. 1 basket of apples. N. N. 2 pr. wool. Stockings, 3 white handkerchiefs, 6 new dresses, 3 new aprons, 3 tr. petticoats, 3 new white pillow cases, 6 new sheets and mending kit. N. N., Grand Island, Nebr., 4 tr. petticoats, 4 tr. jackets, 2 tr. trousers, 1 tr. silk jacket, 7 tr. waists, 1 tr. overall, 1 bodice, 2 tr. skirts, 2 winter jackets, 2 tr. dresses, 1 man's skirt. Mrs. Hartmann, Fremont, f. her children: 1 pair of garters, 1 bag of candy, 1 shirt & collar, 1 pr. shoes, 1 silk ribbon, 1 fan, 1 fl. perfume, 1 bar of soap, 1 pr. trousers & bodice, 1 white petticoat, 1 white shirt, 1 white dress, 1 red dress, 4 handkerchiefs. - Many thanks to all the kind donors and God be praised!

Fremont, Nebr. 31 August 1899.

H. Trapp.

Received for the orphanage in Wittenberg, Wis:

From Bro. Wegner, St. Ansgar, Ja. 1packet of tr. clothes. By R. Daib in Merrill, Wis. from Mrs. E. Maas - .50, F. Fiedler.50. From an orphan friend inTheresa, Wis. 2jars of honey. Gem. R. Engels in Tigerton, Wis. 4 boxes of bread. I. G. Hammer, Fisk, Wis. 1.00. P. C. D. Nuoffer of C. Schmidt 1.25, Anna Langkand 1 dress, 2 aprons, 1 belt, Mrs. C. D. Nuoffer 1 package of separate dresses, etc. Mrs. Louise Schäfer & Minnie Drefke 8 maiden waists, 1 boy's waist. Ooueorckia kudlislnnA llouise 1 vol. Altenburger Bibelwerk, 2 doz. Gesangbücher. - Thank you very much.

Wittenberg, Wis. 31 Aug. 1899.

F. L. Karth, orphan father.

-30.00 from R. Hahn's congregation in North Ridae for our Trinity congregation, attests with heartfelt thanks
Medina, N. D. Wm.Fieritz, Secr.

Received on occasion of the missionary feast at Hoag, Nebr. by some of the feasters there for poor students -8.50. F. Bente.

Received from "an unknown friend of the Indian Mission" with heartfelt thanks -2.00.
Shawano, Wis. 7th Sept. 1899, Th. Nickel.



Account of the voters' fund from September 1, 1898, to September 1, 1899.

1st Thomas Wahler Fund for St. Louis:	
Revenue: Miethe-160.....	.40
Cash on hand on Sept. 1, 1898	18.49
	----- -178.89
Output: Taxes rc-^71.....	.69
Repairs	184.03
	----- -235.72
Deficit	-56.83
2nd Caroline Wahler Fund for Fort Wayne:	
Revenue: Rent rc-259.....	.15
Cask stock on 1 Sept. 1898.....	4.24
	----- -263.39
Issue: Taxes-5695
Repairs rc	63.59
	----- -120.54
Surplus	-142.85
Sent to Mr. tz. Paul sent	100.00
Box stock on 1 Sept. 1899	-42 .85
	H. Katt. ,

For the Luther-Walther monument -2.00 received from Eduard Schäperkötter. Theod. Günther.

New printed matter.

The secret self-abuse. A true story.
 Narrated by C. M. Zorn. 23 pp. 5X7.
 Concordia Publishing House. St. Louis, Mo.
 Price: 3 Cts., by the dozen: 24 Cts. and postage.
 In the advertisement and recommendation of this tract in the previous issue of the "Lutheraner", to which we refer herewith, it was not communicated that the booklet had been published by our publishing house and could be obtained from the same. We therefore once again call the attention of all parents and educators to this shocking story, in the firm conviction that such a cautionary pamphlet is needed in many more places than one might think.
 L. F.

Uevändevte addresses:

- Rev. Le^or, 197 runner 8t.. LrookIM, 17. 17.
- Rev. 3rd L. Le^er, 212 Llsujor 8t., LrooLIM, 17th V.
- kev. ^rtdur Soll, 1123 Ls8t Lroackrva^, Loul8vlll6,
- Lov. LI. Dsld, Lookbox 2, 8tr "8burg, 8belb^ Oo., 111.
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- Lov. LariN8, Oumlvg, Hebr.
- kev. 3. k'. ll686vasn, Taylor, lox.
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- kev. L. Lold, ^utlgo, 1Vi8.
- kev. L L. LoeterluA, Lerv Lliuckeu, Ws8biugtou Oo., III.
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- liev. L. Hoibokra, Luterprlae, Olarke Oo., LL88. kev. l'. L. LleiLer, 1605 ?1ue 8t., Llurpd^edoro, IU.
- Uev. R. O. l?. 176lt26l, Ou8diuZ, ?a^ue Oo., OKIs.
- Uev.3 8. dlueedterleiu, Oockkre^, Lloutmorsno^Oo, Lliob. kev. Lckrviu koluko, 333 IV. 17ortk ^ve., Obiosgo, LI.
- Rev. L. O. -obmolror,

Box 1086, Dursugo, Ls List Oo., Oolo.

- Lev. 8odorruauu, Raveuuu, 17ebr.
- kev. L. 8ee8ko, Rudz^, 17ebr.
- kiev. L. 8peeklu, Lox 852, Obedo^gsu, lfliob.
- Lev. L. 8teger juu., 3odu8burgb, äoruereet Oo., ks.
- Lev. ^lug O. Wuuckerliod, LurUugtou, Sig Loru Oo., lVz^o. ^u8vvt L.
- Leeok, 119 L. 3okker8ou 8t., 8prlugLelck, IU. ^4ug. Roruit^ke, LUeu Valley, Lrie Oo., 17. 17.
- 8. lugel, 196 ösltio 8t , Srooklxu, 17.17.
- 3. V7. Leiertsg, 111 Obsrr^ 8t., Lligiu, IU.
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- L. IV. 6raUo8Le, Oo1uvadu8, Listte Oo., l7edr.
- LIUsr, 26 L. 4tk 8t., LI^ria, O.
- Lugo U "K8eUrL, 1035 Llluule 8t., kort Lurou, Lled.
- L. 3 LoUmorAeu, OuiuluA, Ouvaluß Oo., 17edr.
- l'. v. cl. Layer, 30 l IVdeeler 4^vs., Orauck lelauck, 17edr.
- l?. l'. Lleeak", 17U "8, Oook Oo., III.
- Uaul O- 14>^er, 8tuedrckge, ZVeUauck Oo., Out., Oau.
- L. k'. lVEute, 8^1vau Orove, Lluoolu Oo., Lav8.
- Otto L. 5Vi88deok, Lox 91, Va88ar, Nlok.
- l l IV 26kllci 51 25k 8t. Detroit lVcAu Oo. l l ed

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 Letters" which contain" business," orders, cancellations, monies, etc., are to be sent to the address: vonvoräiu kublisdinx Üonse, 3eLvrson ^vs. L dliaini 8t." 8t. Louis, dlo., to be sent here.
 Letters containing information for the paper (articles, advertisements, receipts, address changes, etc.) should be sent to the editorial office at the address: "Lutderunrs", Oouvoräts 8siuluurv, in order to be included in the following issue of the paper, all shorter advertisements must be in the hands of the editorial office no later than Thursday morning before the Tuesday whose date the issue will bear.



Herausgegeben von der Deutschen Evangelischen
Zeitweilig redigirt von dem Lehren

Vol. 55.

The Office of the Keys.

This is the title of the fifth chapter of our Catechism. One can also say: "The ministry" or "the church ministry". For the "keys are nothing else, but the office, by which such promise (of the gospel) is communicated to every one that desires it. For the same thing two expressions, of which "ministry" is the proper and "keys" the figurative. But what is an office? It is an order or command to perform a public service. Thus the judge has an office, because he is commanded to do justice. And the office in the church is the divine command to forgive and retain sin. This office the Scriptures also designate by the figurative expression "keys." Keys are picture of authority and power. "The giving of the keys is before ages the symbol of a certain entrusted, surrendered power; for he who has the keys has access to All. For example, when a man hands over the keys to his wife, he testifies that he recognizes her as his companion and entrusts her with the care of the household. In a similar manner the keys are given to the stewards and stewards of the household by their lords, who at the same time give them power over the chambers, cellars, boxes, and what is kept therein. Likewise, when princes are admitted into a city, the keys are delivered to them by the citizens, which is an indication that they submit to their rule, and acknowledge that with them is the power to admit any one into the city, or also to exclude him therefrom. Christ here applies this image to the church, the keys of which he promises to Petro and his ministers, by which he teaches that he would appoint them his stewards and stewards, that they might open the treasures to the worthy, and admit them to the possession and use of them, but shut them up to the unworthy and unholy, and reject them from the kingdom of God. 1 Cor. 4, 1. The word 'key of the kingdom of heaven' means that authority, power and authority by which everything is done that is necessary for the kingdom.

Gottes Wort und Luthers Lehr
vergehet nun und nimmermehr.



Der

Neuherausgeber

he einen Engel
durch den Himmel,
das Evangelium
in denen, die auf
die Erde wohnen, und
in den Geschlechtern,
und Völkern.
In großer Stimme:
und gebet ihm die
die Zeit seines
Kommens, und betet
an, denn die
Herrschaft hat Himmel
und Meer, und die
Erde.
Joh. 14, 67.

Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., October 3, 1899.

No. 20.

or for the government of the church." Thus the Gospel Harmony of Chemnitz.

Our Catechism rightly calls this office of the keys a power, a church power. In the keys of the kingdom of heaven we are not dealing with empty titles and mere names, but with a real, wonderful power that God has given to man. Matth. 9, 8. As steam and electricity are mighty powers of nature, so also in the spiritual realm the power of the keys is a power that accomplishes great and wonderful things. The power of the keys is of indescribable, incomparable glory and greatness; it has no equal anywhere. With one word it closes hell, opens heaven, wipes out sin, and transforms despair into joy and gladness. Thus, indeed, the office of the keys is a power, but not a temporal, fleshly one, but a spiritual, ecclesiastical one. It is, as our catechism says, the peculiar church power. The office of the keys does not pursue worldly, but spiritual ends, nor does it use carnal, but spiritual means. The office of the keys deals with sin and grace, heaven and hell, law and gospel. The pope, of course, who made the temple of God a pit of murder, has also transformed the office of the keys into a state power, the arm of the Lord into a carnal power, in order to subjugate the church to his tyranny and to exterminate the confessors of Jesus.

The office of the key is the power to bind and loose spiritually, to forgive and retain sin, to unlock and close heaven. "This is the power of the Holy Keys, to bind and to loose." Peter could and should bind and loose by virtue of the keys which Christ promised him, Matth. 16:19. All the apostles the Lord equips with power to remit and retain sins, John 20. And the power which Christ Matth. 18 gives to the church is also no other than spiritual: to bind and loose. But "to loose," or to remit sin, means nothing else than not to impute sin, to forgive iniquity, to bestow punishment, to comfort the sorrowful, to raise up the brokenhearted, to quiet the conscience, to make the

heart cheerful and confident, in short, to shut up hell and open heaven. And "to bind," or to retain sin, is nothing else than not to forgive sin, to leave guilt upon man, to announce punishments, to lay the wrath of God and the curse of the law upon sin, to make sin great, grievous, and intolerable, to terrify the conscience with the thunder of Sinai, in short, to close heaven and open hell with its terrors. Yea, to keep and forgive sin, that is the power of the keys. "Sin," says our catechism, and not, "sins." And in our formula of absolution the confessor also needs the singular, and says, "I forgive thee all thy sin." The power of the key extends not only over some sins of word or deed, but over all that is sin and is called sin: sins of thought, as well as of gesture, word, and deed, yes, even over the inherent corruption of original sin. It is an authority that washes clean from all sins, justifies wholly, and gives heaven with all its blessedness. "All things," saith the Lord to Petro, "whatsoever thou shalt loose on earth shall be loosed also in heaven," Matth. 16:19.

The power of the keys has to do with the retention and forgiveness of sins, and that with real and not merely with apparent forgiveness and retention of sins. The Lord does not say to His disciples, "Bind up, loose; forgive, retain," but, "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained," John 20. Through the Absoluter, sins are truly blotted out and cast into the depths of the sea. By absolution our sins are blotted out of the memory, the debt book of God, and we are entered into the book of life as righteous and holy. Absolution is not a mere impotent wish or prayer on the part of the preacher that God will forgive the repentant sinner, nor is it a mere announcement that God will forgive the one who asks him, much less a mere statement and description of how and by what means one can obtain forgiveness from God,

but holy absolution is the forgiveness of sins itself. And in order to obtain the forgiveness offered, nothing, nothing at all is necessary on the part of the sinner, except that the absolver should stretch out his hand of faith toward absolution and appropriate what God has intended for him and given him in the word of absolution. Yes, the rich gift wants only to be taken from you. It demands nothing but an open, receptive, believing heart. Only through unbelief is this gift of absolution lost to man. He who does not believe in absolution has no forgiveness, not because it was not there for him, but because he has thrown it away. For this very reason, because the forgiveness of sins is always really present in absolution, it can be taken away by faith and spurned by unbelief. Faith is always and everywhere only the hand that takes what God gives. But where there is nothing, even the strongest hand of faith can take nothing, and that of unbelief can spurn nothing.

But how is this possible? you say. How can absolution, spoken by men, do such great things? Absolution does and can do such great things, because it is nothing else than the repetition and special application of the reconciliation and justification of the world already effected by God. In that Christ lived, suffered, and died in our stead, the whole world is reconciled to God. And in that the Father raised Christ from the dead, he justified and absolved from sin the whole world, for which Christ was sufficient. By his suffering and death, Christ did not simply obtain forgiveness of sins, but he obtained forgiveness for us, the world, so that it might be ours. What Christ suffered, he suffered in our stead, as our guarantor, and therefore for our good. The forgiveness of sins, which Christ purchased, is not such a treasure as exists and could be given away, but is not yet given and intended for anyone. For the lost world of sinners, rather, Christ made his sacrifice and purchased forgiveness for them with his vicarious suffering. With his blood Christ did not merely purchase a ransom with which our sins could be paid for, but with the same he had already, just as it was offered, paid our debt. And that the Father is satisfied with this payment and reconciled to the world, he proved by raising Christ, our guarantor, from the dead. So our debt has long since been paid, and God has long since justified the world and forgiven its sin.

Yes, there is now a world of sinners pardoned in Christ and absolved by God. Rom. 4, 25. the apostle writes: "Christ was passed away for our sins, and raised up for our righteousness." Therefore, as the sin of the world brought Christ into the grave, so the justification of the world brought Him out of the grave. Further, Rom. 5:18: "As by one man's sin came condemnation upon all men, even so by one man's righteousness came justification of life upon all men." And 2 Cor. 5:19, the apostle writes, "For God was in Christ, reconciling the world unto himself, not imputing their sins unto them, and hath established among us the word of reconciliation."

Thus, according to the Scriptures, the world is absolved and justified by God. And the absolution that men pronounce on earth is nothing else than God's commanded repetition and distribution of the grace and forgiveness he has long since granted.

Now since God in Christ has reconciled the world to himself and forgiven its sins, man can also obtain forgiveness and become certain and glad of forgiveness in his conscience only in this way, that God tells him that he has forgiven him, and that man believes such a word of God. When a brother has inwardly forgiven another, he communicates his forgiveness to him by word, saying, for instance, "I have forgiven thee, brother." Thus God has also made the word the vehicle of his grace and forgiveness, in order to reveal to us his reconciled, fatherly heart, into which we human beings cannot look without the word. Nor do we need more than the Word, since God is reconciled and has forgiven us from the heart. Yes, the word of the Gospel is basically absolution. The formal absolution spoken after the sermon from the pulpit or in the confessional is only a brief, pithy summary of the Gospel sermon. What the Gospel sermon emphasizes in many words, absolution sums up in few words. Without absolving, the preacher of the Gospel cannot open his mouth. The key-ami with its absolution is nothing other than the divine command to bring the gospel into pregnancy and practice. The gospel is God's testament in favor of man and is for full forgiveness. And the keys, as executors of the will, are to see to it that the divine bequest is granted to the individual. "God has no other way of forgiving sin than by the oral word," says Luther. If, therefore, the word of the Gospel or of absolution is spoken to thee, in whatever form, thy sins are truly forgiven. The reconciled God himself lets you know that he has forgiven you. He who nevertheless has no forgiveness has spurned the absolution offered, instead of accepting it with faith. Yes, even "if one were a hypocrite, as may sometimes happen, and pretended to repent, nevertheless the absolution of God's ropes remains valid, and begins to be powerful for blessedness when that pretence has been removed by a true confession. For God's gifts and calling may not repent of him. . . . From God's side, absolution is always valid, firm, and certain".

How wonderful, and yet how clear and true! How mysterious, and yet how simple and plain! Yes, how beautifully the doctrine of absolution agrees with reconciliation! And yet reason, which is corrupt, is annoyed by this doctrine. It is a dome in its eye. All man's own honor and self-righteousness throws this very doctrine into the dust. The self-righteous scribes and Pharisees think and say, Who is he that speaketh blasphemy? Who can forgive sins but God alone?" Luc. 5, 21. The Reformed murmur against the doctrine of absolution, and Zwingli writes in their name: "Frivolous, therefore, seems all this: 'I absolve you' and: 'I make you sure that your sins are forgiven.'" And many of the Lutherans of the same name blow the same horn with the sects: blaspheme, ridicule, and despise.



mock the holy absolution. The preacher could not give forgiveness of sins, but could only wish for it, implore it, and say what man must do to obtain forgiveness from God. They do not believe the gospel, they do not believe that God has already forgiven the world. Or, as Luther says, "They base it not on God's word, but on man's doings and cause."

(Conclusion follows.)

For the attention of the parents and friends of our students.

Another school year has begun and a large group of new eager learners has moved into the halls of our institutions. The parting from the parental home has become difficult for many, the pain of separation trembles in the youthful heart, and many a tear still flows in secret. The separation has not been easy for the parents either, but they make this sacrifice for the sake of the high and precious purpose that the departing one, with God's help, should become a servant of the Lord and His Church. Separated from their beloved by perhaps great distances, they can no longer care for him in the usual way in the physical and spiritual spheres, they can no longer watch over him, and they are left only with the comfort that he who is father over all that is called children walks with their child, and remains the same even in the new place of residence, under the new circumstances. If, therefore, they do not let their son depart from his parents' home to a distant and foreign land without anxiety and sorrow, they cast their care upon the Lord, pour out their hearts before him, and remember their child, separated from them, in faithful intercession daily before the throne of grace. And it is certain that such faithful supplication and pleading before the Lord is not in vain. He has promised to hear it, and enough examples can be given from experience. Faithful Christian parents will therefore not neglect such intercession, nor grow weary and tired in it.

But this is not all that parents can do for their studious sons. They can not only speak for them, but also speak to them, and parental words can do much for a child's heart. After the departure, this can no longer be done orally, but certainly by letter. How much such a pupil studying far away often needs friendly or even serious encouragement! How necessary it is to always point out to him the one thing that is necessary, that he cultivate the life of faith planted in him through the prescribed means of grace, and especially through private Bible reading and prayer! How many temptations to evil, to sloth, to unfaithfulness, to dishonesty, to disobedience, and the like, lie in one's own corrupt flesh! How many temptations to sin come to him from without, from near or far! How sometimes courage fails, so that encouragement and consolation are needed! Whether the pupil hears from the mouth of his teachers many a useful word, yet it is the parents, to whom he clings with such great love, who find the easiest entrance into him and are able to accomplish much. Can not the parents (or other relatives and friends), by a word at the right time in a letter, by instruction, by admonition, by warning, by encouragement and consolation, help the pupil?

have a powerful influence on the distant pupil? And if they can, is it not their duty and obligation to do this for the good of their son who is at a critical age and in difficult circumstances? Can this not, so to speak, be a substitute for the loss of the parental home, and can not the parental hand still support, hold, and strengthen the beloved son from afar? No one will deny this.

The following excerpts from letters written by P. H. Pinkepank in the 1950s to his student brothers-in-law, the Moll brothers, can be an encouragement, and for some perhaps also an instruction. H. Pinkepank wrote to his student brothers-in-law, the Moll brothers, in the fifties. Pinkepank was a Sendling of Fr. Löhe, and first served the congregation of Frankenmuth for several years as Cantor and teacher. On the twelfth Sunday after Trinity, 1854, he was ordained pastor of Trinity Lutheran congregation at Buffalo, N. Y., where he served only a few years. He labored there but a few years, but with great self-denial and fidelity. As if seized by a presentiment of his approaching end, he said, among other things, in his last sermon on the penultimate Sunday of the church year: "I would not be angry with our God if he would let me begin the eternal year of rejoicing in heaven at the beginning of the new church year, but would praise him for it forever." A fortnight later, on the first Advent of 1856, he passed away, only thirty years old. This faithful, godly soul took it upon himself quite seriously to influence his brothers-in-law who were studying in our institutions by letter, so that they would remain on the right path and pursue their studies in the right spirit. His letters take into account the relationship of a student in the most diverse ways, have a varied, rich, delicious content and are well worth drawing out of secrecy into the light and publishing them for the benefit and service of wider circles. Even though almost fifty years have passed since a hand in the service of love wrote these pages, they are not obsolete, but still fresh and full of life, and bear the stamp of an author whom the Spirit of God describes through the Psalmist: "He is like a tree planted by the rivers of arms, which bringeth forth his fruit in his season, and his leaf fadeth not away." Ps. 1, 3.

Let the excerpts now follow.

Pinkepank writes to the older brother: "Conrad (the younger brother) will deliver this letter to you himself. Receive your brother as Joseph received Benjamin; always rebuke him in a brotherly manner when he needs it, but do not forget mercy, otherwise one can, instead of doing the best, do more harm.

"My former five pupils expressed their joy that you had taken care of them in such a friendly and loving way. This has pleased the parents not a little. Continue to do this wherever you can; for humble condescension is very becoming to a Christian and thereby makes him like his Lord and Master, while arrogance and proud looking down on the less gifted is a very bad smell before God and man.

"That you have to work so diligently is certainly very useful and salutary to you; useful, because you thereby collect quite a lot, in order to be able to scatter dermaleins again all the more abundantly; salutary, because thereby old Mr. Adam is kept quite nicely in check, so that his desire for cheeky

Poetry and loss pass away. In the good time of harvest, therefore, all of you be diligent bees, that you may gather a good, rich treasure for the future, when you may be able to multiply for the glory of God and the increase of his kingdom; for to gather such treasure is not covetousness, and such usury is well pleasing to God the Lord."

"The information you have given me about your seminary has interested me greatly. I wish all of you students true faithfulness and humility, that you may sit down diligently, as Mary did, at the feet of your great Master, the Lord Jesus, in order to hear and learn from him words of life and true heavenly wisdom. The smaller you become in yourselves, the more beloved disciples you are to him, and the more you complain to him of your lack and poverty and long for his blessings, the more he can and will fill you with his goods. He gives grace to the humble. It is already a great grace that he has given you such faithful, capable teachers, yes, fathers. Know this well, and be thankful for it."

So Pinkepank writes to the younger brother: "That Jean (the older brother) has come to St. Louis will not be right for you in one way; of course it would have been quite nice if the two of you could have been together for a longer time. But the good Lord goes his own way and as a rule always does things differently than we think. But because what God does is well done, you also want to be satisfied with God's will now and, since he has taken Jean from your side as a faithful advisor, you now want to adhere all the more firmly to him who is great in counsel and mighty in deed and does not want to abandon or neglect those who seek him with all their hearts and let his blessed word be a lamp to their feet. He has given you in Dr. Sihler and Prof. Crämer also dear, faithful teachers who will take care of you quite fatherly. Above all, always be quite open, honest, and faithful toward them; they are placed before you by God, therefore you should also look upon them and honor them according to the fourth commandment; but that one honors someone in the heart can only be made known by word and conduct. Beware, then, of betraying your faithful teachers in the least, for in so doing you would not only greatly grieve them and lose their confidence, but you would also harm yourself in such a way that you would lose God's grace and blessing and call down his displeasure upon yourself, for God does not mock him. Take heed also that thou offend not thy fellows, neither by word nor deed; neither, on the other hand, let others deceive thee into any thing that may provoke the ever-present, holy, and righteous God to anger. These exhortations come from a faithful heart; let them, therefore, also go to your heart again. The devil does not celebrate, and he pursues especially young people, how he may draw them at times by all kinds of treacherous intrigues into pernicious ways. Whoever is sure of this and does not keep watch and pray will soon be felled by him. Therefore watch, stand in faith, be manly, and be strong. Buy your present harvest time by faithful diligence, so that, God willing, in his time you may scatter the good seed abundantly in the field of the Lord Jesus. Finally, I exhort you to be quite humble, for a haughty man is not only a nasty, stinking man, but such a one stands with his

The puffed upness of a man is so contrary to God that the Holy Spirit cannot work anything right in him, and the saying can rightly be applied to such people: "They are always learning, and yet they do not come to knowledge.

"How are you then? Are you still healthy and also diligent and faithful in your studies? I hope to God for both. Do not dwell on melancholy and sad thoughts, for by doing so you will finally become unenthusiastic and discontented and give the devil cause to rejoice. But if such thoughts want to creep into your heart, quickly put them away from you through heartfelt prayer and diligently ask the dear God for a cheerful, humble, faithful, believing heart; for everything that we lack and lack, the dear God will gladly give us according to his promise: 'All that you ask in prayer, only believe, and you will receive it'. We do not come to the dear God too often; in Christ he is always warmly inclined to our prayer and takes notice of our quietest sighs. He who asks most in faith receives most. God grant you the spirit of grace and prayer."

"How are you then? Do you also have a good knighthood in the order of those of whom it is written: 'Those who belong to Christ crucify their flesh together with lusts and desires'? Let not this crucifixion and killing of the old Adam find thee slothful, but be quite watchful and take heed where the old evil tree wants to sprout again, and if thou somehow seest a sprout, do not watch it long nor nourish it, but quickly take hold of the sword of the Spirit, which is the Word of God, and with it cut off the corrupt sinful shoots by and by; otherwise it might very easily become a luxuriant thorny growth, under which the tender plants of the Holy Spirit would then be choked. Take special care that the devil does not take your heart captive through impure, unchaste desires and lusts, for he preys on young people in particular, and unfortunately the evil enemy succeeds in doing so with many young people, so that hearts that had become temples of the triune God through holy baptism become real pits of the devil. Do not do this, but pray diligently and with a believing heart: "Create in me, God, a pure heart, and give me a new and certain spirit," etc. and with the following song: "Renew me, O eternal light," etc. (No. 266 in our hymnal). - Do not throw these faithful admonitions of mine to the winds, but take them to heart; for sin is no small matter. A single sin, when indulged in, generally draws after it a whole army; for by sinful service we separate ourselves from God, and chain and forge ourselves again to the devil, who is then only bent on plunging the poor captive from one sin into another. Wherefore again, watch and pray, lest thou fall into temptation: for the spirit is willing, but the flesh is weak."

"You write that some in the seminary have become despondent. Let this in no way move you or make you waver, but ask God all the more for the right courage of faith and perseverance, for right faithfulness, simplicity, and humility, and then you will experience more and more, in spite of the apparent contradiction, that faithful is he who calls us, who will also do it. They that hope in the Lord, and in true faith hold fast to his word, shall not be put to shame." Jos. Schmidt.

A Report of the Michigan Dipricts Mission Commisfion.

(Continued.)

After the somewhat depressing impression which our report in the former number of this paper may have made upon the reader, it will certainly be doubly welcome to him to hear of an area in which the word has been fulfilled, "The desert and wasteland shall be breezy, and the field shall be gay, and shall blossom as the lilies." This is the field now comprising three tracts, Petoskey, Mancelona, Boyne Falls, Advance, Traverse City, Aral, Sherman, Cadillac, and Kinsley, situated in the northwest of our State on Lake Michigan. For many years no progress was made in this oldest mission territory of the District. It came to such a point that finally the missionary had to be called away from one part. But just when it seemed as if all hope was over, the seeds of tears that had been sown for many years suddenly sprouted. There was such a hunger for the bread of life, combined with such an astonishing willingness to make sacrifices, that the Commission promised to fill the already spent field again. Nor was the Missionary Commission deceived. Not only did Petoskey become independent from the beginning with the stations belonging to it, but also in this year a further division of the area had to be made. The center of the partitioned area is Cadillac, where Candidate P. Noffze has been appointed. At present only one of these three areas is still supported with an insignificant sum from the missionary treasury. One can get an idea of the work it took to achieve what has been accomplished by God's grace when one hears that Fr. W. Bekemeier preached 36 times from the end of October until after the Christmas holidays, in addition to his work in the school, and sang at every service, covering 240 miles by rail and 60 miles by sleigh to reach the various places. And yet the same writes: "Of all the traveling, preaching, and most strenuous auditioning I would not complain, if only my poor body could stand the irregularity in sleeping and eating, and the various fare."

If we now go directly east from the area just described, we come to the area: Posen, Kings Settlement, Kleins Settlement and Montmorency, near Lake Huron. From this mission field, too, there are only pleasant things to report. Great poverty prevails in parts of these places. Although blessed with soil well suited for agriculture, various circumstances have hindered the rapid development of this region. But if we look at the nice church buildings in Posen and Montmorency with their neat little towers, and the school building in Kings Settlement filled to capacity with devout listeners, and if we think that all this has come about in a few years through the voluntary contributions of the few poor people, and that the Word of God is not only gladly heard by old and young, but is also held in high esteem, then this region must appear to us to be a glorious one, adorned with the glory of the church of pure doctrine. Just here it has been quite clearly demonstrated that God's

Word does not come back empty, but succeeds, to which God sends it.

In 1895, Father D. Ehmann was called by the Posen and Montmorency congregations to minister Word and Sacrament to several families in Kings Settlement and Kleins Settlement. In order to travel his territory, he had to cover by axle a distance of 190 miles on sometimes terrible roads. Through the hardships connected with these journeys not only his health was soon attacked, but also his actual missionary work was deprived of much strength and noble time. In addition, Father Ehmann reported in 1897 that the two preaching places were not only completely hopeless, but also did not show any appreciation for the effort expended on them. The Commission therefore already considered giving up both places as regular preaching places. But, lo and behold, here too new life suddenly appeared. In the following year (1898) these two "hopeless" places appointed their own pastor in the person of Candidate G. Nüchterlein. Posen became independent, and the same is now also the case with the parish of P. Nüchterlein. Encouraged by such a joyful experience, the Commission has agreed to a further division of the field. Already this month (August), a third worker, Candidate L. List, will be pulling furrows in this field and throwing out the good seed. May it be a rich harvest, praise be to the Lord!

Before we take leave of this field, it should not be uninteresting for the interested reader to hear a description of the work from the pen of a worker there. The letter, a private letter to the parents of the person in question, is dated January 2, and reads in extract, as follows: "The holidays with all their cares, troubles and joys are now over. Though they required special effort, they were holidays; and though they brought joy and delight, one breathes easier now that they are over. I feel as light and as comfortable today as if I had just returned from a holiday trip. - I celebrated Christmas on Christmas Day and Boxing Day in my own places. Christmas Eve was children's worship with toasts at home. When I started rehearsing the Christmas story with the kids a while back, none of them had any idea why we celebrate Christmas. When asked: 'Where was our Saviour born?' one of them, in order to save the honour of the clap, answered: 'In Paradise! I finally got the children to the point where they were able to answer about 35 questions quickly. They took turns singing the wonderful Christmas carols from our hymnal. The church was filled to capacity and many were present who had not attended a service for years..... Of course, a sensational Christmas tree was not missing either. On the afternoon of the first holiday I drove 24 miles on a good sledding trail in beautiful weather, stayed overnight with a parishioner, and the next morning drove another 7 miles in bitter cold to the preaching place. Here I held service at eleven o'clock with a German sermon and an English address. The church was well attended. Here I also baptized 8 children between the ages of 1 and 7. In confirmation classes I have baptized 14 at the age of



13 to 21 - Soon after the service I had to be on my way again and drove 18 miles to the branch in very cold and stormy weather. Here I preached my third Christmas sermon to quite an audience. This was followed on New Year's Eve by a children's service. The children beamed with joy, and answered and sang so cheerfully that even the heart of a stoic should have warmed. - Here I have 24 school children who are dear and precious to me. There is a girl of eleven who has saved the good name of the school more than once. She finds her way through the names in the Old Testament, like our dear mother through the relatives of your congregation. Instead of saying: "Jacob fled to Laban," she says simply: "He ran to his uncle"... On New Year's Day I preached here again and held a congregational meeting after the close of the service, which lasted until about five o'clock in the afternoon. The result was very pleasing. It is probable that a third pastor will be called for this neighborhood before the end of this year." - So much for the letter. As already reported, the hope for the appointment of a third pastor has already been fulfilled.

Very gratifying things can also be reported from the former mission fields of Howard City and Turk Lake, Pinconning and Omar, located more in the center of the state. Both fields have become independent since January of the present year. Midland, after Father G. Mueller accepted a call to "Alpen," has been connected with the Jva congregation as a branch for the present. Mount Pleasant, which formerly formed a parish together with Midland, is now served from St. Louis by Father Möllmer. Thus, four areas have become independent parishes in the past year, and in one area no missionary is expected to be necessary in the future. In addition, on the remaining fields, with the exception of one, the support granted so far could be significantly reduced. Of the twelve fields reported to our Synod in 1898, only seven are now partially dependent on the missionary fund, and moreover, the number of workers has increased by two on the fields that have been eliminated.

As to the old mission fields not yet mentioned, not much can be said about St. Louis and Pontiac. In both places are small congregations, which, to all appearances, have little prospect of increase. But in both places the labors of the pastors are not in vain. An inner growth of the churches is unmistakable. The same is true of Sanilac and the branches belonging to it.

(Conclusion follows.)

The newly formed Oregon and Washington District Synods.

At this year's Synod of Delegates, assembled at St. Louis, Mo., from April 26 to May 6, all the pastors and congregations belonging to the California and Oregon Districts in the States of Oregon, Washington and Idaho submitted a petition that they be permitted to organize themselves as a separate District Synod. They justified this request by pointing out the remoteness of their territory, which would have severed their previous synodal connection with the sister congregations in California and Idaho.



The delegates were convinced that the formation of a separate, independent district would not only bind them, the congregations concerned, more closely together, but would also awaken a better understanding and interest in synodal matters, especially in the missionary work in their field. After careful consideration, the Synod of Delegates decided to turn the decision over to the California and Oregon Districts. At the request of their president, our congregations accordingly held a vote on this question, and the result was that the brethren were unanimously granted the request for permission to form their own District Synod immediately. In agreement with the worthy General Praeses, Prof. F. Pieper, it was decided that the new District should hold its first meetings from August 23 to 30.

This work was begun with a solemn opening service on the evening of August 23rd in Mr. Behrens' Zion Church in Portland, Oregon. The Reverend General Praeses, who to our great joy, in spite of the small number of those present, had appeared to assist in the founding of the new District in this remote part of our country, preached the sermon on Acts 15:1-12. Here we are given an account of the very first synodal assembly and therefore this text is especially suited to give salutary instruction on the nature, work and blessing of a proper synod. Since this delicious sermon is to appear in print by decision of the synod, we do not want to reveal anything more about it here.

The following morning, after the usual liturgical service, the negotiations began. In a short address the undersigned was able to express his joy at the fraternal attitude which the members of the new District had hitherto shown towards him and the other brethren, from whom they wished to separate themselves only locally and externally, and to testify to his complete agreement with them in regard to the reasons for their desire to form a Synodal District of their own, and finally to declare publicly that both in submitting their application and in granting it everything had been done "honestly and properly" and that no obstacles of any kind stood in the way. Under the most cordial blessings for the new enterprise, the organization of the new district now took place. It turned out that 9 preachers, 7 congregations, which with one exception were represented by deputies, and one teacher founded the District. The result of the election of officials was that H. C. Paul was elected President, W. Behrens Vice-President, P. T. Fleckenstein Secretary, and Mr. G. Beiersdorf Treasurer.

As happens in all of our District Synods, this new District also devoted the majority of its time to a doctrinal discussion. The undersigned was asked to lead this doctrinal discussion on the topic: The spread of the Kingdom of God, the most worthy task of the Evangelical Lutheran Church. In discussing this subject, we have the opportunity to visualize, by means of a series of theses, what God's kingdom of grace is, what the spreading of it consists of, by what means it is brought about, why the Lutheran Church is especially called to do this, what procedure is used for this, and how it is done.

and in which natural order this work should be carried out. There can be no doubt that the discussion of these points was richly blessed, especially through the always active participation of Prof. Pieper with his excellent and instructive expansions and proofs, and must have encouraged the brothers to advance confidently and cheerfully in their missionary work.

In the afternoon sessions, the missionary work was the main subject of discussion. What had been done so far was reviewed, reports were given, and important decisions were made regarding further action. This was of particular interest to the newly elected Mission Commission, consisting of Praeses Paul, Pastors Behrens and Fleckenstein, and Messrs Schulze and Dittrich.

Special thanks are due to the valuable women of the congregation who prepared a daily midday meal in the schoolroom for all synod members and guests. This beautiful arrangement gave us a desirable opportunity to stay together in pleasant and fruitful conversation between the morning and afternoon sessions.

In the closing service with Communion, in which Heuer held the confessional address and Praeses Paul the pastoral sermon, it was again encouraged to enter trustingly and with joy of victory in the name of God into the fight which is prescribed for us, and "to suffer as the good fighters of JESUS CHRIST".

Special mention should also be made of the community mission festival that took place on Sunday, August 27, in the congregation of Father Fleckenstein, with the participation of the sister congregations and all the Synod members, at which Prof. Pieper and the undersigned preached. In fact, this mission service turned into a mission festival of the District Synod.

May Jesus Christ, who himself compares his kingdom to a mustard seed that grows into a tree, bless this new District Synod inwardly and outwardly. Christ-brotherly blessing, we cry to it, "Thou art our sister, grow into many thousands of thousands, and let thy seed possess the gates of his enemies." Gen. 24:60.

J. M. Buhler.

especially from Iowa. By the time of the General Synod in St. Louis, -3500 had been received, and after the Synod had decided that the interior of the building should also be restored, further gifts came in, so that up to now -4368.48 have been donated for the repair of the building. Thus the supervisory authority was able to have the necessary work done during the summer. In addition to the above-mentioned sum, these works still cost about -3000. The entire building is very well and solidly prepared for its purpose; admittedly, nothing has been done for the exterior decoration, which is why no tower has been put back on the building.

On September 9 the workmen finished, and on Sunday, September 10, the solemn rededication took place. The service was held in the afternoon at three o'clock. About 500 guests were present from the congregations of both St. Paul and Minneapolis. Vice-President Rev. W. Friedlich, of Waconia, preached the sermon on the saying, "To love Christ is far better than all knowledge." He showed how the Church of God has always held knowledge and wisdom in high esteem, but how it still holds one thing in higher esteem, namely, to love Christ, and how it shows this by founding and maintaining Christian schools and especially Christian high schools. It is precisely this circumstance that we celebrate the feast with praise and thanksgiving. Applications were also made from the text to the supervisory authority, teachers and pupils. The celebration of the feast was heightened by the singing of some of our great chorales, by choirs, organ and instrumental music. The collection was raised for the benefit of the organ fund. The banquet hall was tastefully decorated.

We, who work at the Institute, once again express our heartfelt thanks to all donors and friends of the Institute who are willing to make sacrifices for their support. May God bless every gift that has been given and fill the hearts of the givers with His goodness. May he hold his hand over our institution and let it be a rich blessing.

Th. B.

To the ecclesiastical chronicle.

America.

The dedication of the restored college building in St. Paul, Minn.

At the time fixed by the Synod, namely, the first Wednesday in September, the new school year was again opened at Concordia College, St. Paul, Minn. But the 41 old and 23 new students found a number of workmen still employed in the main building, who were everywhere putting the finishing touches to the work of restoring the building. Immediately after the fire that struck the building on March 5, the Board of Supervisors had the roof and windows rebuilt. This work cost -1847.40. The necessary funds had also been received when the payments were due. The appeal of the Board of Supervisors to the churches of the Minnesota and Dakota Districts for help did not go unheeded. With heartfelt thanks to God, one could see how the congregations not only regarded the institution as their own, but were also willing to make sacrifices for it. Gifts also came from other districts,

Our synodal buildings. Some congregations have hastened to consult the proposals which our last Synod of Delegates made in regard to necessary Synodal buildings. The proposals have mostly met with joyful approval, and the result is that these congregations have paid in about 12,000 dollars, partly in cash and partly by subscription. Some of these congregations have now asked the undersigned to remind their sister congregations that they should also discuss the highly important matter of the synodal buildings in their congregational meetings as soon as possible. This reminder is to take place herewith. Just the last few months have again shown us clearly that the church work which God has assigned to our Synod is still increasing. The candidates for the preaching ministry, who were available in June, have all been called. For several weeks now we have again had to send out students from St. Louis and Springfield to provide the necessary help. Under these circumstances, we could hardly be held responsible if we did not want to care for our teaching institutions with all our love and equip and expand them in such a way that they would be able to meet their needs.

We must be able to do justice to our task. May God fill our hearts with a heartfelt love for his Gospel and his Kingdom.
F. P.

From our institutions it should be reported that in the Progymnasium at Concordia, Mo., Mr. P. A. Bäpler, hitherto in Little Rock, Ark. has taken up his new office as Professor of English and Natural Sciences. God grant him to be a rich blessing to the institution! - From Fort Wayne, Ind. we are informed that 46 new pupils have been admitted to our high school there, and that the total number of pupils is 169. - In our Progymnasium at Neperan, N. A., 13 new pupils have entered, and the total number is 30.
L. F.

Sad but true is what an English newspaper says about the spiritual and religious life of many churches in our country: "In the country as well as in the cities there are many churches which are essentially nothing else than social clubs. If one enters the church on Sunday morning, one finds 35 to 50 persons present; but if one attends an entertainment of society (*sociable*) in the lower room of the church on Thursday evening, the number of those present amounts to 100 or 150. On Sunday mornings the audience shows indifference and indifference, but on Thursday evenings everything is full of enthusiasm and high spirits. One preacher has said that he is little more than a herald, who has to announce the entertainments, and must give the center for the societies and entertainments. If these were abolished, many a church would also go in." So far this debate. One point is missing in it, which indicates the root cause of the trouble. The main blame for these conditions lies with the pastors, who have not told their congregations what their task is, namely, that God's Word should be proclaimed by and in them for the salvation of lost human souls. After the pastors have treated everything in the pulpits, except the one, eternal, saving gospel, is it any wonder that the listeners come to such falsehoods and no longer know what a congregation is for? Would that all our congregations, with all their members, would always be mindful of their high task, and would in no way allow themselves to be entangled in the perverse nature of the many sectarian churches that surround them!
L. F.

A great bequest has again recently fallen to the Swedenborgians, who, as is well known, deny the fundamental truths of Christianity and therefore stand outside of Christianity. A merchant in Philadelphia, a member of their community, has left them no less than \$400,000, which is to be used to spread Swedenborg's atrocious writings. Thus they can continue what they have been doing for years, freely distributing and giving away thousands of thick volumes containing their false teachings. Who does not think how much blessing could be bestowed if we, who enjoy the pure Word and the unadulterated Sacraments, could make the pure doctrine known far and wide through books, tracts, pamphlets, and magazines? What a help it would be, especially for our traveling preachers, missionaries, and all city pastors, if Bibles, Testaments, hymnals, prayer and edification books were freely available to them in greater numbers!
L. F.

Abroad.

Who is the protection of the Church? At a banquet in the imperial palace at Strasbourg, the German Emperor offered a toast in which the following words were included: "Above all, however, I would like to urge the noble lords of the Church, who have such a great influence on our people, to protect the Church with all their work and with the use of all their personality.

see to it that respect for the crown and confidence in the government become ever firmer and firmer; for in the present turbulent times, when the spirit of unbelief is sweeping through the lands, the only support and protection which the Church has is the imperial hand and the escutcheon of the German Empire." These words have been rightly taken offence at, both over and above. It would indeed be bad for the Church if she had no better protection than the Emperor and the Empire. Christ is the strong protection of His Church, as the 46th Psalm teaches, and as the Lutheran Church has confessed since the time of the Reformation in Luther's love of protection and defence, "Ein feste Burg ist unser Gott" ("A Mighty Fortress is Our God").
L. F.

The Mennonite or Defenceless **sect** erroneously considers the carrying and use of arms to be contrary to Scripture and unchristian. Their followers have therefore suffered many punishments from individual governments in Europe, and in Germany they have preferred to be imprisoned rather than to act against their convictions. Recently, however, as the "Kirchenblatt" reports, the Emperor of Germany has decreed that Mennonites may no longer suffer imprisonment for refusing military service. On the contrary, their recruits are to be assigned to the transport service or the health care department immediately upon entering the army. As wrong as this position of the Mennonites is - for Scripture does not forbid military service and the use of arms - it is nevertheless gratifying that they are no longer persecuted and oppressed in their conscience. Even irreligious people should enjoy complete freedom of religion and conscience. Admittedly, even in our country these precious goods have repeatedly been restricted and robbed. It is not so long ago that Seventh-day Adventists, who wrongly observe and celebrate the Old Testament Sabbath, were persecuted and fined for Sunday labor.
L. F.

Spain. There has hardly ever been so bitter an enemy to the Reformation and the Bible as Duke Alba of Spain, who more than 300 years ago so terribly persecuted the confessors of the gospel in the Netherlands. With the sad fame of having murdered 18,000 people and ignited a war that lasted 68 years, he returned to Spain, where he was showered with honors. The Pope presented him with a consecrated hat and sword as a "defender of the faith", a gift that only kings used to receive. And today? In the old palace of the Duke of Alba resides at present Mr. Jameson, the agent of the British and Foreign Bible Society. Several of the great halls of this palace now serve as the chief Bible-room for all Spain, and many a preacher of the Gospel now enjoys hospitality in one of the bedchambers of the man who has imprisoned, hanged, or burned so many ministers of the Gospel. In fact, Protestantism is continually growing in Spain, so that at the present time there are 120 congregations with about 10,000 Protestants in this stock Catholic country. Of course, in spite of the freedom of religion granted by law, the Protestants are still oppressed and persecuted on occasion. Thus, as the "Allg. ev.-luth. Kirchenzeitung" reports, in the province of Astorga the court sentenced the pastor Tural, because he had publicly buried a Protestant girl, to five days imprisonment and as many times five pesetas (= \$1.00) fine as there were persons at the funeral. This unjust verdict was only rejected by the highest state court after it had been confirmed by the next higher one. Furthermore, when in the city of Seville the government ordered the Protestant priest to close the door of his chapel when the Catholic "Procession of the Sacred Heart of Jesus" passed by, and he refused, the government had the door closed by force.
L. F.



Orr "iuutisnew and" introductions.

By order of the Honorable President C. Hafner, Cand. G. H. Schmelzer was ordained on the 11th of Sonnt, n. Trin. in Trinity Church, Portland, Oreg. assisted by P. Ed. DöringK. by Theo. Fleckenstein.

By order of the Honorable President Pfothenauer, Cand. Heinr. Bouman was ordained and introduced by F. C. Ahrens in the congregation of Sebeka, Minn. on the 13th of Sunday, Trinity.

On behalf of the Hon. Commission on Negro Missions, Missionary J. F. Pfeiffer was introduced at his future place of labor at Winston, N. C., on the 14th of Sonnt, n. Trin. by John C. Schmidt.

By order of the Honorable President Pfothenauer Cand. H. Bunke was ordained on 14 Sonnt, n. Trin. In the morning in St. Paul's parish near Ferney, S. Dak., he was ordained and introduced by S. Ehlen; P. A. Oetjen assisted. In the afternoon, assisted by Bro. H. Ehlen, he was introduced in the parish at Britton, S. Dak. by A. L. Oetjen.

By order of the Hon. Praeses Wegener, on the 14th of Sonnt, n. Trin. Cand. Karl Höh was ordained and inducted in the congregation of Cisco, Texas, with the assistance of Father Roberts, and in the afternoon he was inducted in the congregation of Abilene, Texas, by M. Wächter.

Cand. Gerdjanßen Nickels was ordained on the 15th of Sonnt, n. Trin. by order of the Honorable President Zürrer in the St. Petri parish at Farnhamville, Iowa, assisted by ?? F. Schug, F. Ehlers and M. O. Burkhardt ordained and introduced by F. Wolter.

By order of the Honorable President of the Western District, Cand. W. Wittrock was ordained on the 15th of Sonnt, n. Trin. in the Prairie congregation near Lincoln, Mo. under the assistance of P. J. Viets' and introduced by J. Höneß.

By order of the Hon. President Pfothenauer, on the 15th of Sonnt, n. Trin. Cand. Ferd. Matthias was ordained in his congregations at Hanover and Bremen, N. Dak. Arndt was ordained and introduced by J. Matthias.

By order of the Honorable President Pfothenauer, Cand. W. Schütz was ordained and introduced in his congregation at Lebanon, S. Dak. on the 16th of Sonnt, n. Trin. by Wm. Meyer.

By order of the Hon. President Rösener, Cand. Joseph Schulz on the 16th of Sonnt, n. Trin. at Diggins, Mo. introduced by J. Herm. Schäfer.

By order of the Hon. President Hilgendorf, Cand. E. Herzberg was ordained in his congregations at Trenton and Blackwood on the 16th of Sunday, A.D., and introduced by C. Predöhl on Monday at Imperial, Nebr.

By order of the Hon. Praeses Niemann, on 16 Sonnt, n. Trin. Cand. W. L. Moll in New Albany, Ind. under the assistance of? O. Praetorius' ordained and introduced by J. Schumacher.

By order of the Honorable President Wegener, Cand. Jul. Hamm was ordained and introduced by C. H. Bäpler in his congregation at Honey Grove, Tex. on the 16th of Sunday, N. Trin.

By order of the Venerable President Hafner, on the 16th of Sonnt, n. Trin. Cand. Julius Huchthausen, who has been called to be a traveling preacher to western Kansas, at Hancock, Mich. assisted by? G. Traub Jr, Prekel and Aeppler ordained by Joh. Huchthausen.

By order of the Hon. President Succop, on the 14th of Sonnt, n. Trin. Father F. Melzer was introduced to his congregation at New Dennison, Ill, by E. A. Knorr.

By order of the Venerable Praeses Zürrer, Fr. F. B o novsky was installed on 16 Sonnt, n. Trin. in his branch in York Township, Iowa, assisted by ?? Bayer and Kitzmann introduced by C. W. Baumhöfener.

By order of Venerable Praeses Pfothenauer, Father Emil Ulbricht was introduced to his congregation at Unity, Minn. by Otto E. Richter, on the 16th of Sonnt, n. Trin.

By order of the Hon. Pres. of the Wisconsin District was? Th. Hoffman" inaugurated in his two Immanuel's parishes near Mayville, Wis. by Ph. Wilhelm.

Church dedications-

On the 11th Sunday A.D. the congregation of Frances, O., consecrated their newly built brick church (56X32 without altar niche and spire, spire 104 feet) to the service of God. The festival preachers were: ?? F. W. Franke, P. Eickstädt (English) and C. Strafen jun. I. H. Klausung.

On the 14th of Sunday, A.D., the Lutheran congregation of St. Paul in Town Rost, Minn. dedicated their newly built church (32X56, steeple 90, altar niche 12X16 feet) to the service of God. Preaching were the ?? K. F. Schulze, H. J. Mueller and G. Blanken. C. F. Malkow.



On the 15th of Sunday, A.D., the Bethlehem Lutheran congregation at Middleville, Minn. dedicated their newly built church (46X32, altar niche 12X16, steeple 66 feet) to the service of God. Festive preachers were the Rev. J. S. Hertrich, G. Waack, and F. H. Kolde. I. Klingbeil.

On the 15th of Sunday, A.D., the Lutheran congregation of St. Peter's in Farnhamville, Iowa, dedicated their church (30X60, tower 70 feet) to the service of God. Celebrant preachers: Rev. F. Schug, M. O. Burkhardt (English) and F. Ehlers.

F. Walter.

On the 16th of Sunday, A.D., the Lutheran congregation at Lyndoch, Ont. can. dedicated their new little church (22X30 feet) to the service of God. Preaching were the Rev. H. Kanold, H. Wentz and Ad. Saar.

On the 17th of Sunday, A.D., the St. Peter's Lutheran congregation at Riceville, Iowa, dedicated their new church (26X40, with 60 feet high steeple) to the service of God. Preachers were: Rev. Th. Händschke and Theoph. Stephan (English).

Martin Brueggemann.

Kivrh- and Krhulwethe.

On the 15th of Sunday after Trinity, the Lutheran Immanuel congregation of Brunswick, Ill. consecrated their new church (36x48, tower 65 feet high) and school (16x24 feet) to the service of God. Festive preachers: E. Flach and K. Fark.

A. Dallmann.

Church consecration and Misstorrsfest.

On the 16th Sunday, A.D., the St. Paul's congregation of the Aankton Indian Reservation, S. Dak., dedicated their newly built church (22X34 feet) to the service of God and celebrated their first mission feast in the afternoon. Collecte: -31.02. Festival preachers were: Rev. J. D. Ehlen, C. F. Lange and (English) K. J. Messerli.

Gerrreirde - Juviiuum.

On the 16th of Sunday after Trinity the Lutheran Zion congregation in Worms, Nebr. celebrated the jubilee of its 25th anniversary. The first two pastors of this congregation, namely: P. A. Leuthäuser and P. F. H. Iahn, preached the sermons.

I. D. Schroeder.

Gcksteirrlesrrrrs.

On the 16th of Sunday, A.D., the Lutheran Zion congregation at Milks Grove, Ill, laid the cornerstone of their new church. The sermon was preached by the Rev. C. Weber and (Engl.) F. W. Seehausen.

Bell ringer.

On the 14th of Sunday, A.D., the congregation of Denison, Iowa, dedicated their new bell to the service of God, Father A. Amstein preaching. The collecte was about -14.00.

F. Lorraine.

Woiserrfest.

On the 11th of Sunday, A.D., the congregation at Denison, Iowa, celebrated an orphan festival for the first time, at which Krog preached and gave a lecture. The collection was about -18.00 (for the orphanage near St. Louis).

F. Lorraine.

Mission Festivals.

On the 9th Sunday, A.D.: The churches at Philadelphia, Pa. Preachers: PP. Lühr, A. E. Frey, Rebane (Latvian) and Keturakaitis (Lithuanian). Collecte and surplus: -179.38.

On the 11th Sunday, A.D.: The Parish of Wall Lake, Iowa. Preachers: A. Amstein and C. Wehking. Collecte: -67.93. - St. John's parish in Newburgh, O. Preachers: PP. Ungemach and Husband. Collecte after deduction: -60.25.

On the 12th of Sunday, A.D.: The churches at Ruth and Forestville, Mich. Preachers: PP. Schuessler and Bornemann. Collecte: -47.77. - The churches at Reed City, Riverton and Ludington, Mich. Preachers: PP. Succop and Geffert. Collecte after deduction: -173.86.-The congregations of? Restin and Engelbert. Preachers: Rev. Pechtold and Ruhlqnd. Collecte: -153.65.-The congregations of St. Paul at Rockford, Ill, and St. John at Pecatonica. Preachers: Rev. Rösler and Grüner. Collecte: -72.35. - The Zion parish at Leigh, Nebr. preachers: PP. Denninger and H. E. Meyer (English). Collecte: -68.25. - St. Paul's parish near Minden,

Nebr. preachers: PP. W. Meyer and Mahler. Collecte after deduction: -58.00. - The congregation at Elyria, O., with guests from North Amherst. Preachers: RR. Ilse and Sauer. Collecte: -170.00.

On 13 Sonnt, n. Trin.: The congregation at Thayer, Nebr. preachers: PP. Schroeder and Luebker. Collecte after deduction: -27.00. - The congregations at Otis and Westville, Ind. preacher: P. Baade. Collecte: -21.30. - The two congregations at and near Columbia City, Ind. preachers: PP. E. Jüngel and Jungkuntz. Collecte after deduction: -68.24. - The congregation at Freistadt, Wis. with guests from neighboring churches. Preachers: PP. Matthes and Otto. Collecte after deduction: -168.34. - The congregation at Charter Oak, Iowa. Preachers: PP. Runge and Discher, Collecte after deduction: -46.50. - The St. John's congregation at New Fane, N. A. Preacher: 1?. C. F. Drewes and Strothmann. Collecte after deduction: -22.60. - The congregations of Rk. E. Kühn and Pohlmann. Preachers: PP. Pott and Barth. Collecte after deduction: -164.00. - The St. Paul congregation at North Amherst, O., with guests from Elyria. Preacher: PP. J. I. Walker and Schlesselmann. Collecte after deduction: -76.77. - The congregations at Carrollton and Norborne, Mo. preachers: Prof. Käppel and P. Höneß. Collecte: -70.50.

(To be continued.)

Conference displays.

The Northern Indiana Pastoral Conference will meet, D. v., during the second full week of October (10th to 12th) at Immanuel Parish, Fort Wayne, Ind. Brethren desiring quarters are requested to notify Father Ph. Wambsganß immediately. Those who have already made their own arrangements for quarters are also requested to notify Fr. Wambsganß immediately. Work: Rector G. Schick: Exegesis on 1 Tim. 5. P. A. Schülke: "The Holy Spirit." P. A. Wilder: "Chiliasm." R. M. Tirmenstein: "The Christian Life." NR. After the resolution of the conference, three full days of work are before us.

I. H. Lindemeyer, Secr.

The Rock River Pastoral Conference will meet Oct. 16-18 at the home of R., O. Hanser in Horicon, Wis.

Th. Hoffman", Secr.

The Minnetonka Conference will assemble in the township of the undersigned on the 17th and 18th of October. Work: Christ's active obedience according to the ten commandments (Rolf juu.); Christian liberty (Walthers); Scripture principle (Rosenwinkel); seal of confession (Köhler). Sermon: Kretschmar-Meuschke; confessional address: Metz-Nachtsheim. Registration requested.

G. Rosenwinkel.

On November 1, at 9 o'clock in the morning, the Northern Indiana Teachers' Conference will meet at Hammond, Ind. Those desiring quarters are requested to report to P. W. H. Dau by October 12. Work: 1. What forms of superstition are prevalent among our people? (An exhortation to the school.) Ref: C. Grahl. 2. Would it be advisable to drop the German script and substitute the Latin script in its place? Ref: Ungemach and C. Grahl. 3. the lectureship of the teacher. Ref: Klein. 4. What is the most expedient sequence of disciplines in the timetable? Ref: Gerberding. 5. How should visual instruction be carried on in our schools? (To be shown by means of a picture.) Ref: Konow. 6. catechesis about the church year. Ref: Gotsch. 7. praetiesl lossoQtull. 8. listor. Ref: Fedder. 8. ^praetieat 16880Q tu 8peUiQA. Ref: holiday.

E. H. Engelbrecht, Secr.

The mixed pastoral conference of Sheboygan and Manitowoc Counties, Wis. assembles, v. v., Nov. 7, at Father Doehler's, Two Rivers. Preachers: Schütz, Wildermuth; confessional speakers: Pröhl, Bürger. Works: Sieker: I Tim. 3; Wölbrecht: Confirmand instruction; Coreferent: Denninger; Bürger: Der einreißende Weltgeist. - Registration necessary. L. G. Dorpat, Secr.

Missouri State Conference.

The Pastoral Conference of Missouri will hold its meetings this year from October 12 to 16 at the congregation of Bro. Meyers at Jefferson City, Mo. Subjects of discussion: The High Priesthood of Christ according to the Epistle to the Hebrews. The care of confirmed youth. H. Schöde, Secr.

To all gentlemen pastors and professors who intend to attend the conference at Jefferson City, Mo. serve notice that their arrival at the place of conference should, for circumstances, be by day. The L1i88ouri kaeiüe can be used to arrive here from the east: In the morning at 11.55 and in the afternoon at 12.30, in the morning at 6.10, from the west in the afternoon at 12.35 and 2.30, in the evening at 6.50. The trains of the dii88ouri, Lausas L Texas arrive: from the O st en 2.58, from the west 12.20, both in the afternoon. Bro Meyer.

Western District ad.

By the fact that Mr. P. A. Bäpler has become professor at the Progymnasium at Concordia, Mo. his office of visitor in the Arkansas and West Tennessee District has also been discharged. The latter has been assigned to Mr. P. L. Buchheimer, at Memphis, Tenn. until the next Synod.

P. Rösener, Praeses.

To be brought to the attention of the municipalities of the Michigan District.

Petitions for the support of poor students for the academic year 1899-1900 are nine in number, requiring \$500S to be granted. "Let us do good, and not be weary, for in his time we shall also reap without ceasing." Gal. 6:9.

Detroit, Mich. 20 September 1899.

The Commission.

Childfriend - Society.

On the 3rd day of October, 1899, at 2 o'clock in the afternoon, in the Lutheran Church at Saginaw E. S., Mich. (K. E. Partenfelder), the general meeting of the Lutheran Children's Friend Society of Michigan will be held. All members entitled to vote are requested to attend.

F. Stromer, Secr.

Notice.

As of October 16, the prices of Wolf's Hosts have been fixed by the manufacturer as follows:

1000pcs in wooden box	-1.50
500 ""	".80
250 ""	".50
400 ""	".25

The same will be delivered free of postage at the above prices.

Revenue into the Illinois District coffers:

Synodal treasury: From congregations of the church: Hallerberg Sr. at Quincy, part of the missionary coll., -10.00, Feddersen at Homewood 7.00, Schuricht at Harvel, Abdmcoll., 2.95 & Huxhold at St. Paul 14.00. (S. -33.95.)

Synod Building Fund, specifically for Milwaukee: P. K. Schmidt in Chicago, 2nd Sdg. fi Signature of Wm. Walk, 5.00, Mrs. Plenkowski 3.00, Aug. Schultz, Wm. Kammerer 2.00 each, Mrs. Amanda Marx, Mrs. Bugenhagen, F. O. Schröder u. I. Karruth each 1.00, Joh. Nimitz .30, W. Freiberg and N. N. each .25. (S. -16.80.)

Synodal building fund: through teacher Flöring from P. Großes Gem. in Addison 1.00 and teacher G. Ritzmann 5.50, dch. Teacher Aug. Albers from P. C. Brauer's congregation in Eagle Lake 14.00, Coll. of P. Mießler's congregation in Carlville 8.13, P. Gräf in Blue Point a. d. Gotteskasten 1.06, P. Wagner in Decatur, Theil d. Missionsscoll., 10.00, P. Scharfenberg, Coll. of the congregation in Elizabeth, 5.68, dch. C. Bockelmann in Sollitt, coll. v. k. Wangerin's congreg. at dedication of enlarged church, 32.50; for signatures, P. Füllung in Chicago by C. Holst 2.00 & Aug. Fischer 1.00. (pp. -80 87.)

Granite City Missionary Church: Fr. Dornseif at Troy, Theil d. Missionary Coll., 10.00.

Mission in Southern Illinois: k.DornseifinTroy,part of missionary coll., 10.00, Fr. Gräf at Blue Point desgl. 2.10, k. Koch at Okawville desgl. of his and Fr. Schwermann's coll. 10.00. - (S. -22.10.)

Inner Mission: Missionsscoll. (Theil): P. Erdmann of the congregation at Chestnut 31.60, P. Bentrup of the congregation at Cowling 5.00, P. H. P. Kühn of the congregation at Dorsey and Bethalto 28.14, P. Ruhland of the congregation at Altamont 26.00, P. Jaß of the congregation of Chrisius at Peoria 30 00, P. Schuricht of the congregation at Harvel 19.10, P. Mart. Daib v. d. Gemm. in Stewardson & Strasburg 27.60, P. Landeck v. v. Gemm. in Freeport 45.00, dch. Wm. Hahn in Mattison v. d. Gemm. d. PP. Hieber, Jöckel and Bursiek 49.34, P. Gräf v. d. Gem. in Blue Point 20.00, k. Wagner's Gew. in Decatur 25.00, P. Hallerberg Sr. Gem. in Quincy 30.00, P. Pfothner of the Gem. in Lemont, Willow Springs & Summit 40.00, dch. H. A. Block of the comm. at Rockford & Pecatonica 47.35, P. A. C. Mennicke's comm. at Geneseo 40.00, P. Hempfing of the comm. at Wenona 15.00, P. Koch at Okawville of his and P. Schwermann's comm. 20.00; P. Hölder at Chicago of Am. Föde 1 00 & Mrs. Weiland 1.00; Fr. Scharfenberg in Elizabeth, Abdmcoll. of 4.35, dch. F. W. Kobusch of P. Heine's Gem. in Rodenberg 10.53, by H. A. Block in Rockfor a. d. missionary box of Mrs. Heinr. Knop 2.65, P. Theo. Kohn in Chicago by Fritz Großmann .50, P. Winter, Missionsscoll.s. Gem. in Hampton, 51.50, dch. Geo. Kalbfleisch by some Lutherans in Edwardsville 4.25 u. P. Nützel in Chicago by s. Gem. 52.46. (S. -627.37.)

General Inner Mission: Missionsscoll.(Theil): k. Dornseif v. d. Gem. in Troy 35.50 u. P. Woltmann v. d. Gemm. in Belleville, East St. Louis and Mascoutah 21.35. (S. -57.25.)

Negro school at Salisbury, N. C.: Dch. Teacher H. E. Kreutz at Lansing, Mich. v. s. pupils 1.50.

Negro mission: mission scoll. (Part): Fr. Ruhland of the Altamont congregation 12.86, Fr. Jatz of the Christ congregation in Peoria 9.43, Fr. Daib of the congregation in Stewardson and Strasburg.

6.00, P. Landeck v. d. Gem. at Freeport 21.35, dch. Wm. Hahne at Mattison v. d. Gemm. of PP. Hieber, Jöckel and Bursiek 24.68, P. Gräf v. d. Gem. at Blue Point 7.00, P. Wagner's Gem. at Decatur 10.00, P. Pfothenauer v. d. Gem. at Lemont, Willow Springs and Summit 10.00, dch. H. A. Block v. d. Gemm. in Rockford and Pecatonica 10.00, P. Hempfing v. d. Gemm. in Wenona 10.30, P. Koch in Okawville from his and P. Schwermann's Gem. 5.00; P. Wagner in Chicago from Mrs. E. Meyer 2.00, P. Wunder das. a. d. Missionsbüchse des Frauenver. 8.61, dch. F. W. Kobusch vonk. Heine's Gem. in Rodenberg 10.53, and P. Leeb in Chicago from A. Grimm .25. (p. -148.01.)

English Mission: Missionsfcoll. (part): Fr. Bentrup of the congregation at Cowling 5.00, Fr. Jaß of the Christ congregation at Peoria 9.43 and Fr. Daib of the congregations at Stewardson and Strasburg 7.00. (p. -21.43.)

English mission to Chicago: mission fcoll. (Part): P. Graf v. d. Gem. in Blue Point 3.00 u. P. Pfothenauer v. d. Gemm. in Lemont, Willow Springs u. Summit 5.00; P. Nützel's Gem. in Chicago 11.63. (p. -19.63.)

Mission to the Jews: Missionsfcoll. (part): P. Wagner's congregation in Decatur 10:00 a.m. and by H. A. Block of the congregation in Rockford and Pecatonica 5:00 p.m. (p. -15:00 p.m.)

Emigrant Mission: Fr. Wagner in Decatur, part of missionary coll. 5.00.

Emigrant mission in New York: mission fcoll. (part): Fr. Daib from the Gemm. Stewardson & Strasburg 6.00, k. Koch at Okawville from his and P. Schwermann's parishes 5.00. (S. -11.00.)

Indian Mission: Missionsfcoll. (Theil): Dch. k. Wagner at Decatur 5.00, P. Pfothenauer v. d. Gemm. at Lemont, Willow Springs & Summit 5.00. (S. -10.00.)

Heathen mission: mission fcoll. (Part): By Bro. Erdmann at Chestnut 10.00, dch. P. Ruhland at Altamont 12.85, dch. P. Countess Blue Point 5.00, P. Pfothenauer v. d. Gemm. at Lemont, Willow Springs & Summit 10.00, dch. H. A. Block v. d. Gemm. at Rockford & Pecatonica 5.00 & P. A. C. Mennicke's Gem. at Geneseo 10.60; P. Jöckel at Richton by Wwe. Dor. Mahler 1.50, P. Hölter in Chicago by Am. Föde 1.00 & teacher C. Appell das. v. s. Schulk. 2.61. (P. -58.56.)

Support fund: Fr. Gräf in Blue Point by Father H. Mejer 1.00, Fr. Drögemüller by d. Arlington Heights Pastoral Cons. 6.25, by H. Arbeiter in Fountain Bluff, Coll. at H. H. Vogt's infant baptism, 2.45, Fr. Wunder in Chicago by Prof. I. J. Hattstädt 5.00, Fr. Rabe in Warsaw by Mrs. B. 1.00 a. dch. C. Bockelmann in Sollitt a. d. Klingelbeutel v. P. Wangerins Gem. 15.50. (p. -31.20.)

Students in St. Louis: From Chicago: Fr. Leeb for A. Lahl v. Frauenverein 20.00 u. Jungfrver. 10.00 u. für H. Oetjen v. Frauenver. 5.00, P. Wunder v. Jungfrver. f. Stud. Liebe 10.00 and Hantzschel 10.00, Fr. Th. Kohn, Coll. at Vollrath Gieses wedding for Bertram, 7.75; for Aug. Sieving from Chr. Hartmann in Hinckley, thank-offering on the day of his gold wedding. E. A. Sieving's congregation in Plato Center, 5.00; k. Hallerberg, Sr. in Quincy, part of the mission fund for H. Hallerberg, 10.00. H. Hallerberg, 10.00. (p. -82.75.)

Students in Springfield: P. Leeb in Chicago from the Women's Ass. for L. Grotheer 10.00, P. Ruhland in Altamont, Coll. at Mix-Fischer's Hochz. for Lash, 4.00, for Theo. Sieving of Chr. Hartmann in Hinckley, thanksgiving offering on day s. gold. Hochz., 5.00, by P. E. A. Sieving's Gem. m Plato Center 5.00 and P. Striker in Proviso, coll. b. d. silb. Hochz. of Wm. & Emma Wesemann, 7.00, P. Hölter in Chicago v. Jungfr. Ver. f. Blödel 11.55 and by Prof. F. Streckfuß from P. Seils' congregation in Woodworth for Eisele 16.00. (p. -58.55.)

College students at Fort Wayne: P. Jöckel, Richton, v. Frauenver. f. Arth. Brunn 12.00 and Fr. Mueller in Echester by Mrs. N. N. for Heinr. Gross 5.00. (S. -17.00.)

College students in Milwaukee: Fr. Jaß from Christ Church in Peoria for G. Gundlach 6.00; from Chicago: Fr. Leeb from Women's Union for W. Grotheer 10.00, Fr. K. Schmidt from Young People's Union for Kaub and Gehrs 30.00, Fr. Hölter from Young People's Union for Teßmann 11.15 and Fr. Füllung from Young People's Union f. Otto Frincke 5.00. (p. -62.15.)

Seminarians in Addison: Fr. Wunder in Chicago f. Heinemann v. Frauenver. 13.00 u. Jungfrver. 3 00, f. A. Sieving v. Chr. Hartmann in Hinckley, thank offering on the day of his gold. High., 5.00 & P. E. A. Sieving's Gem. in Plato Center 5.00, P. Uffenbeck in Chicago for Wm. Kamrath of the Young Frver. 10.00 and Jünglver. 5.00. (S. -41.00.)

Illinois district church building fund: mission fcoll. (Part): P. Bentrup of the comm. in Cowling 7.25, k. Daib of the comm. in Stewardson & Strasburg 7.00, by Wm. Hahne in Mattison v. d. Gemm. d. kk.: Hieber, Jöckel and Bursiek 24.68, P. Gräf v. d. Gemm. in Blue Point 5.00, k. Pfothenauer v. d. Gemm. in Lemont, Willow Springs & Summit 5.00, P. A. C. Mennicke's Gem. at Geneseo 10.00 u. k. Woltmann v. d. Gemm. at Belleville, East St. Louis and Mascoutah 20.00; P. Gubert, Coll. d. Gemm. at Sigel, 3.53. (p. -82.46.)

Deaf and dumb institution in North Detroit, Mich.: k. Wagner in Chicago by Chr. Flügel 1.00.

Mission to the deaf and dumb: Fr. Jöckel in Richton from Wwe. Mahler 1.50, P. Bentrup, part of missionary funds from the church at Cowling, 5.00, P. Müller's church at Echester 9.50, P. Wagner, part of missionary funds from his church at Decatur, 10.00, P. Pfothenauer and others from the church at Lemont, Willow Springs and Summit 6.00, teacher C. Appell in Chicago from a child .05, Dch. H. A. Block, part of the missionary staff of the community in Rockford and Pecatonica, 5.00 and Fr. Koch in Okawville from his and Fr. Schwermann's community 5.00. (p. -42.05.)

German Free Church: Missionsfcoll. (Theil): P. H. P. Kühn v. d. Gemm. at Dorsey and Bethalto 14.07, P. Hallerberg, Sr. v. s. Gemm. at Quincy 3.00; P. Pfothenauer at Lemont, Missionary Hours Coll., 2.25. (p. -19.32.)

Danish Free Church: Missionsfcoll. (Part): Hallerberg Sr. of s. Gem. in Quincy 5.00, P. Pfothenauer of the Gemm. in Lemont, Willow Springs and Summit 5.00; k. Wagner's gem. in Chicago 5.73, P. Richter in Evansville by Mrs. R. Study 2.00, P. Succop in Chicago by teacher John

son 1.00, P. Wagner in Decatur v. Fr. Potrafke 3.00. (S. -21.73.) Parish in Bismarck, Mo.: Fr. Engelbrecht in Chicago by E. G. F. Brill 1.00.

Missionary community at Denison, Ill: Missionary fcoll. (part): P. Kühn of the G?mm. Dorsey and Bethalto 5.00, P. Woltmann v. d. Gemm. at Lemont, Willow Springs & Summit 10.00. (S. -15.00.)

Home for the aged in Arlington Heights: Dch. H. C. Zuttermeister in Chicago: from the estate of H. F. C. Dövenmühle 182.50, from the estate of Lillie Diener 50.00, v. k. L. Zahn in Quincy 6.00, from the Zions congregation in Roseland for Leonhardt 9.75, from St. Peters congregation, Arlington Heights, for Lüdtkke 40.00, from H. Studtmann from the estate of Franz Behnke 33.29, from the box in the old people's home 29.81, for Christmas lunch in the old people's home 9.05, income from the old people's home festival (August 20): Surplus from U. R. tickets 513.25, surplus from booths 358.15 & collections 441.10, by F. Braun from Gethsemane parish .50; P. Bartling in Austin from Mrs. N. N. 2.00, P. Nützel v. s. Gem. in Chicago 7.30. (S. -1682.70.)

Orphanage in Addison: Direct 165.00 and by G. Ritzmann 3430.82. (S. -3595.82.) NL. Treasurer G. Ritzmann acknowledges the individual items.

Mission school in London: Fr. Succop in Chicago a. Wilhelm, Emma, Heinrich, Sophie and Ernst Nuoffer's piggy banks 3.00, by teacher Abraham das. v. s. pupils 5.00. (S. -8.00.)

Mission in London: Missionsfcoll. (Theil): k. Bentrup from the congregation in Cowling 5.00, P. Hallerberg sen. in Quincy from his congregation 3.00 and P. Koch in Okawville from his and P. Schwermann's congregation 5.00. (S. -13.00.)

Mission in Hamburg: P. Koch in Okawville, part of the mission collection of his and P. Schwermann's congregation, 7.20. Total: -6920.40.

Signatures for the Synodical Building Fund were registered: From Chicago: by P. Füllung 25.00, Hölter 500.00, and Leeb 100.00; by P. J. A. F. W. Müller v. d. Gem. in Echester 50.00, by P. W. Oetting v. d. Gem. in Golden 54.00. (P. -729.00.)

Addison, Ill, September 22, 1899.

H. Bartling, Kassirer.

Entered the coffee of the Western District:

Synodical Fund: Imm.-Gemm. in St. Louis -16.00.

General building fund: Imm.-Gemm., St. Louis, 200.00.

Progymnasium at Concordia: Gemm. of kk.: Ludwig at Appleton City, Abdmcoll., 1.43, Colditz at Pyrmont 4.00, Gaßner at Friedheim 4.67. (S. -10.10.)

Inner Mission of the District: Parts of Mission Coll. of Gemm.: Pilot Knob 30.00, Bethlehem Cong. in St. Louis 100.00, Appleton City & Prairie City 10.00, Feuersville 20.00, Kansas City 25.52, Freistatt 100.00, Stuttgart & vicinity 20.00, Altenburg and Frohna 125.00, Little Rock, Mon., 12.00, P. Biltz in Concordia by Herm. Niermann 2.00, k. Wilks Gem. in Stuttgart 1.20. (p. -445.72.)

City Mission in St. Louis: Cross Comm. in St. Louis 26.20.

Mission School in Rock Spring: Imm.-Gemm. in St. Louis 10.00.

Negro Mission: Parts of Mission Coll. of the congregation: Bethlehem Congregation in St. Louis 10.00, Feuersville 5.00, Freistatt 20.00, Altenburg & Frohna 25.00, Little Rock, Mon, 6.00, k. Biltz at Concordia by Herm. Niermann 2.00, P. Bpäler in Little Rock by a member of s. Negergem. 1.00. (S. -69.00.)

English Mission: Theile v. Missionsfcoll: Bethlehem congreg. in St. Louis 3 p.m., congreg. in Freistatt 8 p.m. (p. -35 a.m.)

Mission to the Jews: parts of the missionary coll: Bethlehem congregation in St. Louis 14.18, congregations in Altenburg and Frohna 10.00. Father Ahner's congregation in Kiel 1.15. (p. -25.33.)

Heathen mission: parts of missionary coll. of the community: Feuersville 2.50, Stuttgart and environs 10.00, Altenburg and Frohna 10.00. (p. -22.50.)

Deaf and Dumb Mission: Parts of the missionary coll.: Congregation in Freistatt 4.00, Congregation in Altenburg and Frohna 10.30. (S. -14.30.)

Emigrant Mission: P. Mueller's congregation at Wentzville f. N. A. 6 20, parts of the mission coll. of the congregation: Appleton City & Prairie City 5.00, Feuersville 5.00, Kansas City 13.38. (p. -29.58.)

Mission in London: Theil d. Missionsfcoll. d. Gemm. in Stuttgart und Umgegend 4.00.

Orphanage near St. Louis: Bro. Norden at Jarvis by women s. comm. 2.10, Bro. Duckwitz at Salisbury v. s. comm. 1.05. (p. -3.15.)

Deaf and Dumb Institution: Fr. Zschoches Gem. in Frohna 8.00.

Students in St. Louis: U. Brandt's congregation, St. Charles, f. W. Kowert 5.00 & Aug. Meyer 5.00, Fr. Buchheimer's congregation in Memphis for Wishart 10.00, Fr. Zschoche's congregation in Frohna f. Ad. Vogel 18.00. (S. -38.00.)

Pupils in Addison: P. Brandt in St. Charles v. J. H. Blackemeier f. Herm. Kowert 5.00, Pres. Rösener's congregation in Altenburg f. Mart. Sebald 15.00, Fr. Wagner's congregation in Tilsit f. A. Drögemüller 5.00. (p. -25.00.)

StudentFortWayne: P. Biltz, Concordia, v. Frauenver. f. Arth. Wyneken 10.00, Praeses Rösener's Gem., Altenburg, f. C. Beyer 18.00, f. Arth. Lohmann 18.00, v. Jüngl. Ver. f. dens. 10.00. (S. -56.00.)

Pupils in Milwaukee: P. Brandt's Gem., St. Charles, f. Joh. Kowert 5.00.

Church building fund: P. Falke in Forest Green, Coll. a. d. Hochz. A. K.-C. G., 5.70, Fr. Winkler, post-tr. from mission fund, 2.10, part of mission fund of parish in Freistatt 10.00, k. Gaßner's parish in Friedheim for Sedalia 3.70. (p. -21.50.)

German Free Church: Part of the Missionary Coll. of the Gemm. in Appleton City and Prairie City 2.50, P. Biltz in Concordia by Herm. Niermann 1.00. (p. -3.50.)

Danish Free Church: Parts of the Missionary Coll. of the Gemm.:



Pilot Knob 6.25, Appleton City and Prairie City 2.50, Freistatt 1.75. (S.-10.50.)

Indian mission: part of the missionary coll. of the community in Altenburg and Frohna 10.00.

Mission in Berlin: part of the mission funds of the congregation in Freistatt 2.00.

Parish in Sedalia: Fr. Biltz of s. Parish in Concordia 15.00.

Total: -1105.38.

Subscribed for new buildings are: Gemm.: Fort Smith 50.00, Bethlehem Comm. in St. Louis 150.00, Wentzville 25.00, Kimmswick 40.00, Norborne 32.00. (S. -297.00.)

St. Louis, September 23, 1899.

H. W. C. Waltke, Kassirer.
1525[^] KUe8 8t.

Received for orphanage in Addison, Il.:

From churches, etc., in Illinois, for current expenses: From P. W. C. Kohn's congregation, Chicago, -5.22 u. from E. Weyl 1.00. R. Werfelmann's congregation, Chicago, 5.60. For orphanage reports sold: Dch. Schmidt, Chicago, .15, P. Wolter, Dorans, .50, R. Uffenbeck, Chicago, 5.05, ?. Leeb, Chicago, 2.75, Theo. Kohn that. 4.80 u. R. Molthan, Hinsdale, .75. R. Leeb, Chicago, by Johanna Clausen 1.14. R. Schwandt, New Berlin, by the Gem. 7.17. By?. Früchtenichts Gem., Elgin, a. the church box 3.10. P. Zapf, Melrose Park, Coll, 8.85. By Rud. Maas, Chicago, 1.00. Bon Karl Labahn, Lansing, 10.00. Coll. at Orphan's Feast 1336.90; surplus to the 8tLvü8 764.26; surplus to RaU Roack ll'iokets 988.50. P. Luecke, Chicago, by Joh. Lange .50. R. Blanken, Buckley, wedding coll. at Kaufmann-Uecker, 7.52. R. Noack, Arlington Heights, coll. of his comm, 23.13. R. Schmidt, Chicago, coll. of comm., 18.10 & by Mrs. SamuA 1.00. R. Detzer, Niles, Centre, coll., 9.30 & by Albert Schrö" the 1.00. FromGemm. inChicago:?. Engelbrecht, Coll.,U 35.00 u. v. Jac. Neumüller 1.00. P. Nütze! by Mrs. Auguste Warnecke5.00. P. Uffenbeck, Coll., 11.80. R.W. C. Kohn, Coll., 10.03. R. Wunder, Coll., 39.50. R. Succop by Mrs. Kaiser 10.00. and by Mrs. J. Schwerin 1.00. By P. Mattheus" Gem., Evanston, 16.00. Dch. R. Richter, Evansville, by Mrs. R. Study 2.00. Dch. P. Feddersen, Homewood, subsequent for debt redemption, 2.00 and from the comm. 7.50. R. Budach from Zion's comm. in Washington Heights 12.65. P. Drögemüller, Palatine, from the comm. 4.80. From comm. in Chicago: Dch. P. Hölter, coll., 56.60. R. Theo. Kohn, Coll., 11.33. R. Leeb, Coll., 11.22. R. Wagner, Coll., 25.88. By F. Warnecke, Chicago, 2.00. Dch. P. Zahn, Quincy, by Bertha Ackermann, 2.00. By P. Brauer's Gem. of Crete, by tz. Schweer, Coll. 12/20 Dch. U. Succop, Chicago, Coll., 48.00. (p. -3542.62.)

Of children etc. in Illinois: 47.56. (Acknowledged in the "Kinder-u. Juaendblatt".)

Boarding fees: Dch. E. Leubner by Joh. Schier, Grand Rapids, Mich. for Sophie Bauer 48.00. By C. Steinberg, Joliet, f. s. children 5.00. By Aug. Pittelkow, Chicago, for Albert Pittelkow's children 2.00. Dch. Mrs. Bernhard, Chicago, for the children Groll 10.00 from her relatives. From Elisabeth Strecker, Chicago, 5.00. (S. -70.00.)

Addison, Ill, September 23, 1899.

G. Ritzmann, Kassirer.

Received from members of the youth association of the Kreuz-Gem. here for V. Richter -6.00. God's blessings to the dear givers! Milwaukee, September 23, 1899, M. J. F. Albrecht.

AK- The receipts of Messrs. PP. Friedr. H. Möcker and H. Bouman, as well as those of Mr. Kassirer A. C. Reisig had to be postponed due to lack of space.

Uevlirrderte Advesferr:

Rov. LV. LerZt seu., P. em., 8oop6i, vockZe Oo., 8ebr.
 Rev. 8th R. Saulre, ^tvckover, vaz' Oo., 8th Dak.
 Rev. LI. Rirlvd, R. em., llasdviUe, IU.
 Rev. 6ÜL8. 8oed, Oi8oo, Lastlauck Oo., ll'ex,
 Rev. Lomami, Waterloo, 8outd ^ustralia, ^U8traUa.
 Rev. Llattdiae, 8a.unover, OUver Oo., 8th vuk.
 Lev. LlatllllL8, Hanover, OUver Oo., 8th vak.
 Rev. LV. L. LloU, 504 Opper Llain 8t., 8e" Inck.
 Rev. I'. 3^ Oetjen, Box 106, LUr Oreeir, ^odn8on Oo., 8ebr. Rev. R.
 RlelSer, 628 Iracke 8t., ^Vineton, 8. 0.
 Rev. U. 8aod8, 3443 8th ^eSer8On ^ve., 8t. Ronie, Llo.
 Rev. IVm. 8odmi<U, Roelrbox 46, Rebsnon, Llo.
 Rev. LVm. 8eduetL, Rebanon, Rotte r Oo., 8th vak.
 Rev. ^oeepü 8oünl2, Llninxton, IVebeter Oo., Llo.
 Rev. O. 8iever8,
 11256 Onrtte ^ve., RnUman 8tat1ou, OdieaZo, IU. Rev.
 Rreckerio LVuedel,
 4 Helena 8t., 3amatca Rlaln, Loeton, Llaae. LV^m.
 Rranlr, 1261 blacki8on 8t., Rrooklzm, 8. It'.
 Rreck. L. Lieber, Lox 309, 8ortd Minderet, l^orain Oo., O.
 Rsetr, 55 8tarlr 8t., Vtioa, 8th lf.
 ^NAU8t R. UN688MLNN, 85 ^Uren ^ve., Olevelanck, o.
 Otto L^ler8iA, LV^oock Ralre, Llinn.
 Oeo. L^in<U8od, OolUnaviUe, Llackiaon Oo., IU.

The "Lutheran" is published every fourteen days for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where the same is brought to the house by porters, the subscribers have to pay 25 cents extra for porter's wages.
 To Germany the "Lutheran" is sent by post, postage paid, for Li.25.
 Briefs containing "business", orders, cancellations, monies, etc., are at the adrrfse: Ooneoräia knblisüinx Honse, ^eSersou ^ve. L bliaini 8t., 8t. Louis, LI", to be sent to.
 Letters containing notices for the journal (articles, advertisements, receipts, changes of address, etc.) are to be sent to the editorial office under the form: "Lulkeruoer", Ooueoräla Ssmiusvv, in order to be included in the following issue of the journal; all shorter letters must be in the hands of the editorial office no later than Thursday morning before the Tuesday whose date the issue will bear.

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Herausgegeben von der Deutschen Evangel.
Zeitweilig redigirt von dem Lehr.

Vol. 55.

The Office of the Keys.

(Continued instead of ending.)

But if we ask who has the power of the keys, the answer is that Christ gave this power to his church on earth and through it to his called servants. Christ is the giver and therefore the original possessor of this power. He is the giver and therefore the original possessor of this power, because he is the Lord of heaven and the Savior of the world. He saith Revelation 1:18. "I was dead; and, behold, I am alive for evermore, and have the keys of hell and of death." As the keys of the conquered city are given to the victor, so also, by right, the keys of heaven and hell belong to the victor at Calvary. Of Christ, therefore, it is said in Revelation 3:7, "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, he that shutteth, he that shutteth, he that openeth not." The power of the keys was used directly by Christ in the days of his flesh, when he said to the gouty man, "Be of good cheer, my son, thy sins are forgiven thee," and confirmed by a miracle the reliability of his words. And still this power belongs to Christ, and he uses it indirectly through his instruments, through the Church and her ministers, to whom he gives this power without relinquishing it.

To His Church on earth Christ gave this power, that she might use the keys in His name. "The church carries them by her side, the matron of Christendom." Our Catechism therefore calls the office of the keys a "peculiar church power," a power which the church alone has, and which is found nowhere outside of Christendom. Now the Church consists only of true Christians, and not of Christians and hypocrites. And only to Christians, to "His Church," to His own, has the Lord bestowed the power of the keys. He who despises absolution himself cannot and ought not to bring forgiveness to others. "God saith unto the wicked, Why declareest thou my statutes, and takest away my judgments?"



hergegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
 Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo. the 17th of October, 1899.

Us. 21.

Covenant in thy mouth; if thou hate discipline, and cast my words behind thee?" Ps. 50:16, 17. To His Church only has Christ given the power of the keys, and that to His Church on earth. The blessed in heaven are without sin and no longer need forgiveness. They have enjoyed the office of the keys on earth, and they no longer need its gifts. But the church on earth still has to deal with sin and sinners. It still needs absolution and comfort. Therefore the Lord has endowed her with this authority. Yes, the poor, despised church on earth, she is the precious handmaid whom the Lord has endowed with the noble, wonderful power of the keys; she is the bride on whom the bridegroom has hung a robe of office and dignity such as no angel wears more gloriously. Where the church is, where two or three are gathered together in JEsu's name, there is the power to remit and retain sins. To every church, large or small, strong or infirm, yea, to every individual Christian, belong these keys. Luther says, "The keys are to the whole congregation, to all Christians, and to every one that is a member of the same congregation, and the same not only according to authority, but also according to custom, and after all manner that may be."

This is also taught in the scriptures. Matth. 16, 19. Christ calls the keys that Peter should use to loose and bind "the keys of the kingdom of heaven", church keys. Of the local church it says Matth. 18, 18-20.: "What ye shall loose on earth, that shall ye loose in heaven. . . . For where two or three are gathered together in my name, there am I in the midst of them." According to 1 Pet. 2, 9. all Christians, as kings and priests, should proclaim the virtues of Him who called them from darkness to His marvelous light. 1 Cor. 3, 21. Paul therefore boasts, "All things are yours; whether Paul or Apollos, whether Cephas or the world, whether life or death, whether things present or things to come; all things are yours."

And what the Scriptures teach, our church also confesses. For in the Schmalkaldic Articles it is said: "About this one must ever confess that the

Keys do not belong to one man alone, but are given to the whole church, as can be sufficiently proved by clear and certain causes. For as the promise of the gospel belongs certainly and without means (*principaliter et immediate*) to the whole church, so the keys belong without means to the whole church, since the keys are nothing else than the ministry, by which such promise is communicated to everyone who desires it, as it is then in the work for eyes that the church has power to ordain ministers. And Christ saith in these words: What ye shall bind, etc., and signifies to whom he hath given the keys, even to the churches: Where two or three are gathered together in my name, etc. Item, Christ giveth the highest and last judgment of the churches, saying, Tell it of the churches." (Müller, p. 333.) Because God has given his word, baptism, and supper to the whole church, so also the power of the keys, which is nothing else than the divine command to use the word.

Thus the power of the keys is given to the whole church, and thus also to each individual Christian, and "the same" - as Luther says - "not only according to authority, but also according to custom and in all manner of ways that may be". What kind of authority would that be if one had received it but was not allowed to use it! The authority to forgive sin, with the provision of making no use of it, would be mere mockery. If Christ has given the keys to the church and to each individual Christian, he also wants the church and each Christian to use them. Among unbelievers and heathen, and wherever love and need require it, the Christian may and shall preach the gospel, and so absolve from sins. He should wait for his royal priesthood and proclaim the virtues of him who called him from darkness to his wonderful light. 1 Petr. 2, 9. And he should be obedient to the general mission command that also applies to him, Marc. 16, 15: "Go into all the world and preach the gospel to every creature. Yes, God does not only want Christians through the public administration: preaching, baptism,

The church is not only a place of prayer, but also a place of mutual encouragement and comfort, per mutuum colloquium et consolationem fratrum, giving counsel and help against sin, as Luther says in the Schmalkaldic Articles. And when Christian congregations establish, maintain, and supervise the sacred ministry of preaching in their own midst, or when they found and maintain institutions for the training of preachers and teachers, this too is an exercise of the power of the keys, which is given to the church without means. Luther therefore writes: "We firmly insist that there is no other word of God than that alone which is commanded to be preached to all Christians; that there is no other baptism than that which all Christians may administer; that there is no other remembrance of the Lord's Supper than that which every Christian may celebrate, which Christ has thus appointed to be kept; Neither is there any other sin, except that which every Christian may bind and loose: we hold that there is no sacrifice but the body of every Christian man; neither can any man pray, except a Christian; neither shall any man judge of doctrine, except a Christian. But these find the priestly and the royal offices." Of the Roman distinction, however, that "the church may have the right and authority of the keys, but the use is of the bishops," Luther says: "This is called speaking lightly, and it falls down from him. Christ here gives to every Christian the power and use of the keys, saying, He is to thee as a heathen." Thus every Christian is in possession of the power of the keys, and he should not leave them unused and unused. The general use of the keys by each individual Christian must be distinguished from the use of the keys by the community, which is usually called "public". This is the will of the Lord, that Christians should unite in local churches and preach the gospel and administer the key ministry as a church. The local Christian church has the command to bind and loose. Matth. 18, 17-20: "Where the church is," says our confession, "there is always the command to preach the gospel." And this very binding and loosing on the part of the church, or of the preacher, in the name of the church, and on account of the community, is the public custom of the power of the keys. But now the question arises, who has the right and duty to administer the office of the keys publicly, in the name of the congregation, or for the sake of the community. That in the school the teacher, and in the house the householder, administers the office of the keys, brings with it the natural position which the one occupies as master in the house, and the other as master in the school. But who shall do it in the Christian church, where neither father nor son, neither husband nor wife, neither master nor servant, neither king nor subject, counts for anything; in the church where there are neither commanders nor obeyers, neither rulers nor ruled; where Christ is the only Master, and all Christians are equal brethren? That the general Christian calling and missionary command is not sufficient for this use of the key power of the community is self-evident. More is needed for this. It requires a special commission on the part of the Christians in whose name the keys are to be used. To bind and loose the community

The only person who can act in the name of the municipality or on behalf of the municipality is one who has received the municipality's appointment to do so.

The public use of the power of the keys, therefore, belongs only to those to whom it has been entrusted by the Christians in whose name it is to be done. No one can make himself bishop, pastor, or teacher in the church. Only God can do that. According to 1 Corinthians 12:28, it is God who sets bishops, pastors, and teachers in the church. And God does this not directly, but indirectly. He does it through the appointment of those Christians in whose name the key ministry is to be administered in a place. Thus Matthias, Stephen, and others were chosen by the assembled congregation to their offices in the church. Apost. 1:15-26. 6:1-6. 14:23. Whom the church calls, God has called. His calling is as divine and valid as if God had called him directly, as once Moses was called in the fiery bush. To the elders called by the church in Ephesus, Paul expressly declares that the Holy Spirit has made them bishops, to feed the church of God. Apost. 20, 28. The preacher chosen by the church is therefore the appointed servant of Christ, who is to publicly administer the key ministry in the church. The congregation and God Himself through the congregation has conferred, entrusted or transferred the office to him. But this is not true of one who casts himself out to be a teacher in the congregation, and without a vocation assumes the public use of the keys. Such a one is rather guilty of presumption, self-conceit, lordship, and tyranny over his brethren. His undertaking is a work of his own choosing, forbidden by God. He runs and preaches, although he is not sent. Jer. 23, 21. Rom. 10, 15. He takes the glory to himself instead of having it given to him. Hebr. 5, 4. Jac. 3, 1. In our confession it therefore also says: "No one shall teach or preach publicly in the church, or minister the sacrament, without a proper profession."

The preacher's office in the congregation is thus entrusted to him by God and the Christian congregation. Like Christ, the preacher is also responsible to the Christian church for the administration of his ministry. The preacher does not only administer his office as a servant of Christ, in the name of Christ, Luc. 10, 16. but also as a servant of the church, in the name of the church. 2 Cor. 4, 5. 2, 10. Yes, in the name of the church the preacher does all that he does as a preacher. By reason of the community the preacher does the duties of his office. When he binds or loosens, forgives or retains sin, he does it not in his own name, but "by virtue of his office," as the organ and mouth of the church that called him. That which the preacher cannot boast that he does and is obliged to do on behalf of his congregation, is also not his office as a called minister of Christ and the congregation. In all that concerns the public use of the power of the keys, a righteous preacher never wants to be more than a servant and instrument of the congregation. Therefore, according to Matthew 18, the preacher must wait for the knowledge and judgment of the congregation before he excludes public and impenitent sinners from the Christian congregation in cases of banishment, in order to be able to act as the mouth and organ of the congregation.

F. B.

(Conclusion follows.)



† Pastor Moritz Michael. †

(In memory.)

On February 16, 1899, after a short suffering from heart attack, k. Moritz Michael died at Goeglein, Allen Co., Ind. in the midst of his congregation and family, at the age of 58 years, 5 months and 17 days. The deceased was born on August 30, 1840 at Oberkunnersdorf near Herrnhut in Upper Lusatia, Kingdom of Saxony. He spent his childhood and youth in the aforementioned birthplace and in Kamenz near Dresden. After he had received a good school education, he was confirmed on Palm Sunday of the year 1854 in Kamenz. Initially the parents of the deceased had intended him for the school office; however, since he had a great talent for drawing, they later decided to let him learn lithography and therefore sent him to the city of Zittau. In this city he found opportunity to attend the Sunday school there. After his apprenticeship was over, in 1858 the years of wandering began, in which he got to know all kinds of cities and countries and perfected his profession. The Lord led the young man in many wonderful ways during this time. Due to a physical indisposition he was held up on the career he had entered. In the city of Breslau he joined the Evangelical Young Men's Association. Here his eyes opened; the morning light of divine grace penetrated his heart. In spite of his physical weakness, which was also accompanied by an eye complaint, the young man enjoyed himself spiritually. His desire for the word of truth grew and increased. After he had undertaken several long journeys to strengthen his health, he finally settled in Dresden. Here he found employment and at the same time spiritual nourishment. He attended the church services in the local deaconry with heartiness and found a large circle of Christian friends. Here he was made aware of the great need of the church in North America, especially by Father Sommer, and won over to the cause. He made his preliminary studies with the blessed Father Brunn in Steeden. With universally recognized diligence and zeal he prepared himself for the holy ministry and finally completed his theological studies in St. Louis, Mo. at our seminary.

The time of his work in the holy preaching ministry falls into the following sections: From 1866 to 1868 he was active in Arcadia, Tipton and Cicero, Ind. In this feverish region his health was very weakened. After six weeks' residence in Lansing, Mich. the doctor advised him to resign temporarily. In the spring of the following year, after he was restored, he accepted a call to the congregation at Eden, Erie Co., N. Y). Here he officiated from 1869 to 1876; he also served a branch here about eight miles distant. These were years of blessed ministry in this place, and both the congregations and the Blessed One were made very hard to part with. From the year 1876 to 1878 he served the congregation at Humberstone, Weiland Co, Ont. Here also he was only able to endure two years on account of health, and then removed to Farnham, Erie Co., N. Y. As the first Missourian pastor he served this mission congregation from the year 1878 to 1881 with all prudence and fidelity. In the latter year he received a call to Goeg.

lein. Allen Co, Ind, six miles from Fort Wayne, and accepted the same. Here he served until his blessed death. In the midst of this congregation he was privileged to celebrate his 25th anniversary of ministry in 1891, his congregation and fellow ministers showing him great love in word and deed. He was active in his ministry until the end. He was still preaching on the Sunday before his death and had already written his Passion sermon when a sudden, repeated stroke struck him down on Tuesday evening and put an end to his life a few hours later.

With all devotion and self-denial the Blessed One served the Lord in His Church. With what scrupulous conscientiousness he prepared himself for his sermons and lessons is best known to those who had the opportunity to observe him more closely. And as in the public ministry, so he proved all faithfulness in private pastoral care. He made his house and sick visits regularly and did not let anything spoil them; even long and arduous journeys, with his weakened body, could not keep him from fulfilling his duty. In public and in particular, he endeavored to share the word rightly and to offer each person his due. Fear of man or complacency could not move him to silence. It was a special joy of his heart to preach to the one whom his soul loved. He was and remained a humble Christian to the end. He recognized and confessed himself as a poor, lost and damned sinner and sought help and salvation only in the merits of Jesus Christ. As a diligent Bible reader he stood as a model and example. He stopped reading. He also studied the journals of our synod with all diligence. In short, he spent his time and consumed himself in the service of the Lord. He was also a role model for his congregations and fellow ministers.

And as in the parish, so he also stood in his family. On May 7, 1867 he married Barbara Her, daughter of the emeritus Father Johannes Her and his wife, Katharina Her. Seven children sprang from this extremely happy marriage, three of whom preceded their father into eternity. As a husband and father, he was faithful to his household priesthood and raised his children in discipline and admonition to the Lord. He appointed his three sons for the service of the church. He was also allowed to experience that his oldest son Moritz, after happily completing his studies in Fort Wayne and St. Louis, was called to Hamburg as a preacher and was blessed by God to work there, and that his second son, after happily completing his studies in Fort Wayne, was allowed to enter St. Louis, where he was responsible for his studies. His youngest son, however, had to discontinue his studies at Fort Wayne for a time on account of a head ailment, and is staying with his sister, the only living daughter of the Blessed One, with her widowed mother. The well-being of his family was always close to the heart of the deceased, and he left nothing undone in order to provide for them both physically and spiritually. His departure was therefore a heavy blow for the relatives, which will always show its traces. The bereaved found great love and sympathy on the part of the whole community and other friends. On February 20 the disembodied body was given a Christian burial in the cemetery at Vöglein. The participation of the congregation and the officiating brethren in this funeral ceremony showed

how much the deceased was respected and loved. The funeral sermon was held by Prof. Zucker of Fort Wayne on Joh. 12,26., and the memorial sermon was held the following Sunday in the congregation of the blessedly departed P. C. Groß of Fort Wayne on Hebr. 13, 7.

So then his body, which has lost its soul, slumbers towards the great resurrection morning, while his soul is blissfully secure in God in eternal life.

God grant his congregation, his relatives and all believers in Christ consolation and support, and at some time a blessed reunion in eternal life. I. F. S. H.

A Report of the Michigan District Mission Commission.

(Conclusion.)

A problem child in our mission is still our mission congregation in the lodge town of Muskegon. Fr. E. Köstering paints a sadly interesting picture of the conditions there when he writes, among other things, the following: "If anywhere, then in this city the lodges have the reins in their hands. This city of about 25,000 inhabitants is blessed with 45 lodges. Truly it is something to be a member of a Missouri congregation. A man of my congregation assures me that his refusal to join a lodge is greatly detrimental to his business, nay, that he can no longer buy a pound of meat for his business here. My young people also complain that they are threatened with dismissal from their jobs if they do not want to join a Lodge. Furthermore, all the windows of the church have been broken. The street youth also used to disturb our evening services. There is no doubt that the lodge people are morally to blame for such pranks. The children know that our church is generally hated because of its position with the lodges, and this moves them to play all kinds of tricks on us. Anonymous letters and cards, which have already been sent to me by mail or thrown into my house, also bear witness to the hatred of the lodge people against us. I have now been here eight years. No other preacher in our city can say that about himself. Many congregations have had no pastors at all for years, and hardly anyone stays longer than two years. A community that used to have six congregations and pastors here now has only two, and they eke out a miserable existence. When the salary is due, a meeting must be held so that a few thalers can be collected. If, in the end, a repeatedly discussed plan should come to fruition, namely that a large hall should be built jointly by the various lodges, which at the same time should serve ecclesiastical purposes, then things will get really colourful. Then the children will have to learn the names of the deputies (lodge officials) in Sunday school, and the pastors and congregations of the Missouri Synod will be called the arch-enemies of all enlightenment and education. . . . It would certainly not be right, however, if I were to conclude my report here. Our mission here has not been in vain. This is testified by the continued existence of our congregation; and this is testified by letters from many pastors to whose congregations members from our congregation have moved. ... Our Ge

The congregation is also making an effort to be less and less of a burden to the missionary treasury. A farmer pays \$40.00 a year into the congregation's coffers; the same is done by a doctor, who, after all, is to be thanked next to God that we have a Lutheran congregation here."

So far Fr. Köstering. We leave it to the Christian reader to indulge his own thoughts; we only add that in our opinion the little group of Lutherans in Muskegon should continue to be strongly supported. According to the last report, the congregation numbers 195 souls, 19 voting members, 110 communicants and 23 school children. In addition, Father Köstering has a small preaching place in Robinson Township.

At the Marion Springs mission field in Saginaw County, J. Reininga is laboring in visible blessing. In the school over sixty children are being pastured on the green pastures of the Word of God. Quite a number of adults, some of whom are of the Roman Catholic Church, have been received into the congregation after previous instruction, or are still in instruction. The parish, although very poor, has built a parsonage and a schoolhouse, which is splendid by its standards, out of its own funds. It is to be expected that in not too long a time the parish will become independent. Lately the devil has been rumbling in this parish. But the congregation was also able to experience that the Lord "is their shield and the sword of their victory."

In River Rouge near Detroit, the youngest of the seven mission places mentioned, things are progressing, though very slowly. If an oppressive burden of debt could be vigorously relieved there, and if it were only by an interest-free loan from the church building fund - unfortunately empty! - the congregation would soon increase in number of members.

If a reader were to get the impression from this entire report that the Mission Commission considers it its main task to have as few mission places as possible, he would be very much mistaken. Such thoughts, namely that this is the wish of the District, have, however, sometimes been entertained by the Commission in recent years, when the deficit in the Mission treasury stood in the way of its deliberations. In the past, as far as we know, it was not the case that the support could not be paid out regularly. Nevertheless, we are convinced that our dear congregations want to continue the missionary work quite energetically. In this conviction we have acted by taking up new fields. Candidate H. Speckin has been called to the not insignificant town of Cheboygan, high up in the north near Mackinaw. A pastor who visited Cheboygan several times at our request, and in whom we are accustomed to find a sober, thoroughly proper judgment, gives us the best hopes with regard to Cheboygan. Likewise, Candidate F. Rutlowsky has been appointed for West Branch, formerly belonging to Pinconning. According to inquiries, there are many Lutherans in that region, so that, if God gives grace, perhaps two or three congregations can soon be gathered. Both candidates are already ordained and in full work.

Recently Fr. E. Heinecke drew our attention to Cars in Tuscola County. For some time now, there have been a few Lutheran families there, which Fr.

Sacrament were served. A Sunday school of eighteen children has also been started, in which a Christian-minded and discerning young man teaches in the absence of the pastor. Now, in the fall, a sugar factory will be put into operation at the above-mentioned location. The builders and managers of this factory are Germans and of the Lutheran confession. A large number of German workers will arrive in the fall. Under such circumstances, the Commission believed that it could not delay. It therefore decided to employ a student here for one year. In addition, as noted at the beginning, the mission was to be started in at least two fairly populous cities in southern Michigan.

Even assuming that everything goes according to plan in the fields that have been tackled, ample support will still be necessary for a long time to come. The demands on the missionary treasury are therefore likely to become higher rather than lower in the future. And who would not be happy about that? After all, it is proof that God, by grace, still wants to build his kingdom through us and save souls that have been bought at great cost.

Let us not then be negligent in this glorious work of our God.

"A wicked servant, that may stand still, When he sees the general standing."

But he, the faithful God, grant that he may continue to will and to do according to his good pleasure.

In the name and on behalf of the Michigan District Mission Commission.

H. Speckhard.

The plight of the "Inner Missten" in the Southern District.

It is with a heavy heart that the undersigned sets out to bring the plight of the "Inner Mission" in the Southern District to the attention of the dear readers of the "Lutheran", or even more precisely, through the "Lutheran", of the entire, dear Missouri Synod; it is done with a heavy heart, because it is not pleasant, so to speak, to have to appear as a beggar, and because it is also not the first time that our Southern District appears in such a form before the General Synod. But what is the use of all shame when necessity forces us to beg? And yet we hope that we will not be regarded as impudent beggars, but will at least listen patiently to our report on our plight; we will then confidently leave it to Christian love to decide whether we can and should be helped in our plight or not. We are encouraged in this by the consideration that the whole matter of discord, which we are concerned with here, is not really ours, but that of the Lord Jesus and his church. Yes, we do not want to conceal it, we have always consoled ourselves with this and have thereupon, if we may express ourselves in this way, confidently continued to manage our missionary budget, that the whole, great and rich Synod would stand behind us and, in case of need, would come to the aid of our District, yes, would finally also answer for the debts that we would have to incur. We made this clear not only to the General Mission Commission, but also to the venerable General Synod itself, only at its last meeting, and it was

did not stop us, but on the contrary encouraged us to continue our work with confidence.

This confession is not meant to imply that we in the Southern District have operated carelessly and without consideration of the costs. Oh no, the issue of costs has already caused our Mission Commission and the other officials of our Synodal District much, much concern. We have saved wherever we could, and in fact, because we were afraid of the costs, we have recalled missionaries who were already employed and have refrained from taking up new mission areas. Many a decision in this regard has been taken with a heavy heart, especially in recent years. But where we could not do otherwise, where it seemed to us to be commanded by the Lord of the Church to preach His Gospel or to have it preached, we continued our previous work and undertook new work, trusting in the Lord and, as I have said, also trusting in our fellow-workers in the General Synod. And in this sense we also intend to continue, because we consider this to be our task, unless the active support of the General Synod were to be denied us, and we really had to limit our missionary activity for lack of funds.

Let no one get the idea that the Southern District relies on the General Mission Fund to the extent that it does not make a proper effort to meet its expenses for the mission it is carrying out.

We may well say that our District as such is doing everything in its power to encourage all our Christians to give diligently to the cause of the Lord's Kingdom. Just compare in our last or any previous Statistical Yearbook the column on "monies received," and everyone will be convinced that the Southern District in this respect is truly not in the rear, but in the front ranks. Not only does each communicating member receive on average significantly more for "Inner Mission" than in most other Synodal Districts, but also as far as the total amount of money raised is concerned, our District can easily bear comparison with the others. We do not say this to boast about ourselves, but only to prove that we really make an effort to raise the necessary funds ourselves, and only ask for help from the wider circles of the Synod out of real need.

The bitter need, however, drives us to such a request; and here we want to briefly describe our plight. First of all, it should be noted that our Southern District cannot, with the best will in the world, raise the costs of the mission it operates on its own. From the beginning until now, this District has had to ask for and received a very significant subsidy from the General Mission Fund. But the grant, which has always been given with the greatest joy and willingness, has never been fully sufficient. For years the Southern District has been struggling with a burden of debt and has not been able to get rid of it in spite of all its own earnest efforts and all the grants from the General Fund.



can. Thus, for example, at the beginning of the quarter now ending, on July 1 of this year, we saw ourselves compelled to ask the General Commission for a grant of \$1563.39 in order to pay our debts and to be able to pay the long overdue salaries of our missionaries. Instead of the sum earnestly requested, we could only be granted \$250.00 for the quarter, because the venerable General Commission did not have more. (In the previous quarter, April 1 to June 30, we had requested \$2090.48, but only received \$600.00). Our debts therefore remained, and have since increased, not diminished; for not even the salaries due could be paid with the \$250.00 even approximately. At present, that is, in the middle of September, the following is our situation, and that it is an emergency situation, everyone will admit: We have nothing but \$1170.89 debts in the treasury, that is, all our missionaries, of whom there are 26 in all (including some pastors who receive allowances), have been waiting for some time, for the most part for several months, to receive their small salaries. What this means for our missionaries, when they have to wait two, sometimes three or four months for their salary, as well as for the reimbursement of their often not insignificant travel expenses, can best be judged by those who have already been in a similar situation, but we do not need to explain this at length to the others. Our missionaries often find themselves in the greatest embarrassments, even in bitter distress.

The emergency situation just described is not only a momentary and temporary one, but has existed for years. It is true that it usually improves somewhat in the fall, and this year, too, we hope that, after mission festivals have been celebrated again everywhere, the gifts in our own district will flow more abundantly again, and that the General Commission will again be able to make a larger grant to our district, and that we will thus be granted at least some temporary relief. However, we have not been entirely without debts for many years, and even if we are granted temporary help for the time being, the experience of the past years teaches us that this will not help the need in the long run, but that the same oppressive burden of debts will soon reappear, and the same sad conditions will again prevail. A thorough and lasting remedy could only be found by 1. helping us to completely pay off our debt, which has been pending for years, and 2. enabling us to meet our current expenses on a regular basis through more generous contributions and even larger subsidies from the General Missionary Fund. Our District needs for its Mission in its present extent annually in round sum about \$8000.00. Of this the Mission congregations and preaching places themselves contribute about \$2500.00 and the other congregations of the District about the same amount. So we are still short of \$3000.00 per year, which we have to request from the General Commission. This is, of course, a large sum, more than is used in some other districts for "internal missions"; however, we need so much in order to continue our mission in the present manner, not to think of a further expansion of the same.

Not only by our Mission Commission, but also by a larger Pastoral and Teachers' Conference, the writer of this has been requested to bring the above-described plight of our Southern District to general knowledge. This has been done herewith. We now leave it to the brethren in the wider circles of our Synod to decide whether and how they wish to come to the aid of our Southern District. We are ashamed to ask for direct gifts for our District, and least of all would we like the General Mission Commission to withdraw something from other likewise needy Districts in order to help us. We only want to say this in all modesty: The General Commission could and would be put in a position to provide us and all other needy districts with the necessary help if, especially in the older and larger districts, more were done for the cause of the "Inner Mission" and more care were taken not only to satisfy one's own needs, but also to contribute more than before to the General Caste. That this could be done, can be easily convinced by anyone who wants to take the trouble to calculate what is being done in the individual districts in this respect; that it should then also be done, no one will deny who knows that there is still need somewhere in the area of the mission carried out by our Synod; But that it will also come to pass, we confidently hope, trusting in the Lord, who, after all, said also of the dollars and cents of his Christians, as there of the tethered ass and her colt: "Untie them, and bring them unto me: and if any man shall say any thing unto you, say, The LORD hath need of them; as soon as he shall unloose them unto you." To him be the cause!

G. J. Wegener, President of the Southern District.

The above description of the plight of the "Inner Mission" in the Southern District speaks for itself. When, in July of this year, the undersigned Commission undertook the distribution of the available funds for the General Inner Mission and compared the sums requested by the Southern, Minnesota-Dakota, Kansas and California Districts with the existing small supply, it found itself confronted with a task that made its heart heavy. Instead of the 11563.39 requested by the Southern District, the Commission could only grant \$250.00, if it did not want to act unfairly towards the other districts requesting help. What is true of the Southern District is also true of the other districts of our Synod, which need the support of the General Synod to carry out their inner mission - they, too, were only able to receive a small fraction of what they requested at the last distribution.

The undersigned Commission supports the heart-moving request expressed in the above in the most emphatic and powerful way. Come on, dear Christians, the Lord needs your gifts! God loves a cheerful giver! Pray, and it shall be given unto you!

The General Commission for Inner Mission.

L. Lochner, Karl
Schmidt, C. A.
Eseman.

The Church and the Secular Press.

The "Lutheran" of October 5, in a long editorial, expresses the suspicion that the Missouri Synod is preparing to play politics and possibly to speak the decisive word in the next presidential election.

How does this paper come up with this strange idea? It reports from the "New York Tribune" that Dr. Dümpling had joined the editorial staff of the "Germania" in order to keep "objectionable matter" out of that paper. But this purpose of vr. Dümpling does not make sense to the "Lutheran". Rather, the terrible thoughts just mentioned occur to him. He thinks that if "one of the most capable pastors of the Missouri Synod" joins the editorial staff of the "Germania," it is probably for the purpose of possibly controlling the next presidential election through this "most widespread German paper. The "Lutheran" says: "Many of us have become acquainted with the power of Missouri in the German ecclesiastical movements of this country, and it is but natural that we should not at all like to see a Lutheran church body make use of the secular preffere to make its influence felt in politics."

We can reassure the "Lutheran". First of all, the Missouri Synod as such has nothing whatsoever to do with the fact that Dr. Dümpling has become editor of the "Germania". Secondly, we also know, and the "Germania" itself has announced, that the appointment of Dr. Dümpling to the "Germania" has no political purpose at all, but merely the purpose of keeping "objectionable matter" out of the "Germania", and not only out of the "weekly", but also out of the "daily" "Germania". The politics of the "Germania" are none of our business and have no interest for us. But because the "Germania" is read in many thousands of our homes, we have a great interest in keeping all objectionable reading material out of this newspaper. And this is the only purpose of vr. Dümpling's entry into the editorial staff of the "Germania".

We can assure The Lutheran that no righteous Missouriian pastor or professor, as long as he is able to work, will give up his ecclesiastical office in order to become politically active. If he makes the personal sacrifice of taking over the editorship of a secular newspaper, he does so in the knowledge that in this way he is rendering a necessary service to his church and to his Saviour, namely, the service of keeping away from his part the filth with which most secular newspapers pollute and poison Christian homes and Christian hearts year in, year out, and daily. There can be no doubt, therefore, that the secularization and muddying of Christianity today is largely due to the corrupting influence of secular preaching, which so generally finds its way into Christian homes as well. The worldly prefect, as it is on the average, is engaged in an incessant struggle against the Christian church. The worldly prefect wants to make the church worldly, and thus seeks the life of the church no less than the prefect of the false churches, who spreads false doctrines. So the pastor preaches to his congregation on Sundays, "Love not the world, neither the things that are in the world." But

Six or seven times a week a newspaper comes into the house and is read by old and young, in which the sinful nature of this world is partly hidden, partly openly glorified and praised. Now it is true: we cannot protect our Christians and also our youth from all temptations on the part of the world. They come into contact with the world and are to learn to fight against it. But the Lord Christ has also taught us to pray, "Lead us not into temptation." Christian parents do not do their duty if they do not endeavor to keep temptation as far as possible from their keepown. To this also belongs that they endeavor to exclude, as far as possible, the soul-poisoning lecture from their homes. The last day will make it clear in the hearts of how many people, who lived under the sound of the Word of God, spiritual life was prevented or stifled by the influence of worldly newspapers.

So it is truly worth the effort when Christians take it upon themselves to produce such secular newspapers that exclude all objectionable reading material from their columns. If, for this purpose, people experienced in judgment, be they pastors or professors, enter the editorial office of a secular newspaper, one need not immediately suspect politics behind it, as happened to the "Lutheran," but one assumes - which is really the case in this instance - that it is a matter of the production of a secular newspaper that is unoffensive to the Christian home.

The production of such newspapers was especially dear to the blessed vr. Walther. We know that he made several trips to win pastors to take over the editorship of such secular newspapers. He repeatedly said that he did not consider it a waste of strength to take the best among the pastors out of office in order to render this so important service to the church. This he said to those who thought that a pastor or professor should not offer himself as editor of a secular newspaper.

Of course, one thing is necessary if evil is not to become worse. The secular newspapers, which are published by Christians, must now really keep everything offensive out of their columns. If, however, such newspapers make themselves equal to the world, e. g., by advertising theaters, balls, and other worldly things, they are a double common injury. Because they sail under the Christian flag, they seduce Christians to a worldly Christianity, to the deadly opinion that Christ is in harmony with Belial. No Christian, let alone a Christian pastor or professor, can stoop to this.

Such secular newspapers, however, which really keep everything offensive out of their columns, are to be held in high esteem and valued as a precious gift of God. One should not stand in the way of such newspapers, but rather promote and support them, even in the case that they represent political opinions that do not always agree with ours. As far as politics is concerned, every Christian has his own politics, that is, he does not allow himself to be dictated to by a party, a newspaper, or individuals as to how he should vote, but he decides this for himself before God according to his best knowledge and conscience.

F. P.

To the ecclesiastical chronicle.

America.

The "Luth. Volksblatt" from Canada tells of **Bible-believing listeners of an unbelieving preacher**. The Rev. John Gorth, who has been an assistant of the much-mentioned Dr. Rainsford of New York for several years, recently preached in the English Trinity congregation in St. Agatha near Montreal. Among other things, he made the following assertions: The Bible is full of errors; no book or person in the world has been given infallibility by God; the stories of Adam and Eve, of Jonah and others are legends and myths. The Bible was only a literary book of the Jewish people, and everything contained in it should be considered and explained in the light of these facts. During the lecture one could notice that the congregation did not agree with the blasphemous talk. After the sermon, two gentlemen stood up, Mr. Liebreich and Wilson Smith, a former town mayor, and declared before all that they did not agree with what had been preached to them. Mr. Smith spoke out with great emphasis to the effect that it was impossible for him to listen quietly to such teachings from a Christian pulpit. He was firmly convinced that the Bible was God's word. Notwithstanding the great excitement, the congregation remained for some time, but the false prophet did not show himself again. This is a pleasant event, but unfortunately it happens only too seldom. Most of the congregations in our country call upon teachers after their ears have been pricked, and then listen to their gossip about this and that subject, and often also to their blasphemy in the holy place without contradiction. If all congregations faithfully exercised the right which God's Word gives them, namely, to judge of the doctrine preached to them, whether it agrees with God's Word or not: then the many wolves in the pulpit and the many mustard preachers of recent days would no longer be allowed to desecrate the houses of God so unabashedly and to turn the houses of prayer into murder pits. L. F.

A new way of mission to the Gentiles was proposed by the well-known, quite liberal Congregationalist preacher, Dr. Lyman Abbott, when the great international assembly of Congregationalists met in Boston the other day. He expressed the view that the old way of mission to the heathen, namely, sending missionaries to the heathen nations to preach the gospel to them, had proved to be wrong. The first thing to do was to establish order among them by force of arms and to establish the rule of the law. And indeed this opinion did not immediately meet with vigorous opposition in this ecclesiastical assembly, but it was not until a later session that it was emphasized that the railroad, the store, and the rule of the law should not precede the preaching of the gospel, as Abbott had meant. A secular paper rightly remarked that the belligerence, the lust of country and conquest, which has so befallen many of the inhabitants of our land, has so perverted the people that they now calmly listen to what a year ago would have caused a storm of indignation. The only true missionary ordinance was given by the Lord Christ in his words to his church, when he said, "Go ye into all the world, and preach the gospel to every creature

Abroad.

"Conversion Attempts" by Roman Catholic Nuns. It has already been repeatedly pointed out in this paper what dangers to their souls are exposed to those who visit a Roman Catholic hospital and are nursed there by Roman Catholic "sisters". Now news is coming from Europe that these nurses are also given the special task of trying to win over "heretical," that is, Protestant, patients to the papal religion, and that they are forbidden to offer any preaching to such patients.

of their own faith. This order was issued by the Cardinal Commission in Rome on December 14, 1898, and instructs the nuns "how they should behave if a non-Catholic is found who, at the end of his life, despite their efforts to have him die converted to the true religion, still wants to have the heretical clergyman. The "Allgemeine ev.-luth. Kirchenzeitung," from which we take this notice, rightly calls attention to how exceedingly ungodly and disgraceful it is first to torment the poor sick with attempts at conversion, and then to deny them the death-grimage of the Holy Scriptures from the mouth of a Protestant preacher. L. F.

The Roman Church likes to call itself the "catholic" church, that is, the universal church. She does this unjustly, for the "holy Catholic Church," of which the third article of the Apostolic Symbol speaks according to its original wording, is not a visible church community, least of all the papal church, but, as the article itself declares, the one, invisible "community of the saints" spread throughout the world. But the Roman Church is also, outwardly, no longer the Catholic, the general, the most widespread. The famous geographer Ravenstein states the following figures: there are now, on the whole, 199A million Roman Catholics, 105 million Greek Catholics, and 195A million Protestants. As late as 1800 the number of Roman Catholics was about 120 million, and of Protestants about 60 million. For 150 years, however, throughout the world, the number of Roman Catholics has scarcely doubled, but that of Protestants has more than trebled. The language of these numbers is clear. The days are past when the majority of Christians were Roman even in name. But, of course, while the Protestants are fragmented into almost innumerable parties, the Roman Church is in all places a firmly established whole, and in this very unity and organization of hers an immense power. L. F.

Zeal of the Muhammedans. In Africa, as the Church Mission Intelligencer reports, Islam or Turkism is flooding some areas with its messengers in such a frightening way that the Christian missions in the Victoria-Nyanza district and in Uganda can hardly count on their victory. In the past, the Muhammadans used only violence to spread their religion of lies; now, however, they are successfully using peaceful means, sending out enthusiastic followers as "missionaries". For this purpose Islam has reformed its religious orders and quietly trained them into a kind of great "missionary societies." From the numerous Muhammadan monasteries in North Africa, for example, about 400 "missionaries" went out at the beginning of this year, 100 for East Africa alone, who now work among the various peoples for their lying faith and cause serious damage to the heathen Christian communities gathered by Christian missionaries, quite apart from the fact that they take away fields of work from the Christian missions. And when one considers with what fanatical zeal the followers of Islam carry on their work, how these "missionaries" are acquainted and familiar with the country and its people, the fears that are raised in the various missionary newspapers about this movement are certainly not exaggerated and unfounded. Thus, even in this way, the devil knows how to place almost insurmountable difficulties in the way of the spread of the Gospel in the dark heathen world. L. F.

From World and Time.

Theatres. Mr. Franklin Fyles, theatrical editor of the "Sun," published in New York, reports in the latest number of the "Ladies' Home Journal" that there are 5000 theatres in America; that these theatres at



every evening in the week, except Sunday evenings, are attended by 1,500,000 persons, who thus spend \$70,000,000 annually on the "ennobling pleasures of the stage." - In 1890 a little over \$139,000,000 was spent in the United States on the public schools. So each inhabitant of our country pays annually about \$1.10 for the "ennobling pleasures of the stage," and \$2.24 for the maintenance of the public schools. Further, the money spent on the theatre in one year could pay the interest on all the public debts of the United States for one year, leaving \$4,000,000. It makes you think.

J. A. F.

The Italian Professor Lombroso, a well-known authority in the sad field of crime statistics, published some time ago a compilation of the murders committed in the various European countries. For every 100,000 inhabitants the following figures are given: Italy 96, Hungary 75, Spain 53, Portugal and Austria 25, France and Belgium 18, Sweden and Norway 13, Germany and England 5. Note, says the "Allg. ev.-luth. Kirchenzeitung" with justification, the figures for the Catholic and Protestant countries. What, tremendous difference between Catholic Italy, Spain, etc., and Protestant Germany, England, etc.?

L. F.

Something from the Collectiren.

Serious, Christian men sat together for pleasant conversation. Then the talk turned to the "eternal gathering. All kinds of things were said against it. One of them remarked: "It has only become so bad in the last few decades, it was not like that before."

"You're quite right," a mild, serious voice suddenly let itself be heard from the corner of Sophae, "it didn't used to be like that."

All eyes turned to the speaker; it was the oldest of the assembly, according to years and Christian experience. When all looked at him in silence, he repeated again with special emphasis: "Certainly, it was not so in former times."

"Yes, don't you think it's daring to stretch the bow too tight?" asked the main speaker from earlier.

The old man glanced round the circle, while it shone brightly in his clear eyes. "I can only tell you," he began, "that we ought to thank God for all the collections on our knees!"

"You'll have to explain that to us in more detail!" was the response from all sides.

"So do I," resumed the old man. For a moment he seemed to consider how best to make his opinion vivid; then he continued, "Do you see the churchyard there? I walked over it a little while ago. There lay the dead in long rows, grave to grave. You will not be surprised if I tell you that I passed through the congregation of the dead unmolested; none of them begged me, none of them called. No, the dead do not beg! After that I went on into the village to the living. There I saw a very different picture. Over at the little farm the mother was just coming home with a basket full of food. You should have seen the jubilation with which the crowd of children welcomed you at the door. Mother, are we going to eat now?' 'Give me a sandwich! 'Give me one, too!' went the chorus of many voices, and a very little one crawled up on all fours and raised her little hands to her mother in demand."

"That's Mutier Köhler," interposed another; "she has her dear burden with the seven worms."



"It didn't seem so to me after all; at least she put on quite a happy face, and rejoiced heartily in the healthy hunger of the little company."

"And now the useful application?" asked one.

"If it is desired, I will give that too; it is actually obvious. The dead do not ask, because they are dead and no longer need anything. But where there is much asking and begging, there is a sign of life. My dear brethren, it was said before about the many collections: It was not so in former times! I remember the time well, the time of arid rationalism, when people went about in the churches as between graves and the dead. There were no collections then - or almost none - because there was no life. There was also spiritual need in those days, but there was no living love that saw such need, felt it, and lent a hand to help. Do you wish those times back? - Things have changed now. Collections upon collections. Is that a bad sign? I mean, on the contrary. God has let his breath go out again and brought life into the bones of the dead, and with life also the feeling for the thousandfold needs of the church. Now begging and cries arise from all sides. Oh, don't scoff at the many collections! The starving children cry out to their mothers for bread! Now that there is life, there is also hunger and thirst, and God has awakened hunger and thirst. Therefore I say, we should give thanks on our knees that there are now so many collections in the church!"

The old man was silent.

It had become very quiet in the room. None of the people who had been so loudly protesting against the large number of collectors spoke a word; rather, something like embarrassment could be read on their faces.

Yes, yes, the much-discussed collections! But they can also be viewed from a different angle.

The promise of a bride, which is also useful for married people to read.

In an old book of the last century, which is held in high esteem as an heirloom by the owner, are the following resolutions of a bride, which she solemnly wrote down on the day of her wedding:

Some rules which I intend to carry out as a wife by the assistance of my God alone.

(1) I will endeavor to serve my God better and more faithfully in my new-found estate than ever before, and to lead a life that will do honor to my spouse in fine profession.

(2) I hereby resolve not to contradict my beloved husband in any matter, unless absolutely necessary, and in such cases only with the greatest tenderness and kindness of which I am capable.

(3) I will never be grieved or impatient over trifling matters, but will always keep a kind and serene disposition, mindful that my blessings far outweigh my adversities, and will seek to commend myself and mine to the all-wise providence of God in prayer in all dangers that come my way.

(4) I will seek to repress every inclination to unnecessary tinsel, but I will be careful to be clean of body and all other things, and to dress myself in a clean and lovely manner.

5. I resolve to be always diligent and ready for service, and never to miss a duty in order to save a passage.

(6) I will always be frugal and economical with my means in order to cause my husband as few unnecessary expenses as possible.

007 I will always show kindness to our household, and will endeavor to be concerned for their temporal as well as spiritual welfare; and

never soon let me be provoked to anger if the orders to them should not always be carried out so punctually.

(8) I will endeavor always to treat my friends and relatives courteously, and to treat my husband's relatives as affectionately as my own.

The above signed by me on the evening of my wedding day, 28 April 1740.

Maria Christian.

Death notice.

Passed away at Joplin, Mo. on the 30th of September, gently and blessedly in the Lord of nervous fever, Rev. J. A. Streckfuß, aged 43 years, 9 months and 7 days.

H. Hansen.

Ordinations and" Introductions.

Cand. Otto Erbe, appointed missionary for the vicinity of Omaha, Nebr., was ordained on the 15th of Sunday, A.D., in De Bolt Place, assisted by Father Knief, and introduced by J. Hilgendorf.

By order of the Honorable President Hilgendorf, Cand. F. I. Oetjen was ordained and inducted by S. F. Grupe in his parish at Lang Branch, Nebr. on 15 Sonnt, n. Trin.

By order of the Honorable President Hafner, Cand. E. Plüdemann was ordained and introduced in his parish at Ludell, Kans. on the 17th of Sonnt, n. Trin. by Geo. Landgraf.

On the 17th of Sunday, A.D., by order of the Honorable President Niemann, Cand. Arthur Boll was ordained and introduced as a missionary for the deaf and dumb in Louisville, Ky. by Arthur L. Reinke.

Cand. Reinh. Zwintscher, appointed by the Missionary Commission as traveling preacher for Manitoba, was ordained by order of the Honorable District Praeses in the Church of the Trinity in Minneapolis, Minn. with the assistance of Fr.

On 16 Sonnt, n. Trin. by presidential order ? Johann Schinnerer was introduced into his new sphere of activity at Amelith, Mich. by J. Trinklein.

By order of the Honorable President Succop was? W. Röcker on 18 Sonnt, n. Trin. in the St. Johannes parish in Union Tp., Ill, introduced by Th. Pissel.

On the 19th of Sunday, A. D., Father Paul Kolb was installed in his parish at Polar, Wis. with the assistance of ?? M. Treff and F. L. Karth, introduced by A. Grimm.

School dedication.

On the 17th of Sunday, A.D., St. Paul's parish at South Bend, Ind. dedicated its new two-story school building (46X25 feet) to the service of God. Celebrating preacher: Dir. E. A. W. Krauß and Traugott Thieme.

School- and Pfurhunsmeihe

was celebrated on the 17th of Sunday, A.D. by Trinity Lutheran Church in Pitcairn, Pa. Festival preachers: ?? F. Brand and Johannes Schubert. Walter König.

Tower and bell row.

On October 1, the Lutheran St. John's parish in Buckley, Ill, celebrated the consecration of the tower and bells. Festive preachers were ? Schüßler, Mariens and Prof. Wesfel (English). G. Blanken.

Cornerstone Reading.

On the 15th of Sunday, Trinity Lutheran Church in Cedar Rapids, Iowa, laid the cornerstone of their new church. Fr. Ph. Studt gave the keynote address.

I. Deckmann.

Parish - Anniversary.

On the 17th of Sunday, A.D., Trinity Lutheran Church near Vallonia, Ind. celebrated its 25th anniversary. The festival preachers were ?? C. A. Frank and (Engl.)

M. W. Pott.

Jubilee and Misstrrsfest.

On the 18th of Sunday, A.D., the Lutheran congregation at Freedom, Minn. celebrated its 25th anniversary of church dedication combined with mission feast. The festival preachers were PP. H. Strasen and W. Becker. Collecte: -47.00. Chr.

Mission Festivals.

On the 9th of Sunday, A.D.: The congregation at Olive Tp, Iowa. Preachers: PP. Ph. Dornseif and H. Greif. Collecte after deduction: -23.40.

On the 10th of Sun. a Trin. the congregation at Horicon, Wis. Preachers: PP. Strasen, Sr. and C. Spilman. Collecte: -44.80. - The congregations of PP. Wesemann, Naumann and Wichmann at Cedarburg, Wis. Preachers: PP. J. C. Th. Bräuer and Prof. Hattstädt. Collecte and surplus: -153.03.

On the 12th Sunday, A.D.: The churches at Holgate, Ohio, and at Flatrock Tp. Preachers: PP. Diemer and W. L. Fischer. Collecte after deduction: -97.50.

On the 13th of Sonnt, n. Trin. the Immanuel - congregation at Freeport, Ill. preachers: PP. E. Heinemann and Landeck. Collecte: -66.35. - The Trinity congregation at Portland, Ore. Preachers: Pres. F. Pieper and P. Buehler. Collecte: -69.70. - The congregation at Sullivan, Wis. Preachers: cl. Naumann and Wichmann. Collecte: -41.78. - The congregations at West Chicago and Batavia, Ill. preachers: PP. Ullrich and Merbitz. Collecte after deduction: -81.00. - The congregation at "August," Wis. with the congregations of kk. Friedrich, Borger, Rathjen Jr. and Gutekunst. Preachers: PP. Bürger, Gerike and Friedrich (lecture). Collecte after deduction: -82.37.

On the 14th Sunday, A.D.: The two churches at and near Swanville, Minn. with guests from Long Prairie. Preachers: PP. Hitzemann and Porisch. Collecte: -17.00. From the Missionary Negro: - .75. - The congregation at Wellsville, Mo. Preacher: P. Mangelsdorf (twice). Collecte: -24.80.- The congregation at Ellisville, Wis. Preachers: PP. Ebert and Bergholz. Collecte: -51.00. - The congregations at Uniontown and Longtown, Mo. to Longtown. Preachers: PP. Lehr, tzuth (English) and Hüschen. Collecte: -125.00. - P. Klindworth's congregation at Feuersville, Mo. preacher: PP. E. T. Richter, Nething and Gielow. Collecte: -32.50. - Altamont congregation, Ill. preachers: PP. Brecht and Chr. Meyer. Collecte after deduction: -51.71. - The congregation at North East, Pa. Preachers: PP. W. Pröhl and Th. Keyl (English). Collecte: -31.50. - The congregation at Avilla, Ind. preachers: PP. J. Beyer and R. Biedermann. Collecte and surplus after deduction: -36.00. - The congregation at Alcester, S. Dak. Preachers: PP. Wyneken and Bohsen. Collecte: -49.66. - The congregations of PP. Wente, Zimmermann, Saar and Kanold at Augsburg, Ont. Preachers: PP. Moll and Saar. Collecte: -72.55. - The Zion congregation at Stockton, Cal. preacher: P. Block. Collecte after deduction: -70.00. - The congregation at Elizabeth, Minn. with guests from Freiberg. Preachers: cl?. Weerts and Bro. Brandt. Collecte: -18.58. - The congregations at Fort Wayne, Ind. preachers: PP. A. Reinke, Jauss and C. F. W. Meyer (Engl). Collecte after deduction: -798.00. - The congregation at Stark, Nebr. preachers: PP. Seltz and Inselmann. Collecte: -67.50. - The Trinity congregation at Grand Island, Nebr. preachers: PP. Matuschka Sr, Cholcher and E. Oelschläger (Engl.). Collecte: -57.00. - St. Paul's Parish at Haven, Kans. Preachers: Prof. N. W. Meyer and P. O. v. Gemmingen. Collecte after deduction: -60.00. - The congregation at Ellsworth, Kans. Preacher: PP. F. Drögemüller, J. Jacob and H. Rauh (English). Collecte: -90.00. - The congregations at Brainerd and Cedar Lake, Minn. Preachers: PP. Abel and Habekost. Collecte after deduction: -42.00. - The congregations of PP. Prange and Merz near Arapahoe, Neb. preachers: PP. Baths and Wambsgaß. Collecte: -54.22.-The congregations at Accident and Cove, Md. preachers: PP. Eifrig and Lauterbach. Collecte after deduction: -52.00.-The congregation at Watertown, Minn. Preachers: PP. Buescher and F. H. Kretschmar. Collecte: -22.19. - The two congregations at Town Grant, Wis. Preachers: PP. Mundinger and Karth. Collecte after deduction: -55.24.

On the 15th of Sunday, A.D.: The Trinity Church in Toledo, O. Preachers: PP. W. L. Fischer and Querl. Collecte: -47.00. - St. John's parish in Adrian, Mich. Preachers: PP. Andres and Muller. Collecte after deduction: -39.00. - The parishes of PP. Young and Baumgärtner. Preachers: PP. Adam and F. Mießler. Collecte after deduction: -85.25. - The congregation at Millerton, Nebr. preachers: PP. Allenbach and Mahler. Collecte: -35.37. - St. John's parish at Cowling, Ill. preachers: PP. C. A. Frank and Bentrup (also English). Collecte after deduction: -27.25. - The.

Congregation at Jreton, Iowa. Preachers: PP. Steinmeyer and diger: PP. J. F. Köstering and H. T. E. Schüßler. Collecte: - Grimm. Collecte after deduction: -27.60. - Congregations at 190^35.

Megan and Vallonia, Ind. preachers: k?. F. Wambsgaß and E. On the 15th and 16th Sundays, A.D.: The churches at Kuehn. Collecte and surplus: -70.81. - The congregation at Town Punxsutawney, Brady, and Paradise, Pa. Collect: -24.00.

Burnett, Wis. Preachers: ?? Rohlack and A. Grothe. Collecte: - On the 16th Sunday, A.D.: St. Paul's congregation at 29.85. - The congregations at Lemont, Willow Springs and Madisonville, O. Preachers: k?. Zoch and Eickstädt (English). Summit, Ill. preachers: PP. Krebs and Joh. H. H. Schulz. Collecte: -44.00. -The St. John's congregation at Dieterich, Ill, Collecte: -86.00. - The congregations at Stewardson and with guests from neighboring churches. Preachers: Piffel and D. Strasburg, Ill. preachers: H. Lüker and A. Gübert. Collecte: -Count. Collecte: -41.58. -The Zion congregation at South 53.60. - The Immanuel's congregation at Odebolt, Iowa, Omaha, Nebr. preachers: Jung and Gehrke. Collecte: -107.80. - Preachers: PP. C. Miller and G. Schlegel. Collecte: -38.00. - The congregation at Winchester, Tex. Preachers: Mürbe and Goose and friable. Collecte after deduction: -70.00. - The congregation at Wenona, Ill, with guests from Varna. Preachers: C. Bernthal. Collecte: -51.25. - The Parish at Waco, Nebr. preachers: Bro. Tiemann and Pros. k?. Kirchner and P. Schmidt. Collecte after deduction: -30.30. Weller. Collecte: -68.20. - The congregation at Rochester, Minn. (Rained out.) - The congregation at Eblesville, Wis. Preachers: Preachers: Grabarkewitz and Rumsch. Collecte PP. Wildermuth and F. Greve. Collecte: -21.00. (Rainy.) - The after deduction: -33.00. (Rained out.) - St. Paul's parish at West congregations of ?? E. Koch and Schwermann. Preachers: PP. Point, Nebr. preachers: Leimer, Manteufel and Beiderwieden. Jben and Grefe. Collecte after deduction: -57.20. - The Immanuel's congregation at Saldier Tp, Iowa. Preachers: k?. (Engl.) Collecte after deduction: -52.65. - The congregation at Centerville, Mich. Preachers: ?? Rueder and Luebke (lecture). Domsch and Krog. Collecte after deduction: -44.90. - The Collecte after deduction: -15.82. - The congregation at congregation at Red Bud, Ill. preachers: Prof. Bente and P. Chandlerville, Ill. preachers: Prof. Herzer and Lohrmann. Collecte: -129.00. - The congregation at Stuttgart, Schwandt. Collecte after deduction: -44.10. - St. John's parish Ark. with guests from neighboring congregations. Preachers: PP. at Mayville, Wis. Preachers: PP. Hähnel and G. H. Löber. H. Norden and M. Schmidt. Collecte after deduction: -34.00. - Collecte: -41.08. - The congregation at Swiss Alp, Tex. The Zion congregation in Lincoln, Ill. Preachers: Praeses F. Preachers: PP. Schaaf and Steck. Collecte after deduction: - Pieper and P. M. Wagner. Collecte after deduction: -86.64. - The 55.65. - The Immanuel's congregation at Detroit, Mich. congregations at St. Paul and St. Peter, Ill, with guests from Vera. Preachers: Prof. Streckfuß and Fr. Landeck. Collecte: - Preachers: ?? Bernthal and Hagen. Collecte: -60.28. - The 113.75. - The congregation at Berea, O., with guests from congregation at Manilla, Iowa. Preachers: PP. Chr. Wehking and Kreuz. Collecte after deduction: -23.80. - The Zion congregation Liverpool. Preachers: PP. Schlesselmann and Steinmann. at Bennington, Nebr. preachers: PP. Giese and O. v. Collecte: -24.81. - The congregation at Peru, Ind. preachers: k?. Gemtngen. Collecte: -20.00. - P. Andr. Mueller's congregation Rösel and Scheips. Collecte after deduction: -32.53. - The at Carroll, Iowa. Preachers: k?. A. Ehlers and Burhenn. Collecte: congregation at Mountville, Minn. Preachers: k?. Robert and -34.25. - The congregations at Kingsville and Blenheim, Md. Koehler. Collecte: -38.60. - The congregations at Farrar, Mo., preachers: PP. Fleckenstein and Abbtmeyer (English). Collecte Perryville and Friedenbergl. Preachers: Gaßner and Hamm. after deduction: -30.09. Extra -10.00 (single gift). - The Collecte: -123.00. - The Congregation at Wentworth, S. Dak. Preachers: Weerts and Marth. Collecte: -178.61. - East St. Louis, Belleville and Mascoutah congregations, Ill, at Mascoutah. Preachers: Dornseif and Brauns. Collecte: -80.85. congregations at Bishop and Manito, Ill. preachers: ki'. G. Koch and G. Groth (English). Collecte: -41.48. - St. Jacob's parish at Quincy, Ill. with guests from St. John's parish. Preachers: k?. M. Luecke, S. Blievernicht, and Stud. Pieper (English). Collecte: - The congregation in Warda, Tex. Preachers: PP. Forester and Heinemeier. Collecte after deduction: -90.00. - The mission church at Shell Lake, Wis. Preachers: Kleinhans and Thormählen. Collecte after deduction: -14.37. - The Martini and John congregations at Belle Plaine, Wis. Preachers: PP. Chr. Drögemüller, Grimm and Nickel. Collecte with surplus after deduction: -69.62. - The Cross Parish at Yorkville, Ill. preachers: PP. Lußky and G. Schuessler (English). Collecte: -52.95. - The Zion congregation at Clyman, Wis. Preacher: UU. Plaß, Penalties son. and Monhardt. Collecte: -36.36. - St. Paul's parish at Mackey, Iowa. Preachers: UU. Clöter and Lorraine. Collecte after deduction: -52.61. - The Trinity congregation at Springfield, Ill. preachers: ?? Hallerberg, Sr. and W. Heyne. Collecte: - 73.37. - The Immanuel's congregation at Staplehurst, Nebr. preachers: PP. Cholcher and Hartmann. Collecte after deduction: -23.00. - The congregation at Meriden, Iowa. Preachers: UU. Schwenk and O. Horn. Collecte: -68.42. - The congregation at Charlotte, Iowa. Preachers: UU. Matzat and F. A. Reinhardt. Collecte after deduction: -26.50. - The congregations at Dwight and Goodfarm, Ill, with guests from Cayuga. Preachers: UU. A. Brewer and W. Meyer. Collecte: - 66.10. - St. Peter's parish at Delafield, Minn. Preachers: kk. Malkow and Ristau. Collecte: -55.92. - The congregation at Boone, Iowa. Preachers: Von der Au and Markworth. Collecte: - 47.85. - The Zion congregation at White, Okla. Preacher: -P. Mähr (lecture). Collecte: -5.13. (Entirely rained out.) - Trinity congregation at Blue Hill, Nebr. Preachers: PP. Seltz and Matuschka. Collecte after deduction: -59.15. - The churches at Kimmswick and Pevely, Mo. preachers: PP. E. Schuessler and Schwankovsky. Collecte after deduction: -43.40. - The Trinity congregation at Reeseville, Wis. Preachers: PP. H.A. Brandt and Plaß. Collecte: -33.74. - The congregation at La Fayette, Ind. preachers: A. Wilder and A. Schumm. Collecte: -95.91. - The Zion congregation at Staunton, Ill. preachers: PP. J. Bernthal and P. Hansen. Collecte after deduction: -88.70. - The congregations of PP. Huchthausen, Prekel and Traub at Hancock, Mich. Preachers: C. Aeppler and Huchthausen. Collecte after deduction: -100.16. - The congregation at Bellingham, Minn. Preachers: Mueller, Nitschke and Clausen. - The Three Unity Church at Blair, Nebr. with guests from Arlington. Preachers: PP. O. v. Gemmingen and F. C. Knies. Collecte: - 37.00. - The congregations at Majors and Prairie Centre, Nebr. with guests from Luce. Preachers: A. Muller, Iahn and Engel (English). Collecte: -36 00. - The congregations at Carson and Hiawatha, Kans. Preacher: k?. Wine and Rittamel (Engl.). Collecte to Ab



zug: -22.69. - The congregation at Plainview, Minn. Preachers: PP. Schulenburg and Zitzmann. Collecte after deduction: -45.41. - The Christ congregation at Augusto, Mo. and the Washington congregation with guests from New Melle. Preachers: PP. Brandt and Judge. Collecte: -50.40. (Rained out.) - The congregation at Tecumseh, Nebr. Preachers:

Trautmann and Kollmann. Collecte after deduction: -63.00. - The congregation, to Macedonia, Ill, with guests from neighboring congregations. Preachers: k?. Hafner, Clausen (English), and Hornung (lecture). Collecte: -46.00. - The parish of St. Marcus, at Steeleville, Ill. with guests from neighboring parishes. Preachers: Prof. Mezger and Fr. Brust. Collecte: -82.00. - St. Peter's parish at Craig, Mo. preachers: PP. M. C. Vetter and Gänßle. Collecte: -47.50. - St. Peter's parish at Stonebridge, Can. Preacher:

F. Engelbert and H. Dorn. Collecte:-28.51. - The congregation at Echester, Ill. preacher: C. C. Schmidt, Trappe and Student F. Pieper (English). Collecte: -64.00. - The churches at Astoria, Woodfide, Winfield, College Point, and Whitestone, N. D. Preachers: P. H. C. Steup, Prof. Heintze, and G. Thomas (Engl.). Collecte and surplus: -152.00.-The Collinsville and Pleasant Ridge congregations, Ill. preachers: PP. G. Wangerin and P. G. Heckel. Collecte: -93.92.-The St. John's congregation at St. Louis, Mo. preachers: PP. Winkler and Herzberger. Collecte: -66.56.

On the 17th of Sonnt, n. Trin.: The congregation at Farmersville and Harvel, Ill. preachers: P. J. Bergen and Prof. Wefsel. Collecte: -32.46. - The Trinity congregation at Peoria, Ill. preachers: P. M. Herrmann and Prof. Herzer (English). Collecte: -109.62. - The Trinity congregation near Fort Wayne, Ind. preachers: P. J. Miller and Prof. Zucker. - Collecte: -61.25. - The congregation at Warsaw, Ill. and Canton, Mo. in Canton. Preachers: ?? Rabe and Blievernicht. Collecte: -48.00. - The mission churches at Butler, Adrian, and Virginia, Mo. preachers: ?? Ludwig and R. Mießler. Collecte: -17.99. - The congregation at Carlinville, Ill. preachers: P. N. Feddersen and B. Mießler. Collecte: -31 Nov. - The congregation at Giddings, Tex. with guests from neighboring churches. Preachers: L. Ernst and C. Bernthal. Collecte: -96.65. - The St. Paul congregation at Charter Oak, Iowa. (And Thanksgiving.) Preachers: kk. Walter and C. Runge. Collecte: -62.20. - The congregation at Howard, S. Dak. Preachers: PP. Bohsen and Rörig. Collecte after deduction: -34.60. - The congregations at Lincoln, Ellsworth and Sylvan Grove, Kans. Preachers: PP. Obermowe, Jacob and Hahn (lecture). Collecte: -100.50. - St. Paul's parish at Paducah, Ky. Preacher: I". I. A. F. W. Muller, Prof. Fuerbringer, and P. Buchheimer. Collecte: -40.00. - St. Paul's parish at Janesville, Wis. Preachers: PP. E. Reul and G. Kuehnert. Collecte: -59.00. - The Immanuel's congregation at Lost Prairie, Ill. preachers: PP. Brecht and Holst, Jr. (and Engl.). Collecte: -36.70. - The Immanuel's congregation at Netäwaka, Kans. with guests from Carson and Baker. Preachers: PP. Eggert and Wendt. Collecte after deduction: -26.57. - The congregation at Casey, Iowa. Preachers: PP. J. P. Guenther and H. Markworth. Collecte: -30.00. - The Immanuel's congregation at Hamilton, O. Preachers: Zollmann (twice) and Eickstädt (English). Collecte after deduction: -23.40. - St. John's congregation at Leetonia, Ohio, with guests from Doughtstown. Preacher: PP. C. M. Zorn, G. Eyler, and J. Schiller (English). Collecte: -32.00. - The congregation at Sebringville, Can. Preachers: PP. Eifert and Landsky. Collecte: -62.00. - The Salems congregation near Rose Hill, Tex. Preachers: Brommer and Lienhardt. Collecte after deduction: -56.00. - The congregations at Humboldt and Owl Creek, Kans. Preachers: k. Ramelow and Prof. Meyer (English). Collecte: -70.19. - The congregation at Gray, Iowa. Preachers: PP. Clöter and Discher. Collecte: -79.00. - The congregations at New Wells and Pochahontas, Mo. preachers: PP. Purzuer and Langehennig. Collecte: -117.00. - The congregation at Aurelia, Iowa. Preachers: F. Ehlers and P. Schaller. Collecte after deduction: -64.12. - The congregations at Baden and Columbia Bottom, Mo. Preachers: Poppe and J. Bernthal. Collecte: -75.35.- The parish at Sauk Rapids, Minn. Preachers: PP. Schoknecht, Bartz and Agather (Polish). Collecte: -72.42. - The parish at Big Rapids, Mich. Preachers: ?? F. W. Geffert and E. G. Franck. Collecte after deduction: -18.68. (Rained out.) - The Zion congregation at Clearwater, Nebr. Preachers: E. Just and Sexton. Collecte: -18.00. - The church at Magnolia, Iowa, with guests from Missouri Valley. Preacher: P. Berner. Collecte: -32.25. - The congregation at Sioux Falls, S. Dak. Preacher: ?? Grabarkewitz and Kohlmeier. Collecte after deduction: -25.00. - The Trinity congregation at Lockport, N.A. Preachers: ?? E. Holls and Sörgel. Collecte:-21.09. - St. Paul's parish at Aurora, Ill. preachers:



Engelbrecht Sr. and Küffner. Collecte: -71.10. - The congregation at Cuming, Nebr. preachers: PP. Lang and Harms. Collecte: -65.28. - The congregation at Templin, Kans. Preacher: A. Schmid and Mencke. Collecte: 56.40. - The Parish in Heilbronn, S. Dak. Preachers: ???. Welcher, Wieting, and A. Brauer. Collecte: -185.78. - The congregation at Fairfield Center, Ind. with guests from neighboring churches. Preachers: ???. Diemer and E. G. Jüngel. Collecte: -57.70. - The congregations of P. Licht in South Dakota. Preacher: Karstensen and Light. Collecte after deduction: -51.00. - The Trinity congregation at Easthampton, Mast. Preacher: F. Miller. Collecte: -13.30. - The St. Paul congregation at St. Joseph, Mo. with guests from neighboring churches. Collecte after deduction: -69.58.

(To be continued.)

Covferenz - Arrivals.

The mixed conference of Northeast Nebraska will meet, v. v., October 24 and 25, at the home of P. Gutknecht, near Wayne. Pick up will be from Wayne only. Immediate registration is requested. Those coming by wagon may note. A. R. Ed. Oelschläger, Secr. p. t.

The Southeastern Specialconference of Iowa will meet, s. G. w., October 24-26, at Lowden, Iowa. Labors: Preaching: U. Niemand; catechesis: P. A. D. Greif; exegesis on the First Epistle to Timothy: P. Steege. Confessional speaker: Fr. Studt; homilist: Matthaideß. Timely registration with the local pastor is requested. G. Francke, Secr.

The Copper Country Special Conference will meet at Hancock, Mich. on October 29 and 30. Preacher: U. Huchthausen; confessional speaker: P. Prekel. G. Traub, Secr.

The Specialconference of Southwestern Minnesota will meet, v. v., Nov. 7-9, at the church r. Zemkes to Amboy, Minn. Registration by Nov. 1st. It is desired that people come by railroad, where possible, not by wagon. Papers: 1. "Banns and self-exclusion, and difference between the two." - P. Grabarkewitz. 2. "Ueber Anschluss an die Gemeinde" - P. Schmiege. 3. sermon on criticism - Fr. Brasch. 4. confessional address: U. Hannemann. 5. sermon: A. C. Bode, Secr.

The Eastern Iowa Teachers' Conference will not meet, by resolution, Nov. 7-9, but will meet Oct. 31-Nov. 2 at College W. Schmidt in Lowden, Iowa. Registration requested. F. A. Schoeneberg, Secr.

The Northern Illinois Pastoral Conference will meet, s. G. w., Nov. 14-16, at the IV Sievers' church at South Chicago. Work: Legal and evangelical practice; testimony of Holy Spirit as evidence of divinity of Scripture; Christ as King. - The local pastor requests early registration. E. Zapf.

The Baltimore Districtsconference will meet, w. G., from November 14 to 16, in IV C. H. F. Frincke's church. - Registration is cordially requested.

W. Schaller, Secr.

Election display.

As a result of the call for candidates for the vacant professorship in Fort Wayne, which appeared four weeks ago, the following persons have been nominated by synod congregations, the teaching staff and members of the electoral college:

- Director H. Feth of Neperan, N. Y.
- " Theo. Bünger in St. Paul, Minn.
- Prof. H. Schöde at Concordia, Mo.
- " E. W. Heintze in Neperan, N. Y.
- " H. Stein in Neperan, N. Y.
- " Ed. Seuel in St. Louis, Mo.
- Dr. Aug. Mueller in Baltimore, Md.
- Rev. A. Schutte in Crown Point, Ind.
- " W. H. T. Dau in Hammond, Ind.
- " Theo. Schlüter in Fulda, Minn.
- " C. Dreyer in Glencoe, Minn.
- " G. P. A. Schaaf in Giddings, Tex.
- " H. Lobeck in Cape Girardeau, Mo.
- " L. Rohlfing in Farmington, Mo.
- " Theo. Stephan in Osage, Iowa.

These candidates will now stand before Synod for four weeks, that is, from October 17 to November 14, during which time objections may be made. On Wednesday, November 15, the election will take place, for which the members of the electoral college will assemble in Chicago.

Fort Wayne, October 11, 1899, C. Gross,
Secretary of the Electoral College.

Indication.

k. Paul Rowoldt, a native of Brunswick, 29 years of age, heretofore a member of the General Synod, since 1896 pastor of an independent Lutheran congregation at Wilkesbarre, Pa. seeks admission to our Synod.

Heinrich Walker,
Pres. pro tem. of the Eastern District.

Notice for the Southern District.

In place of Mr. Peter Thormählen, recently deceased, Mr. H. L. Frantz has been appointed a member of the Missionary Commission for the States east of Texas until the next Synod. New Orleans, La., October 7, 1899. G. J. Wegener.

Dieterich 1.58, P. Rabe at Yorkville 5.00, P. Link at Red Bud 10.00, P. Plehn at El Paso 5.00, P. Eberhardt v. d. Gemm. at Arenzville & Lydda 5.00, P. Oetting at Golden 5.00 & P. Witte at Pekin 5.00; P. K. Schmidt at Chicago by Franz Fromm 1.00. (P. -57.68.)

Emigrant mission: mission scoll. (Theil): Bro. Graupner at Benson 10.00, Bro. Grörich at Lost Prairie 2.00 and k. Oetting at Golden 5.00; Bro. Engelbrecht at Chicago v. Boys' Rev. 20.00. (S. -37.00.)

Emigrant Mission in New York: Fr. Traub Sr, part of the missionary coll. of the congregation in Aurora, 5.00.

Emigrant mission in Baltimore: Fr. Plehn, part of the missionary coll. of St. John's parish in South Litchfield, 5.00.

Indian mission: mission festival coll. (Theil): Bro. Link at Red Bud 20.00, Bro. Eberhardt v. d. Gemm. at Arenzville and Lydda 6.00; Bro. Hohenstein v. sr. Filialgem. at Kickapoo 4.80. (p. -29.80.)

Heathen mission: missionary festival coll. (Theil): P. Bergen at Chandlerville 5.00, P. Graupner at Benson 10.00, P. Grörich at Lost Prairie 5.00, P. Pflug at Chenoa 10.00, P. Merkel at Dieterich 7.50, P. Link at Red Bud 13.60, P. Plehn at El Paso 3.55, r. Eberhardt v. d. Gemm. at Arenzville & Lydda 10.00, F. C. Schultz v. P. Ferd. Sievers' Imm. Gem. in South Chicago and Fr. Holiday

Bethlehem's Gem. in Colehour 12.12, 1'. Oetting in Golden 10.00, Fr. Plehn in South Litchfield by St. John's congregation 5.00, Fr. Hohenstein in Peoria by Triune congregation 15.00, Fr. Lüker in Bethlehem 5.00 and Fr. Bünger in Chicago 8.90; Fr. Traub Sr. in Aurora by Women's Missionary Society 10.00, Fr. Wagner in Chicago by J. Lentz 1.00, E. Lentz .50, 1'. K. Schmidt das. by Franz Fromm 1.00. (p. -133.17.)

Support Fund: 1'. Weisbrodt in Mount Olive, Coll. d. Gem. at the time of Southern District Conf., 11.72, k. Werfelmann in Strasburg from N. N. 2.00, P. Hemping in Wenona, contribution from himself, 2.00 & from P. Behrens in La Rose 5.00, P. Krebs' Gem. in Tinley Park 5.80, P. Barthold's Gem. in Danville 11.48, teacher F. Hildebrandt in Troy by Mrs. F. G. 2.50, Thanksgiving Coll. by 1?. Koch's Gem. at Okawville 10.15, Fr. Sieving in Manito

by Miss Anna Schutte 5.00 and Miss Lizzie Schutte 5.00, by Fr. Hieber's Gem. in Chicago 11.35, 1'. Cancer in Tinley Park by Chr. Abbe 1.00, 1?. Jben v. d. Gem. in Prairietown 4.75 u. contribution by himself 2.00, by k. Döderlein's Gem. in Venedy 7.17, 1'. Bünger d. Chicago Pastconf. 19.25. (p. -106.17.)

Students in St. Louis: By H. F. Rathev. d. Gem. in Homewood for H. J. Oetjen 25.00, by H. Schweer a. d. Klingelbeutel der Gem. in Crete for Alb. Hübener 25.00; by Chicago: P. Bünger from H. M. for A. Häntzschel 1.00 and R. Kiesling 1.00, P. W. C. Kohn v. Frauenver. for Wm. Glawe 30.00, 1.. K. Schmidt v. Frauenver. for Stud. Metzger 18.00, k. W. Uffenbeck for D. Pöllot v. Frauenver. 15.50, Gem. 1.50 & Mrs. Stenzel 1.00; P. Ad. Bartling in Austin

Jungfrver. for Stud. Bertram 10.00. (p. -128.00.)

Springfield Laundry Fund: Prof. Simonv. Women's Club of Springfield 2.00.

Students in Springfield: Coll. by P. Werfelmann's Gem. in Strasburg f. d. Negro student Wm. Lash 19.00 and 1". Lüker, part of the commune at Benson 50.00, P. Grörich of the commune at Strasburg f. d. missionary coll. of Bethlehem congregation for dens. 6.00, Fr. P. Schroeder of. d. Gem. in Bishop & P. Sieving's Gem. in Manito Koch, part of missionary coll. at Petersburg for Stud. Heidtmann, 31.00, P. Pflug of the Gem. in Chenoa 20.00, k. Traub Sr. of the 10.00, teacher Neumeyer in La Gränze for Aug. Bergmann, 5.00, Gem. in Aurora 40.00, P. Merkel of the Gem. in Dieterich 20.00, Fr. Witte in Pekin, part of the missionary coll. for Stud. Dürr, 5.00, P. Rabe of the Gem. at Yorkville 25.00, k. Link of the comm. at Fr. Werfelmann in Chicago from women's, youth and young people's groups for O. Steffen 21.00, 1?. Wunder das. for tz. Weisbrodt of the comm. at Mount Olive 60.00, k. Eberhardt of the Gerike from the Young People's Council 10.00. and Women's Gem. at Arenzville & Lydda 55.00, dch. F. C. Schultz v. P. Ferd. Ver. 5.00. (p. -81.00.)

Sievers' Imm. congregation in South Chicago and P. Holiday College students in Fort Wayne: Missionsscoll. (Theil): k. Bethlehem's congregation in Colehour 36.34, k. Oetting of the Graupner v. d. Gem. at Benson for Wahl 5.00 u. P. Oetting for H. congregation in Golden 63.44, P. Plehn of St. John's Cong. in Kowert 10.00. (S. -15.00.)

South Litchfield 35.00, P. Witte of the Cong. in Pekin 30.00, P. College students in Milwaukee: Fr. Succop in Chicago for R. Hohenstein of the Cong. in Peoria 56.22, by F. Jahnke of P. Meyer of the Women's Ass. 20.00 u. Jungfrver. 20.00, for E. Fricke's Cong. in Batavia and West Chicago 39.50, P. Lüker of Lams v. Frauenver. 20.00 u. Jungfrver. 20.00, Fr. Lüker in the Cong. in Bethlehem 10.00, K. Bünger of his Cong. in Chicago Bethlehem for Th. Gößwein v. d. Gem. 8.97 and Coll. at Aug. 44.59. Gem. in Chicago 44.59; by F. W. Kobusch v. P. Heine's Rolls Hochz. 2.60, Fr. Uffenbeck in Chicago for Bro. Konow Gem. in Rodenberg 9.90, P. Traub in Bath by I. Eichenauer .50, 17.00. (p. -108.57.)

Seminarians in Addison: From U. Schröder in Hinckley for Alb. Chandlerville by. H. Crone 5.00, P. W. C. Kohn in Chicago by Joh. Sieving 5.00; from Chicago: P. Uffenbeck of the Women's Union Gareiß 5.00, P. K. Schmidt das. by Franz Fromm 1.00, P. Wagner for W. Kammrath 17.00 and U. A. Reinke of the Young Women's das. by J. Lentz 2.00, E. Lentz 1.00 & N. N. .75 & P. Leßmann, Union for Leop. Sippel 16.00. (S. -38.00.)

Coll. by sr. Gem. at Okawville, 12.00. (S.-956.54.)

Studying Orphans from Addison: U. Weisbrodts Gem. in Granite City Missionary Church: Fr. Lüker, Theil d. Mission Mount Olive 6.00.

Church building fund of the Illinois district: Missionary festival atcoll. (Theil): U. Brauns at Nashville 6.75, U. Grörich at Lost Prairie Chandlerville 5.00, P. Schroeder at Squaw Grove 10.00, k.5.00, U. Heinemann at Bremen 10.00 u. U. Bünger at Chicago Englert at Parkville 5.00, P. Graupner at Benson 20.00, k.8.90. (P. -30.65.)

Grörich, Lost Prairie, 5.00, P. Schroeder v. d. Gemm. at Bishop & Deaf and Dumb Institution in North Detroit, Mich.: U. Plehn in Manito 15.48, P. Traub Sr. at Aurora 5.00, P. Pflug at Chenoa South Litchfield from God's Box 3.35, U. Bertram v. d. Gem. in 10.00, P. Merkel at Dieterich 7.50, P. Rabe at Yorkville 10.00, P. Crystal Lake for Alb. Handrock 8.11. (p. -11.46.)

Link at Red Bud 10.00, P. Plehn at El Paso 7.00, P. Weisbrodt at Mission to the deaf and dumb: Misstonsfestcoll. (Part): U. Mount Olive 20.00, P. Eberhardt v. d. Gemm. at Arenzville and Schröder of the congregation at Squaw Grove 12.30, U. Merkel Lydda 20.00, P. Oetting at Golden 10.00, P. Plehn v. d. St. of the congregation at Dieterich 2.50, by F. C. Schultz of U. Ferd. Joh. congregation in South Litchfield 3:00 p.m., Rev. Witte in Sievers' Imm. congregation at South Chicago & U. Holiday Pekin 10:00 a.m., Rev. Hohenstein of the Holy Trinity Bethlehem's congregation at Colehour 12.11, U. Witte of the congregation in Peoria 3:00 p.m., Rev. Church in Peoria 15.00, F. congregation at Pekin 3.50, U. Lüker of the congregation at Jahnke of Fr. Fricke's Church in Batavia and West Chicago 19.75, Bethlehem 5.00, U. Bünger of his congregation at Chicago 8.90 and Fr. Lüker in Bethlehem 10.00; by H. W. Kobusch of Fr. & U. Plehn of the congregation at El Paso 3.00, U. Plehn from the Heine's Church in Rodenberg 9.90, Fr. Hempfing of L. Haushahn congregation in El Paso 3.00; by Kaff. Th. Menk in St. Paul, Minn. in Washburn 1.00, P. Schwandt v. d. Gem. in New Berlin 1.25, P.16.75, 1". Oetting in Golden, Communion Coll. 6.40; by F. Jahnke Rabe in Warsaw by Fr. Kath. Sonneborn 1.00 u. P. K. Schmidt inof Mrs. Bertha Becker of U. Fricke's comm. in West Chicago 2.00; Chicago by Franz Fromm 1.00. (P. -243.88.)

U. Lewerenz of sr. Gem. in Desplaines 10.00 u. 1'. K. Schmidt in English Mission: Missionsscoll. (Theil): Father Bergen at Chicago from Franz Fromm 1.00. (p. -83.46.)

Chandlerville 5.00, Father Graupner at Benson 5.00, Father Pflug Congregation in Snohomish, Wash.: U. Feddersen v. sr. at Chenoa 10.00, Father Merkel at Dieterich 2.50, Father Rabe at Comm. at Homewood 6.37.

Yorkville 5.15, Father Eberhardt v. d. Gemm. at Arenzville and Saxon and German Free Church: P. Englert, part of the Lydda 10.00, and Father Hohenstein v. d. Dreieinigk.-Gem. atmissionary coll. of the congregation at Parkville, 5.00, U. Peoria 15.00. (P. -52.65.)

Graupner, part of the Misstonsfest coll. of the congregation at English Mission in Chicago: Missionsscoll. (Part): By F. C. Benson, 5.00, U. Traub Sr. part of the missionary coll. of the Schultz from Fr. Ferd. Sievers' Imm. congregation in South congregation at Aurora, 2.50, k. Traub at Bath by J. Eichenauer Chicago and Fr. Feiertag's congregation in Colehour 12.12, by F.1.00. (S. -13.50.)

Jahnke from Fr. Fricke's congregation in Batavia & West Chicago Parish at Denison, Ill: Bro. Brust in Pra-rie a. d. Collkaffe d. 19.75 & Fr. Bünger from his congregation in Chioago 17.80. Gem. Cong. 10 a.m., Fr. Weisbrodt, part of mission feast coll. of in Chioago 17.80; P. K. Schmidt in Chicago by Franz Fromm 1.00. congreg. at Mount Olive, 5 a.m. (S. -15 p.m. M (p. -50.67.)

Hermannsburg Free Church: P. Weisbrodt, Theild. Jewish mission: misstonsfestcoll. (Theil): Bro. Bergen at Missionsscoll. d. Gem. in Mount Olive, 5.00.

Chandlerville 4.10, Bro. Grörich at Lost Prairie 2.00, Bro. Traub Sr. at Aurora 5.00, Bro. Pflug at Chenoa 9.00, Bro. Merkel at

Incorporated into the Illinois District Caste:

Synodal treasury: From the comm. by the kk.: Schwandt in New Berlin -4.35, Hansen in Worden 12.55, Mariens in Danville 9.96, Brewer in Niles, Thanksgiving coll., 12.05, Lüker in Bethlehem 6.20 & Ruhland in Altamont 6.49. (S. -51.60.)

Synod building fund: k. Feddersen in Homewood, coll. on 50th anniversary of congregation, 96.48, Fr. Plehn, coll. of congregation in South Litchfield, 4.50, from Fr. Great congregation in Addison dch. teacher Elbert 5.00 & Rosen 1.75, Fr. Bertram of congregation in Crystal Lake, 3rd cent, 6.00, contribution from G. J. Hornecker, member of St. Job. parish in Edfort, 100.00 & dch. P. Gübert in Sigel.55; for signatures, P. Füllung in Chicago from C. Rülz 2 00, k. Weisbrodt in Mount Olive from sr. Gem. 65.00 u. P. Gübert v. d. Gem. in Sigel 11.00. (S. 292.28.)

Synodal building fund, especially for Milwaukee: P. K. Schmidt in Chicago, 3. Zhlg., for signatures: von Alb. Nottke 2.00, Karl Ranz, Sophie Harm, H. Westphal, H. Eggert u. A. Röwert each 1.00. (S. -7.00.)

Inner Mission in Kansas: Father Traub in Bath by I. Eichenauer 1.00.

Polish Mission in Chicago: Father Succop in Chicago by Reinh. Gahl 5.00 and Father Klußmann 5.00. (S. -10.00.)

General Inner Mission: Fr. Tappenbeck of St. Paul's congreg. at Chapin 12.55.

Inner Mission: Missionsscoll. (part): Fr. Wockenfuß of the congregation at Dwight and Goodfarm and some guests from Cayuga 66.10, Fr. Bergen of the congregation at Chandlerville 25.00, Fr. Schröder of the congregation at Squaw Grove 20.00, Fr. Englert of the congregation at Parkville 30.00, at Parkville 30.00, P. Brauns of the commune at Nashville 20.00, k. Graupner of the commune at Benson 50.00, P. Grörich of the commune at Strasburg f. d. Negro student Wm. Lash 19.00 and 1". Lüker, part of the commune at Benson 50.00, P. Grörich of the commune at Strasburg f. d. missionary coll. of Bethlehem congregation for dens. 6.00, Fr. P. Schroeder of. d. Gem. in Bishop & P. Sieving's Gem. in Manito Koch, part of missionary coll. at Petersburg for Stud. Heidtmann, 31.00, P. Pflug of the Gem. in Chenoa 20.00, k. Traub Sr. of the 10.00, teacher Neumeyer in La Gränze for Aug. Bergmann, 5.00, Gem. in Aurora 40.00, P. Merkel of the Gem. in Dieterich 20.00, Fr. Witte in Pekin, part of the missionary coll. for Stud. Dürr, 5.00, P. Rabe of the Gem. at Yorkville 25.00, k. Link of the comm. at Fr. Werfelmann in Chicago from women's, youth and young people's groups for O. Steffen 21.00, 1?. Wunder das. for tz. Weisbrodt of the comm. at Mount Olive 60.00, k. Eberhardt of the Gerike from the Young People's Council 10.00. and Women's Gem. at Arenzville & Lydda 55.00, dch. F. C. Schultz v. P. Ferd. Ver. 5.00. (p. -81.00.)

Sievers' Imm. congregation in South Chicago and P. Holiday College students in Fort Wayne: Missionsscoll. (Theil): k. Bethlehem's congregation in Colehour 36.34, k. Oetting of the Graupner v. d. Gem. at Benson for Wahl 5.00 u. P. Oetting for H. congregation in Golden 63.44, P. Plehn of St. John's Cong. in Kowert 10.00. (S. -15.00.)

South Litchfield 35.00, P. Witte of the Cong. in Pekin 30.00, P. College students in Milwaukee: Fr. Succop in Chicago for R. Hohenstein of the Cong. in Peoria 56.22, by F. Jahnke of P. Meyer of the Women's Ass. 20.00 u. Jungfrver. 20.00, for E. Fricke's Cong. in Batavia and West Chicago 39.50, P. Lüker of Lams v. Frauenver. 20.00 u. Jungfrver. 20.00, Fr. Lüker in the Cong. in Bethlehem 10.00, K. Bünger of his Cong. in Chicago Bethlehem for Th. Gößwein v. d. Gem. 8.97 and Coll. at Aug. 44.59. Gem. in Chicago 44.59; by F. W. Kobusch v. P. Heine's Rolls Hochz. 2.60, Fr. Uffenbeck in Chicago for Bro. Konow Gem. in Rodenberg 9.90, P. Traub in Bath by I. Eichenauer .50, 17.00. (p. -108.57.)

Seminarians in Addison: From U. Schröder in Hinckley for Alb. Chandlerville by. H. Crone 5.00, P. W. C. Kohn in Chicago by Joh. Sieving 5.00; from Chicago: P. Uffenbeck of the Women's Union Gareiß 5.00, P. K. Schmidt das. by Franz Fromm 1.00, P. Wagner for W. Kammrath 17.00 and U. A. Reinke of the Young Women's das. by J. Lentz 2.00, E. Lentz 1.00 & N. N. .75 & P. Leßmann, Union for Leop. Sippel 16.00. (S. -38.00.)

Coll. by sr. Gem. at Okawville, 12.00. (S.-956.54.)

Studying Orphans from Addison: U. Weisbrodts Gem. in Granite City Missionary Church: Fr. Lüker, Theil d. Mission Mount Olive 6.00.

Church building fund of the Illinois district: Missionary festival atcoll. (Theil): U. Brauns at Nashville 6.75, U. Grörich at Lost Prairie Chandlerville 5.00, P. Schroeder at Squaw Grove 10.00, k.5.00, U. Heinemann at Bremen 10.00 u. U. Bünger at Chicago Englert at Parkville 5.00, P. Graupner at Benson 20.00, k.8.90. (P. -30.65.)

Grörich, Lost Prairie, 5.00, P. Schroeder v. d. Gemm. at Bishop & Deaf and Dumb Institution in North Detroit, Mich.: U. Plehn in Manito 15.48, P. Traub Sr. at Aurora 5.00, P. Pflug at Chenoa South Litchfield from God's Box 3.35, U. Bertram v. d. Gem. in 10.00, P. Merkel at Dieterich 7.50, P. Rabe at Yorkville 10.00, P. Crystal Lake for Alb. Handrock 8.11. (p. -11.46.)

Link at Red Bud 10.00, P. Plehn at El Paso 7.00, P. Weisbrodt at Mission to the deaf and dumb: Misstonsfestcoll. (Part): U. Mount Olive 20.00, P. Eberhardt v. d. Gemm. at Arenzville and Schröder of the congregation at Squaw Grove 12.30, U. Merkel Lydda 20.00, P. Oetting at Golden 10.00, P. Plehn v. d. St. of the congregation at Dieterich 2.50, by F. C. Schultz of U. Ferd. Joh. congregation in South Litchfield 3:00 p.m., Rev. Witte in Sievers' Imm. congregation at South Chicago & U. Holiday Pekin 10:00 a.m., Rev. Hohenstein of the Holy Trinity Bethlehem's congregation at Colehour 12.11, U. Witte of the congregation in Peoria 3:00 p.m., Rev. Church in Peoria 15.00, F. congregation at Pekin 3.50, U. Lüker of the congregation at Jahnke of Fr. Fricke's Church in Batavia and West Chicago 19.75, Bethlehem 5.00, U. Bünger of his congregation at Chicago 8.90 and Fr. Lüker in Bethlehem 10.00; by H. W. Kobusch of Fr. & U. Plehn of the congregation at El Paso 3.00, U. Plehn from the Heine's Church in Rodenberg 9.90, Fr. Hempfing of L. Haushahn congregation in El Paso 3.00; by Kaff. Th. Menk in St. Paul, Minn. in Washburn 1.00, P. Schwandt v. d. Gem. in New Berlin 1.25, P.16.75, 1". Oetting in Golden, Communion Coll. 6.40; by F. Jahnke Rabe in Warsaw by Fr. Kath. Sonneborn 1.00 u. P. K. Schmidt inof Mrs. Bertha Becker of U. Fricke's comm. in West Chicago 2.00; Chicago by Franz Fromm 1.00. (P. -243.88.)

U. Lewerenz of sr. Gem. in Desplaines 10.00 u. 1'. K. Schmidt in English Mission: Missionsscoll. (Theil): Father Bergen at Chicago from Franz Fromm 1.00. (p. -83.46.)

Chandlerville 5.00, Father Graupner at Benson 5.00, Father Pflug Congregation in Snohomish, Wash.: U. Feddersen v. sr. at Chenoa 10.00, Father Merkel at Dieterich 2.50, Father Rabe at Comm. at Homewood 6.37.

Yorkville 5.15, Father Eberhardt v. d. Gemm. at Arenzville and Saxon and German Free Church: P. Englert, part of the Lydda 10.00, and Father Hohenstein v. d. Dreieinigk.-Gem. atmissionary coll. of the congregation at Parkville, 5.00, U. Peoria 15.00. (P. -52.65.)

Graupner, part of the Misstonsfest coll. of the congregation at English Mission in Chicago: Missionsscoll. (Part): By F. C. Benson, 5.00, U. Traub Sr. part of the missionary coll. of the Schultz from Fr. Ferd. Sievers' Imm. congregation in South congregation at Aurora, 2.50, k. Traub at Bath by J. Eichenauer Chicago and Fr. Feiertag's congregation in Colehour 12.12, by F.1.00. (S. -13.50.)

Jahnke from Fr. Fricke's congregation in Batavia & West Chicago Parish at Denison, Ill: Bro. Brust in Pra-rie a. d. Collkaffe d. 19.75 & Fr. Bünger from his congregation in Chioago 17.80. Gem. Cong. 10 a.m., Fr. Weisbrodt, part of mission feast coll. of in Chioago 17.80; P. K. Schmidt in Chicago by Franz Fromm 1.00. congreg. at Mount Olive, 5 a.m. (S. -15 p.m. M (p. -50.67.)

Hermannsburg Free Church: P. Weisbrodt, Theild. Jewish mission: misstonsfestcoll. (Theil): Bro. Bergen at Missionsscoll. d. Gem. in Mount Olive, 5.00.

Chandlerville 4.10, Bro. Grörich at Lost Prairie 2.00, Bro. Traub Sr. at Aurora 5.00, Bro. Pflug at Chenoa 9.00, Bro. Merkel at

Champaign parish, Ill: P. Eberhardt, Theil d. Missionscoll. d. Gemm. in Arenzville u. Lydda, 3.25, ? Jöckel v. d. Gem. in Richton 9.19. (p. -12.44.)

Danish Free Church: P. Traub in Bath by J. Eichenauer 1.00, P. Witte, part of the missionary coll. of the congregation in Pekin, 5.00, ? Lüker from the congregation in Bethlehem 5.00. (p. -11.00.)

Concordia parish in Chicago: from H.F. Rathe in Homewood 2.00, P. Sieving of the York Centre parish 18.00. (S. -18.00.)

? K. Zahn's school at Watertown, Nebr.: From Prof. F. König in Addifon 1.00, P. Plehn, Theil d. Missionsfestcoll. d. St. Joh. St. John's parish at South Litchfield, 2.47, P. Hansen at Worden from Mrs. N. N. 2.50, P. Büniger at Chicago from H. F. R. 1.00, and P. Pfothner at Lemont, Missionary Hour Roll, 2.00, P. Graupner, part of the Missionary Hour Roll of the parish at Benfon, 5.00. (p. -13.97.)

Waifenhaus in Des Peres: P. Plehn in SouthLitchfield a. d. Gotteskasten 4.00.

Home for the aged in Arlington Heights: Filling's congregation in Chicago 3.80, further from Chicago: P. A. Reinke v. sr. Gem. 34.10 and Fr. L. Lochner v. sr. Gem. 10.00. (p. -47.90.)

Orphanage in Addison: Direct 62.24 u. by Kass. G. Ritzmann 219.03. (p. -281.27.) NL. Treasurer G. Ritzmann acknowledges the individual items.

Mission in Hamburg: Missionscoll. (part): Fr. Graupner of the congregation at Benfon 5.00, Fr. Grörich of the congregation at Lost Prairie 1.00, ? Weisbrodt of the congregation at Mount Olive 5.00 and Fr. Lüker of the congregation at Bethlehem 5.00. (S. -16.00.)

Mifson in Berlin: Fr. Hempfing of Henry Hinck in Washburn .75, Fr. Traub fen. part of missionary coll. of congregation in Aurora, 2.50, Fr. Weisbrodt, desgl. of congregation in Mount Olive, 5.00, Fr. Lüker, desgl. of congregation in Bethlehem, 5.00, ? K. Schmidt in Chicago by Franz Fromm 1.00. (p. -14.25.)

Mifson in London: mission coll. (part): Graupner of the congregation at Benson 5.00, P. Traub Sr. of the congregation at Aurora 1.10, P. Lüker of the congregation at Bethlehem 5.00; P. K. Schmidt in Chicago of Franz Fromm 1.00. (S. -12.10.)

Mission school in London: P. Plehn in Syuth Litchfield by Mrs. Anna Niemann 1.25, teacher Mertens in Joliet by his pupils 2.45 and by himself 1.00, P. Plehn, part of the mission school of the congregation in South Litchfield, 5.00, P. Hieber in Chicago by Emma Meier 1.00 and P. Büniger by Friedr. Lange .25. (p. -10.95.) Total: -3042.88.

NR. In the "Luth." No. 20 read under: "Missionsgem. bei Denison, Ill.": P. Jöckel in Richton from N. N. 5.00: Missionscoll. from the Gemm. at Dorsey & Bethalto 5.00.

Signatures for the synodal building case have been registered: By the?? of their congregations: W. Uffenbeck in Chicago 200.00, E. Mariens in Danville 100.00, A. Reinke in Chicago 600.00, H. W. Leßmann in Okawville 26.00, Ferd. Sievers in South Chicago 100.00 u. F. Ottmann in Collinsville 40.00. (S. -1066.00.)

Income to the Michigan district treasury: (September.)

Synod Fund: Big Rapids -3.06. P. Hagens Gem. 1.50. Manistee 22.44. Arcadia 5.00. P. Hagens Gem. 2.00. Lisbon 9.81. (S. -43.81.)

General Building Fund: Kilmanagh 11.00. Caledonia 10.25. P. Smukals Gem. 10.69. Wilson Tp. 3.00. Riverton 2.20. P. H. Frincke v. N. N. .50. (S. -37.64.)

General Inner Mission: ?? Schüßler u. Inglehardts Gemm., Missioncoll., 5.00.

Heathen Mission: Claybanksu. Montague, Missioncoll., 10.00. Macomb, Missioncoll., 49.93. Halfway (Roseville) 9.25. Adrian 3.00. Pt. Hope 5.00. Lenox 3.00. Big Rapids, Mifsoncoll., 6.00. (S. -86.18.)

Mission in London: St. Joseph 3.08. Fr. Smukal's parish, mission coll., 6.26. Adrian 2.00. Fr. Heid of school coll. 2.71. Fr. Wangerin of Mrs. N. N. for the school 1.00. (S. -15.05.)

Deaf and Dumb Mission: Sherman, Cadillac, and Lake City, Mission Coll., 3.38. Pt. Hope 2.00. (p. -5.38.)

German Free Church: For Berlin: Claybanks & Montague, missionary coll., 5.00. Sherman, Cadillac & Lake City, missionary coll., 3.37. ? Lemke 2.06. Reed City, Riverton & Ludington, missionary coll., 21.74. (p. -32.17.)

Danish Free Church: Claybanks and Montague, mission coll., 9.56. Sherman, Cadillac & Lake City, mission coll., 3.37. P. Smukals Gem. mission coll., 5.00. Reed City, Riverton & Ludington, mission coll., 21.74. Adrian 2.00. P. Mayer, Hochz. Stern-Honold, 7.04. (p. -48.71.)

Saxon Free Church: Adrian 2.50.

Negro Mission: St. Joseph 3.08. ? Hüglis Gem. mission coll., 18.57. Macomb, mission coll., 49.93. Fr. Lemke v. Mrs. G. Schroeder .50. 4* Smukals Gem. mission coll., 5.00. Centreville, mission coll., 5.00. Fr. Hagens Gem. mission coll., 15.00. Adrian 8.00. Fr. Mayer, High.; ReichleKeinath, 8.75. Pt. Hope 10.00. ?? Schüßler & Inglehardt's congregation, missionary coll., 5.00. Big Rapids, missionary coll., 4.68. (p. -133.51.)

Jewish Mission: Arcadia 3.75. Pt. Hope 2.00. (S. -5.75.) Emigrant Mission in New York: Adrian 2.00. Pt. Hope 2.00. (S. -4.00.)

Inner Mission: mission coll.: Claybanks and Montague 25.00, Fr. Hueglis Gem. 37.12, Macomb 99.88, Burr Oak 13.48, Sherman, Cadillac & Lake City 13.50, St. Clair 45.00, ? Smukals Gem. 25.00, Centreville 10.82, Reed City. Riverton & Ludington 130.38, P. Hagens Gem. 30.28, P. Treffelts Gem. 40.80, ?? Schuessler & Inglehardt's gem. 5.00, Monroe 58.93, Big Rapids 8.00, P. Gugels Gem. 21.08. - St. Joseph 10.00, P. Böcler v. Mrs. F. .50. Arcadia 6.25. Millers 6.74. Adrian 14.50. Pt. Hope 12.50. Pt. Crescent 10.20. Lenox 3.06. P. H. Frincke of N. N. 20.00. Richville 8.30. Wwe. Holl, Saginaw, W. S., 2.00, Mrs. M. Blank this. 1.00. ? Ebendick by F. Schaumborg .50, by Mrs. Christ. Niemann .50. (S. -660.32.)

Support fund: from teachers: H. G. 4.00, E. O. S. 2.00, M. T. U. 4.00, L. E. K. 2.00, W. F. L. 2.00, H. H. 3.00, K. H. 2.00, J. S. 2.00, H. K. 2.00, G. B. S. 2.00, P. S. 1.00; from d. ???: L. M. 1.00, E. K. 3.00, H. Sch. 2.00. - Ludington 4.90. Bay City 13.38, Montague 4.35. ? Mayer, Hochz. Reichle-Keinath, 8.75. ?? Schuessler and Inglehardt's Gemm., Misstonsfestcoll., 10.00. P. Speckhard a. d. Allg. Unterstützungskasse 250.00. Richville 4.40. Ruth, Hochz. Kreuz-Kaufmann, 7.22. P. Mayer v. Wwe. List 1.00. (S. -336.00.)

Deaf and Dumb Institution: ? Böclerv. Mrs. F. .50. Mrs. Behm, Gd. Haven, 1.00. (S. -1.50.)

Retirement Home in Monroe: Monroe (Sept.) 5.00. Benona 5.28. Fr. Treffelt's congregation (July to Sept.) 6.00. Fr. Hagens congregation (July to Sept.) 11.27. Fr. Schatz's congregation (July to Sept.) 12.00. Monroe (Oct.) 5.00. (S. -44.55.)

English Mission in Michigan: P. Huegli's Gem. 18.35. Macomb, mission coll., 49.95. St. Clair, mission coll., 15.00. Adrian 5.00. Schuessler and Inglehardt's Gem. mission coll., 5.00. (S. -93.30.)

Poor students from Michigan: Fr. Wolde of Mrs. Schmidt 5.90. Waltz 6.50. Sturgis 3.74. Fr. Hagens Gem., Missioncoll., 15.00. Fr. Hahn, Cordes silb. Hochz., 6.36. ?? Schüßler and Inglehardt's church, missionary coll., 10.00. Sebewaing 20.15. Jonia 4.85. (p. -72.50.)

Students in St. Louis: Halfway (Roseville) Women's Association f. J. Schöch 5.70. P. Meineckes Gem. f. Max Kueßner 18.00. Saginaw W. S. Women's Ass. for J. Salvner 5.00. (S. -28.70.)

Students at Springfield: P. Berner v. N. N. for O. Stamm 10.00, 5.00, .25. (S. -15.25.)

Students in Addison: ? Mayer, Hochz. Duke-Weber for W. Zimmermann, 9.15. Saginaw W. S. Women's Ass. for R. WiHmueller 2.50, Gem. das. f. dens. 12.50. (S. -24.15.)

Students at Fort Wayne: Monroe women's ver. for G. Daschner 4 p.m. P. Hagens J.-M. ver. for Alex. Hahn 3 p.m. ? Huegli's W.M. for K. Krotke 6 p.m. (p. -49 a.m.)

Bay City Community: Claybanks 2.48. Grant 1.00. (S. -3.48.) Children's Friend Society in Michigan: P. Heid 1.00. P. Umbach v. Mrs. J. C. Liken 1.00. (S. -2.00.)

Indian Mifson: Sherman, Cadillac and Lake City, Mission Fcoll., 3.38. Pt. Hope 2.00. (p. -5.38.)

Parish at Bismarck, Mo.: P. Mayer of H. 1.60. Total: -1766.83. Subscribed for the General Building Fund: P. G. A. Bernthal's comm. 25.00. P. Huegli's comm. 150.00. Hemlock 30.00. (S. -205.00.) - NR. In the "Luth." No. 19 read under this heading: Frankenmuth ca. 800.00, instead of 300.00.

Detroit, Mich. October 1, 1899. G. Wendt, Cassirer.

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Income to the coffers of the Middle District:-

Synodical treasury: Gemm. d. ?k.: Frankeat Fort Wayne -6.68, Claus, Elkhart, 4.82, Henkel, Julietta, 10.91, Kaiser, Huntington, 5.33, Keller, Cleveland, 35.50, Koch, Huff, 4.50, Timenstein, Logansport, by H. W. Hoppe 10.00, Kaiser, Huntington, Abdmcoll, 5.00, Scheips, Peru, 8.62, Querl, Toledo, 8.86. (S. -100.22.)

Building fund: Gemm. d. ???: Schulz, Madisonville, 17.00, Eickstädt, Hamilton, nachtr. 1.00, Tirmenstein, Headlee, 8.95, Delphi 5.00, Henkel, Julietta, 18.00. P. Kaiser, Huntington, Hauscoll. (1st broadcast), 38.00. Gemm. d. ???: Koch, Huff, 41.25, Schleicher, Lanesville, by J. Prella 41.10, Jüngel, Fort Wayne, 45.30, Hofmann, FlatrockTp., Abdmcoll., 4.15, Markworth, Waymansville, 1st Send., 8.75, Going, Elmore, 5.75, Keller, Cleveland, 33.78. (S. -268.03.)

Inner Mifson: Fr. Markworth's congregation, Jonesville 50.00. Fr. Pohlmann's congregation, Sauers 90.00. Fr. Jüngel's congregation, Avilla 30.00. Fr. Schulz's congregation, Madisonville 6.00. Missioncoll. d. Gemm. d. ???: Böster & Jensen, 49.20. Missionary coll. of Gemm. Cecil, Edgerton and Sherwood 24.25. ? Rösener's parish, N. Judson, 25.00. Missionary coll. from the parishes of ?? Zorn, Westerkamp, Riedel, Schlesselmann 150.00. P. Zorn, Cleveland, a. d. missionary b. dch. J. H. Welcher 6.67. P. Dau, Hammond, v. both Gemm. 87.59. ? Henkel's Gem., Julietta, 15.05. P. Zimmermann's Gem., Inglefield, 50.00. P. Diemer of both Gemm. in and near Florida 72.37. P. Kaiser's Gem., Huntington, 30.07. ? Jungkuntz's both Gems. of, Columbia City, 34.24. mission coll. of Gems. in Van Wert Co. by?. Seemeyer 65.00. mission coll. of Gems. Tracy & Hamlet 25.00. Fr. Koch's congregation, Huff, 20.00. Fr. Bösters' congregation, Kappa, 11.76. ? Kieß's parish, Wapakoneta, part of Jubilee, 35.00. ? Left parish, Laporte, dch. L. Schumm 90.00. Missionary coll. from Gemm. Otis & Westville 10.00. Fr. Westerkamp, Cleveland, from Mrs. Abel 1.00. Fr. Kaiser, Huntington, from J. W. 3.00, from D. J. .50. Miss Möserth, Cincinnati, 1.00. ? Küchles Gem., Marysville, by Just. Scheiderer, 11.75. ? Scheips' congregation, Peru, 15.00. P. Schulz's congregation, Madisonville, 25.00. Missionary coll. from the congregations at Fort Wayne 600.00. ? Husmann's parish, Berea, 16.54. Missionary collections from parishes at Megan and Vallonia 35.81. Father Querl's parish, Toledo 47.00. ? Franks Gem. at Fort Wayne 25.00. P. Rathert, Newburgh, by W. M. dch. H. F. Bicker 5.00. P. Saupert's gem, Napoleon, 50.00. P. Schumm's gem, La Fayette, 60.00. ? Niemann, Cleveland, v. d. Gem. 12.70, v. B. 1.00. P. Reinking's both Gems, Ridgeville Corners, 40.00. (S. -1927.50.)

Negro Mission: Father Markworth's congregation, Jonesville, 3 p.m. ? Pohlmann's congregation, Sauers, 19.50. Fr. Jüngel's congregation in Avilla 6.00. Mission coll. v. d. Gemm. d. ???. Zorn, Westerkamp, Riedel, Schlesselmann 30.27. Fr. Zimmermann's parish, Inglefield, 25.00. Mission coll. from the parish in and near Florida 15.00. Mission coll. from the two parishes in Columbia City 8.50. Mission coll. from the parish in Van Wert Co. 20.00. Mifson coll. from the parishes in Tracy and Hamlet 24.00. ? Link, Laporte, by etl. Young Fri. dch. L. Schumm 3.00. Missioncoll. v. d. Gemm. at Otis and Westville 6.30. P. Rathert v. d. Gemm. at Newburgh by H. F. Bicker 20.25. Miss Möserth, Cincinnati, 1.00. P. Scheips' Gemm. at Peru, 7.52. ?



Schulz's gem. at Madisonville, 5.00. mission coll. from the gem. at Fort Wayne by W. Schwier 140.00. teacher Bewies debris. at Hamilton, 1.10. P. Husmann's gem. at Berea, 2.75. mission coll. from the gem. at Megan and Vallonia 15.00. k. Franke's Gem. at Fort Wayne, 11.25. p. Saupert's Gem. at Napoleon, 20.50. p. Schumm's Gem. at La Fayette, 15.00. k. Schmidt's gem. at Elyria, 30.00. P. Niemann's, Cleveland, v. F. 1.00, by H. N. .50. (S. -443.45.)

Emigrant Mission in New York: Fr. Markworth's congregation, Jonesville, 15.00. Fr. Pohlmann's congregation, Sauers, 5.00. ? Rösener's parish, North Judson, 10.00. mission coll. from both parishes in and near Florida 5.00. P. Schulz's parish at Madisonville 4.00. P. Franke's parish at Fort Wayne 5.00. k. Saupert's gem. at Napoleon 10.00. P. Schumm's gem. at La Fayette 5.91. (p. -59.91.)

Baltimore Emigrant Mission: Fr. Frankes Gem. at Fort Wayne 5.00.

Jewish Mission: P. Pohlmann's congregation, Sauers, 5.00. k. Zimmermann's Gem., Inglefield, 7.36. mission coll. v. d. both Gem. in and near Florida 1.13. P. Saupert's Gem., Napoleon, 5.00. P. Schumm's Gem., La Fayette, 5.00. k. Weseloh, Cleveland, by F. Böster 5.00. (p. -28.49.)

Heathen Mission: P. Pohlmann's congregation, Sauers, 10.00. k. Rupprecht, North Dover, v. H. 1.00. P. Gotsch's Gemm. in Sherwood, Edgerton & etl. members of Cecil 10.00. P. Zimmermann's Gemm, Inglefield, 25.00. mission coll. of the congregation in and near Florida 10.00. Fr. Zorn, Cleveland, by Mrs. Köller 2.00. Fr. Jungkuntz's both congregations in and near Columbia City 17.00. mission coll. of the congregation in Van Wert Co. 20.00. congregations of the kk.: Koch, Huff, 11.00, Branch.40, Link, Laporte, dch. L. Schumm 16.60, Scheips, Peru, 5.00, Schulz, Madisonville, 5.00, Husmann, Berea, 2.75. mission fcoll. by d. Gemm. Megan and Vallonia 5.00. Gemm. d. ??: Franke at Fort Wayne 10.00, Saupert, Napoleon, 10.00, Schumm, LaFayette, 10.00. P. Reinking's both gem. of Ridgeville Corners, 11.00. l>. Weseloh, Cleveland, v. F. Hollermann 5.00. (p. -186.75.)

Mifision in London: P. Pohlmann's Gem. in Sauers, 5.00. P. Claus, Elkhart, Hochz. Liebe-Meyer, 4.00. teacher Leutner's debris, Cleveland, 4.10. teacher Hörr's debris, the. .19. P. Ludwig's Gem. in Tocsin, .50. P. Baade's Sunday school pupils in Porter 1.00. Miss Möserth, Cincinnati, 2.00. k. Schwan, Cleveland, by R. 1.00. teacher Heffes Schutt, Cleveland, 3.75. p. Koch, Hamler, by mother Witte .10. k. Schmidts Jungfrver. of Seymour, 5.00. p. Sauperts Gem. of Napoleon, 5.00. p. Schmidts Gem. of Elyria, 10.00. teacher Fehners Schutt. of Cleveland, 5.85. p. Heinzes Gem. of Decatur, 6.00. (p.-53.49.)

Mission in Hamburg: Fr. Schmidt's Gem. in Elyria 10.00.

Mission in Berlin: Fr. Saupert's congregation in Napoleon 5.00. Fr. Schmidt's congregation, Elyria, 10.00. (S. -15.00.)

Slovak Mission: Missionsfcoll. v. d. Gemm. d. kk. Zorn, Westerkamp, Riedel, Schlesselmann 30.27.

English Mission in Cleveland (East and West): Missionsfcoll. v. d. Gemm. d. kl?. Zorn, Westerkamp, Riedel & Schlesselmann (East) 30.26, desgl. (West) 30.26. P. Schmidts Gem., Elyria, (West) 10.00. (p. -70.52.)

Mission at Paulding, O.r Missionfcoll.v.d.Gemm. at Fort Wayne dch. W. Difficult 8.00.

Mission at Lorain, O.: P. Ratherts Gem., Newburgh, dch. H. F. Bicker 40.00. l>. Schmidt's Gem., Elyria, 100.00. (p. -140.00.)

Mission to the East Indies: N. N. 5.00.

Deaf and Dumb Mission: Bro. Markworth's congregation, Jonesville, 10.00. Bro. Pohlmann's congregation, Sauers, 5.00. Missionary coll. from both congregations in & near Florida 5.00. Miss S. Möserth, Cincinnati, 1.00. Missionary coll. from the church in Fort Wayne by W. Schwier 25.00. W. Schwier 25.00. missionary coll. from congregations at Wemm & Vallonia 8.00. P. Schmidt's congregation, Seymour, 5.00, from Wwe. Nalting .50. missionary coll. from congregations at Otis & Westville 5.00. P. Schleicher's congregation, Lanesville, 8.00. (p. -72.50.)

English Mission: P. Markworth's congregation, Jonesville, 20.00. P. Pohlmann's congregation, Sauers, 19.50. P. Zimmermann's congregation, Inglefield, 25.00. Missionary coll. from the congregation in and near Florida 5.00. P. Jungkuntz's both congregations, Columbia City, 8.50. mission coll. v. d. Gemm. in Van Wert Co. 15.00. P. Scheips' Gemm., Peru, 5.00. P. Schulz' Gemm. in Madisonville 5.00. mission coll. v. d. Gemm. in Fort Wayne by W. Schwier 25.00. l'. Husmann's congregation, Berea, 2.77. Missionary coll. from congregations at Megan and Vallonia 8.00. ?.. Frankes Gem. at Fort Wayne 5.00. P. Sauperts Gem. at Napoleon 10.00. Reinkings Gem. at Ridgeville Corners 20.00. (S.-173.77.)

Students in St. Louis: Teachers' Conf. in Cleveland for W. "ewie 8 p.m., for A. Both 8 p.m. P. Weseloh's Women's Conv. in Cleveland for P. Schulz 1 p.m., for W. Bewie 1 p.m. k. Huges Gem. in Bingen for Schweizer 5.00. P. Niermanns Jungfrver., Cleveland, for W. Schierbaum 10.00. P. Weselohs Gem., Cleveland, for P. Schulz 17.85, Hochz. AlbersSkull for dens. 7.15. (S. -106.00.)

Students in Springfield: P. Preuß' Gem., Friedheim, for M. Gallmeier 11.44. P. Ludwig's Gem. in Tocsin for dens. 2.00, for O. Strauch 2.00. (S. -15.44.)

Students in Fort Wayne: k.Haffold, FairfieldCentre, of V. P. 1.00, v. J. K. 2.00. P. Schmidt's Gem., Seymour, 53.00. P. Henkel, Julietta, of Student Caf. 3.25. ?. Kuehn's Gem. of, Dudleytown, 8.80. Fr. Zimmermann's Gem. at Inglefield 12.50. Fr. Diemer, Missionfcoll. of both Gems. of, Florida, 16.25. Fr. Left's Women's Ass. of, Laporte, dch. L. Schumm for C. Fickweiler 18.00. P. Kleist's congregation, New Haven, by I. Brudi for M. Proch 6.20. (S. -121.00.)

Students in Addison: Women's Ver. in Vöglein for H. Barak 8.00.

Orphanage in Indianapolis: k.Rupprecht,North Dover, Hochz. Manke-Jürgemeyer, 10.45. P. Lothmann in Akron v. G. J. .25. P. Markworths Gem., White Creek, 5.30, Hochz. Reuter-Kroming 2.20, Wwe. Meier .50. P. Ludwig's Gem., Tocsin, 3.50. (S. -22.20.)

Indian Mission: Fr. Markworth's congregation in Jonesville

.10.00. mission coll. by the Gemm. at Sherwood, Cecil (etl. Gl.) & Edgerton 10.00. Fr. Saupert's Gem, Napoleon, 6.00. <S. -26.00.)

Delano Orphanage: P. Lothmann in Akron by H. H. 5.00.

Deaf and Dumb Institution: Fr. Schwan, Cleveland, Hochz. Klostermann-Arndt, 5.00. P. Tirmenstein, Logansport, of Mrs. Anna Steinmann 2.00. P. Koch's gem. at Hamler, 6.33. k. Schmidt's Gem. in Seymour 8.00. P. Saupert's Gem. in Napoleon 5.00. (S. -26.33.)

Saxon Free Church: P. Diemer, Missionsfcoll. v. d. both Gemm., Florida, 5.00.

Danish Free Church: P. Pohlmann's congregation, Sauers, 5.00. P. Schulz's congregation, Madisonville, 2.25. P. Diemers both congregations, Florida, 5.00. P. Kuchle's congregation, Neutetelton, by Jus. Scheiderer 10.00. P. Schwan, Cleveland, by W. B. 1.00. k. Lothmann, Akron, by J. Gr. 1.00. (S. -24.25.)

Faith Brothers in Hermannsburg: Fr. Diemers both Gemm., Florida, 5.00.

Support fund: pastoral cons. spec. in Evansville 9.27. North Indiana pastoral cons. 12.00. Fr. Henkel's comm. at Julietta, 10.00. Fr. Jensen, Arcadia, 2.00. Fr. Niemann, Cleveland, of H. 1.00. (S. -34.27.)

Total: -3996.39.

Nk. In the "Luth." No. 19 read under "Innere Mission": kk. Niemann, Sauer, Rupprecht, Keller, instead: PP. Niemann, Sauer, Rupprecht.

Fort Wayne, Sept. 30, 1899, C. A. Kampe, Cassirian.

Income to the coffers of the Eastern District:

Synodical treasury: St. Paul's congregation, Baltimore, -25.11. comm. d. kk.: Weber 4.00, Gräßer 6.75. (S. -35.86.)

Building fund: Fr. Thomas v. Mrs. Fischer 1.00. k.O. Hanser v. Gemgl. 7.00. p. Eifrig v. J. Rieh! 5.00. p. Hochstetter v. C. Gombert 2.00. st. andr. parish, Buffalo, 12.76(Ft. Wayne), R. S. 5.00. p. W. H. C. Stechholz by J. A. 1.00. dch. k. I. H. Sieker 3.00. Gemm. d. kk.: Germann 10.69, Sander, Otto, 50.65, Little Valley 29.15, W. A. Fischer 13.27. (S. -140.52.)

Progynasium building fund: P. F. Brand v. s. Bible cl. 5.00. mission fcoll. d. Gem. P. Gross' 18.41. Gem. P. Eifrigs, Cumberland, 11.17, Barton 3.50, Lonaconing 1.83, J. Rieh! 1.00. (S. -40.91.)

Emigrant Mission in New York: Mission coll.: Gem. P. Gross' 10.00, Gem. in Boston 50.00. (S. -60.00.)

Inner Mission in the East: mission coll.: comm. d. kk.: Hanewinkel 30.00, Strothmann, New Fane, 22.60, Dubpernell 30.50, Hochstetter 57.30, Gross 70.00, Miller 13.30, comm. at Pittsburg 275.00, comm. at Bergholz & St. Johnsburg 153.65, comm. at S. Manchester 10.35, comm. at Boston 125.00, comm. at Paterson 70.00, St. Paul's comm, Baltimore, 75.00, Gem. in Astoria, Woodside, Winfield, College Point and Whitestone 100.00, Gem. of P. Michels 21.09, Gem. of P. W. H. Steups 16.15, of Mrs. D. Rothfuß 8.50. Gem. of kk.: Beyer 11.08, W. G. A. Holls 2.10, Weber 44.00, Oldach 27.65, Oelschläger 36.50, Pröhl, Fredonia, 2.50. P. Schulze by Gemgl. 8.25. P. Oldach by Mrs. J. Ruß 3.00. P. F. Brand by Gemgl. 7.00. Coll. at the 50th anniversary f. of the Gem. k. Dahlkes 50.00. P. W. H. C. Stechholz of N. N. 1.35. <p. -1271.87.)

Heathen Mission: Missionary Coll.: Gem. P. Gross' 5.38, Gem. in S. Manchester 10.35. P. A. N. Frey v. Mrs. A. Zirsch 1.00. Dch. P. J. H. Sieker 5.00. (S.-21.73.)

Negro Mission: mission coll.: Bro. Hanewinkels' congreg. 15.00, Pittsburg congreg. 28.53, Bro. Gross' congreg. 20.00, St. Paul's congreg., Baltimore, 25.00, Astoria, Woodside, Winfield, College Point and Whitestone congregations 10.00. Rochester (St. Matth.) congregation 1.50. Bro. Schulze of G. Maier 5.00. k. F. Brand v. sr. Bible cl. 3.00. coll. at the 50th anniversary f. of the congregation Fr. Dahlkes 10.00. congregation Fr. Oelschlägers 5.00. dch. P. J. H. Sieker 25.00. P. Gräßer v. C. B. 2.00. (S. -150.03.)

Jewish Mission: P. Schulze by Julia Maier 1.00. Missionsfcoll. d. Gem. P. Groß' 10.00, desgl. d. Gem. in Paterson 25.00. P. W. H. Stechholz by J. A. .60. Dch. P. J. H. Sieker 6.00. P. Gräßer v. C. ". 2.00. (S.-44.60.)

Eng lish Mission: Fr. Spanuth by Mrs. Richter 1.00, S. School 3.00. Fr. Schulze by Julia Maier 2.00. Gem. k. Oelschlägers 15.00. Missionary coll. of the congregation in Boston 25.00, also of the congregations in Astoria, Woodside, Winfield, College Point and Whitestone 10.00. (S. -56.00.)

English Mission in New York: Gemk.d. St. Matth.Gem., New York, 200.00. By Fr. J. H. Sieker 1.00. (S. -201.00.)

English Mission in Harrisburg: St. Peter's Parish, North Ridge, Sept. 2.

English Mission in Jersey City: P. Körner of Mrs. B. K. 5.00.

Mission in New York: congregation of St. Matthews, New York, 75.00. Dch. P. J. H. Sieker 59.00. Mission coll. d. Gemm. in Astoria, Woodside, Winfield, College Point and Whitestone 10.00. P. Gräßer v. C. B. 3.00. (S. -147.00.)

Latvian Mission: Missionsfcoll.: P. Gross' congregation 10.00, Boston congregation 1.00, Astoria, Woodside, Winfield, College Point & Whitestone congregations 12.00. Missions!, d. congreg. k. Schumms 1.50. Gem. of St. Matt. parish, New York, 25.00. Dch. P. J. H. Sieker 10.00. P. Körner by Mrs. B. K. 5.00. P. v. Schlichten by Miss C. Krämer 2.00. (S. -78.50.)

Mission to Cuba: P. T. S. Keyl v. s. Schül. .60.

Mission in Paterson: Missionfcoll. d. Gem. in Paterson 25.00.

Slovak Mission: S.-S. of congregation P. Spanuths 3.00, Mrs. Richter 1.00. Martini congregation, Baltimore, 11.08. Missions!. of congregation P. Schumms 1.00. P. Körner by Mrs. B. K. 5.00. Missionsfcoll. of congregation P. Groß' 10.00, also of congregations in Astoria, Woodside, Winfield, College Point a. Whitestone 10.00. (S. -41.08.)

Indian Miz: P. Osterhus v. G. Krauß 1.00. k. W. H. C. Stechholz v. J. A. .30. (S. -1.30.)

Mission in Berlin: P. Kochs 8.30. Mission coll. of the congregation in Paterson 12.50. (p. -20.80.)

Mission in Australia: Missionsb. der Gem. P. Germanns 2.00. London Mission School: S.-S. of St. Paul's, Brooklyn, 5.00. S.-S. of P. Germann's .75. Peter's, N. A., 1.00. P. Oelschläger's 5.00. Mission Coll. of Paterson 12.50. (S. -24.25.)

Lutheran Free Church in Germany: Missionary Office of the congregation of P. Germann 2.52. Coll. at the 50th anniversary celebration of the congregation of P. Dahlkes 14.00. P. W. H. C. Stechholz v. J. A. 1.00. Denmark: L. Hutzelmann v. R. S. 5.00. P. Senne v. L. Reinsch 5.00. Missionary Office of the congregation of P. Germann 2.00. ? W. H. C. Stechholz v. J. A. .50. (S. -30.02.)

Relief Fund: From the heirs of Cord Meyers, New York, 5000.00. P. Körner from Mrs. B. K. 5.00. St. Peter's Parish, North Ridge, 7.00. (S. -5012.00.)

? Grunnet: P. Schulze 1.00, M. Mehlhorn .25. (S. -1.25.)

? Sattelmeier: Gem. P. Biewends 5.00.

English congregation in Albany: Mrs. Stubenrauch 2.00, Geo. Menkel 1.00. (S. -3.00.)

Church in Marquette, Mich.: Missionsk. d. Gem. ?. Schulzes 2.00.

Watertown Parish, Nebr.: St. Paul's Parish, Baltimore, 10 a.m., E. Felder 2 a.m., D. M. 2 a.m. (S. -14 p.m.)

Parish?. Hübners: Coll. b. d. 50jähr. Jubiläumsf. d. Gem. P. Dahlkes 14.00.

Rome Parish, N. A.: St. Paul's Parish, Baltimore, 10.00.

Students in St. Louis: Virg. of the Gem. in Astoria 30.00 for W. Knoke. P. Sennes' congregation 28.50 for W. Juhnke. Missionary Society of St. Matthews, New York, 25.00 for G. Huebner, 10.00 for L. Lien. (S. -93.50.)

Springfield students: P. Senne v. L. Reinsch 10.00 for Negrostud.

Pupils in Fort Wayne: Women's Association of the congregation P. Gräfers 11.25 for Kirchhofer, J. Luckers S. School 1.00 for König. St. Matthew's Missionary Society, New York, 8:00 p.m. for A. Witt. New York Pastoral Conf. 33.00 for Pebler. P. Michel v. P. T. Keyl .50, N. N. .41 for E. Rudnick. (S. -66.16.)

Students in Addison: Coll. at IOjähr. Amtsjubilf. Teacher A. Millers 8.47.

Students at Neperan: N. A. Pastoral Conf. 10.00 for Steinert, 10.00 for Hinkeldei. (S. -20.00.)

Mission to the Deaf and Dumb: P. Gräßer of C. B. 3.00, F. S. 1.00. (S. -4.00.)

Wartburg-Heimath: Dch. P. J. H. Sieker 67.00 and 128.00. (p.-195.00.)

Hospital in East New York: From Gemm. in N. A.: Dreieinigk. 12.25, St. Lucas 4.00, Imm. (83rd St.) 4.00, Gemm. at Brooklyn: Dreieinigk. 1.00, Imm. 5.00, dch. F. W. Brodsky 33.00, P. W. H. C. Stechholz by N. N. .35, Dankopser by M. Z. 5.00, Dch. P. J. H. Sieker 32.42. (S.-97.02.)

Orphanage in West Roxbury: Women's Association of the Community? Ottmanns Jr. 3.00.

Orphanage at College Point: Dch. P. J. H. Sieker 20.43.

Pittsburg Orphanage: St. Andrew's Collection, Buffalo, 5.00. St. Andr. Parish, Buffalo, 5.00.

Support fund: O. H. .25. comm. P. Biewends 3.50. Hochstetter, ges. at the funeral of A. Kleinhans, 3.40. P. Ottmann jun. 2.00, Frauenver. 2.00. (S. -11.15.)

Total: -7995.14.

Baltimore, September 30, 1899.

C. Spilman, Kassirer.

25.00, Bismarck 3.64, Farmington 26.00, FlatwoodS 4.50, Farrar 75.00, Fr. Great Gem. in St. Joseph 17.32, Wellsville 14.65. Sunday School of Zion's Gem. in St. Louis 10.39. p. Demetrios Gem. in Emma 4.06. p. Hartenberger's Gem. in Paducah 22.00. mission coll. of Gems: Craig 48.00, Benton and Morgan Co. 83.37, Augusta 25.00. (S. -559.98.)

City Mission in St. Louis: part of the missionary funds of the congregation in Mount Pleasant 5.00. Trinity congregation in St. Louis for the salary of the city missionary 50.00, part of the missionary funds 34.84 (p. 84.84). Zion congregation in St. Louis for salary of city missionary 50.00. Fr. Hanser in St. Louis from Mrs. C. Göbel 5.00. Fr. Büniger in St. Louis from Chr. Lomes 1.00, from Mrs. N. N. 2.50. (p. -148.34.)

Negro Mission: Parts of Mission Coll. of Gems: Uniontown & Longtown 8 p.m., Norborne & Carrollton 10 a.m., Baden & Columbia Bottom 9.50 a.m., Canton 5 a.m., Farmington 10 a.m. P. Great Gem. in St. Joseph 8.66, Farrar 8 p.m., Wellsville 10 a.m. (p. -93.16.)

English Mission: Theile ".Missionsscoll. d. Gemm.: Uniontown & Longtown 7.50, Norborne & Carrollton 10.00, Fort Smith 15.50, Augusta 2.00, Farrar 10.00. (S. -45.00.)

Jewish Mission: parts of mission coll. of Gemm.: Uniontown & Longtown 7.50, Augusta 3.00, Canton 1.00, Farmington 5.00, Farrar 3.00, P. Ambacher in St. Louis by Mrs. Bartling 1.00. (S. -20.50.)

Heathen Mission: Parts of Mission Coll. of Gems: Uniontown & Longtown 10.00, Augusta 4.00, Canton 10.00, Farrar 10.00, P. Great Gem. in St. Joseph 8.66. (S. -42.66.)

Deaf and Dumb Mission: parts of mission coll. of congregations: Augusta 3.00, Farrar 5.00. Fr. Kellermann's congregation in Little Rock, communion coll., 3.75. Fr. Friedrich's congregation in Knoxville 10.00. (p. -21.75.)

Emigrant Mission: Parts of missionary funds of the community: Augusta for N. A. 4.00, for Baltimore 2.00, Canton f. N. A. 2.50, f. Baltimore 2.50, Farmington 12.00. (S. -23.00.)

London Mission: Farmington parish, part of missionary coll. 5.53.

Support fund: P. Lentzsch in Craig, bell coll. sr. Comm., 10.00.

Orphanage near St. Louis: P. Rodenbeck's comm. in Adrian 2.27. Teacher Franke in St. Louis v. Mrs. Flier .25. (p. -2.52.)

Institution for the deaf and dumb: Fr. Demetrios Gem. in Emma 6.76.

Students in St. Louis: Fr. Biltz in Concordia v. s. Jungfrverein for C. Wiebusch 10.00. Fr. Hansers Gem. in St. Louis for Aug. Merz 25.00. (S. -35.00.)

Students in Springfield: P. Biltz in Concordia v. s. Jungfrver. for Jac. Muller 5.00.

Church building fund: parts of Misfionsfestcoll. of Gemm.: Fort Smith 27.75, Augusta 5.40. P. Winkler in Stratman, aftertr. of Missionsfest, .50. (S. -33.65.)

German Free Church: Theile v. Missionscoll. d. Gemm.: Uniontown and Longtown 5.00, Baden u. Columbia Bottom 9.50. (S. -14.50.)

Danish Free Church: Theile v. Missionscoll. d. Gemm.: Baden u. Columbia Bottom 9.50, Augusta 2.00. (S. -11.50.)

Parish in Simpson Station: Fr. Biltz in Concordia v. s. Jungfrver. 5.00.

Indian Mission: Theil d. Missionscoll. d. Gemm. in Baden & Columbia Bottom 9.30. Fr. Hanser in St. Louis by Mrs. Comichau 1.00. (S. -10.30.) Total: -1122.04.

Subscribed for new buildings are: Christ Parish in St. Louis 6.00, Zion Parish in St. Louis 150.00, Fr. Rohlhing's Parish in Farmington 50.00, Fr. Matuschka's Parish in Lake Creek 60.00, St. Paul's Parish in St. Louis 75.00. (P. -341.00.)

St. Louis, October 7, 1899.

H. W. C. Waltke, Kassirer.
1525^8t

Entered the Coffee of the Southern District:

(August.)

Inner Mission: Missionscoll. der Gemm. der ??.: Nische - 34.50, Büniger 45.00, Kilian 110.75. Fr. Nische by Mrs. N. N. 1.00. Fr. Sieck by Unnamed 1.00, H. Bethke 2.00, W. Andres, baptismal roll, 2.00. Unnamed 3.00, R. Neitsch, baptismal roll, 3.00. Fr. Brommer's parish 4.00. Fr. Wegener's St. Paul's Women's and Young Women's Missionary Society 25.00, by Bro. D. A. 2.00. Bro. Crämer's Young Women's Mission 9.05, by Women's Mission 10.20, by H. Wiedenbröcker 1.00. Bro. Ernst, baptismal coll. by M. Schulz, 2.50. Bro. Kuss' Congregation 22.25. Bro. Eckhardt, conference coll. 15.00. (p. -293.25.)

Support Fund: Teacher Werner of the Texas Teachers' Conf., 2nd c. in '99, 10.30. Fr. Eckhardt, conference c., 16.00. Fr. Gans, Abdmcoll. s. Gem., 3.35. Fr. Sieck v. N.N. 1.40. Fr. Crämer, conference c., 15.00. (S. -46.05.)

Negro Mission: P. Nische, Theil d. Missionscoll. s. Gem., 20.70. P. Sieck v. L. Bethke .50. (S.-21.20.)

Mission school in London: ? Sieck v. L. Bethke .10.

Heathen Mission: P. Büniger, Theil der Missionscoll. s. Gem., 10.65.

Synod albaukasse: P. Hoddes Gem. 5.40, by himself 2.60. (S. -8.00.)

Church building fund: P. Eckhardt v. N. N. 4.00.

Student G. Lüdtker: P. Eckhardt v. N. N. 5.00.

Total: -388.25.

New Orleans, La-, September 15, 1899.

Aug. C. Reisig, Kassirer.
322 rl. Roman 8t.

Entered the coffee of the Western District:

Synodical treasury: ? Rohlhing's congregation in Farmington -4.97, ? Fackler's congregation at Harvester 5.30. (S. -10.23.)

General Building Fund: P. Steyer in Loulyma of sr. St. John's parish 2.00, St. Peter's parish 3.61, St. Paul's parish near Corning 2.00 (7.61). Fr. Fackler's congreg. at Harvester 18.00. Fr. Schwartz's congreg. at Kansas City 12.00. (p. -37.61.)

Inner Mission of the District: Parts of Mission Coll. of the Common: Uniontown & Longtown 75.00, Norborne & Carrollton 50.50, Baden & Columbia Bottom 37.55, Butler, Adrian & Virginia 18.00, Mount Pleasant 20.00, Canton

Received for the orphanage at Addison, Ill, since June 21, 1899: From Illinois. Addison: Arthur Buchholz 1 pr. shoes, Chr. Heidemann 6 p. cart. Arlington Heights: Peter Hartmann 5 pr. shoes. Chicago: P. H. Engelbrechts Gem.: H. Ziervogel 4 handkerchiefs, 2 towels, 2 pr. boy's trousers, 1 pr. braces, 7 ad. Satin, 5 Ad. Gingham, Mrs. Voge 4 hats, 1 cap, 1 lot of tr. waists, H. Schlegler 6 Ad. Gingham. P. L. Hölters Gem.: Mrs. Schnabel 2 hats, 17 ao. calico, 2 handkerchiefs, Bro. Hewelt 3 aprons. P. W. C. Kohns Gem.: v. Grünst separate dresses and undergarments. P. Th. Kohns Gem.: Jda Ziemann 1 petticoat and hair ribbon, Louise Stock 2 dresses, 1 pr. pants, 1 petticoat, Bertha Pruske 6 pr. gestr. stockings, Emma Keller 6 pr. petticoats, 2 dresses, 10 Ad. Clothes, Aug. Denz 2 dresses, 1 petticoat, Christin" Pinnow 4 spools of thread, 8 versch. Stuff scraps. P. F. C. Leeb's parcel: Chr. Behrends 1 pr. trousers, Boyske 1 pr. stockings. P. L. Lochner 1 package of separate things, 1 pair of shoes from N. N., from Mrs. Caroline Rennert 2 pairs of stockings, 1 pair of gloves, 2 sets of underwear, 1 shirt, 2 handkerchiefs and separate things. P. J. E. A. Müllers Gem.: Miss Schröder 2 dresses, 2 petticoats, hair ribbons and handkerchiefs, J. Saß 1 package of separate clothing. ? J. G. Nützels Gem.: Otilie Hering 2 pr. stockings, Aug. Bonow 8 pr. stockings, 1 hat, 1 pr. shoes, N. N. 2 shirts. ? E. Parviecks Gem.: Albert Vahl 1 dress, 1 petticoat and hair ribbons, W. Meyne 10 Ad. Clothes, Grandmother Pittelkow 4 pants, 1 skirt, 1 dress, Mrs. Martin 2 pr. stockings, 2 handkerchiefs, Rummel 1 jacket, 1 pr. gloves. P. A. Reinkes Gem.: v. Frauenver. 160 Ad. Muslin, G. Thiele 1 lot of separate garments, Miss Pöhler 8 Ad. Clothes, Miss Krepel stuff to 2 dresses, Miss Palow 1 zacket, Mrs. Kreff 12z ad. clothes, Mrs. J. Josch 1 sheet, 2 pillow cases, 2 towels. P. Karl Schmidts Gem.: Mrs. Westphal 1 pair of trousers, 1 neck tie, stuff for 1 dress, M. Bohnhoff 2 night dresses, 10 ad. Calico & hair bands, S. Jacobs 1 pr. trousers, 14 ad. Gingham, Johansen 2 hats. President H. Succops

Ass.: Thoms Bros. household goods for -17.45, needs for orphan festival for 8.27, Mrs. M. Waßmann 2 girls hats, 1 package tr clothes, Mrs. Hedder 3 dresses, 6 pr. stockings, 4 petticoats, 24 Dd. Clothes Stuff, Frank Pittelkow 3 Dresses, 1 Pr. Shoes, 1 Packet of Separate Stuff, Hermann Pittelkow 1 Dress & Separate Stuff, Mrs. Behnke 1 Dress, 1 Petticoat, Mrs. Sophie Semlow 1 Jacket, 2 Blouses, T. Ezech 5 Pr. Stockings, 4 Ad. Towel stuff, 12 handkerchiefs, 16 dd. Flannelette, Mrs. Banker 2 Jackets, Mrs. Hardtke 2 Undershirts, Stuff Remains and Tr. Things, Mrs. Thier 3 Waists, 10 Dd. Muslin. R. Uffenbeck's parishioners: Otto Wungluck 2 pairs of stockings, 3 neck bandages, 4 handkerchiefs, R. A. Wagner's parishioners: W. Warnecke 1 horsehair ruffle for the sickroom, teacher W. Burhenn revamped the house organs free of charge. R. H. Wunder's household: A. Bubolz 10 pounds of fish, Mrs. Wohlhüter 7 small pieces of clothing and several collars, N. N. 1 package of separate children's clothing, 1 pair of shoes, 10 dollars of muslin, Mrs. Stahl 1 pair of waistcoats. Muslin, Mrs. Stahl 1 Waist. From G. Diehl in Dolton 12 pr. boys' trousers, 2 parcels of tea, 4 tins of baking powder, 2 pr. stockings, 2 doz. Pencils, 3 Handkerchiefs, 12 Tadbts, 1 Lot of Trouser Buttons, Pins, Shoelaces, Rulers, Einfaßband, &c. Elgin: Mrs. Henriette Volstorff 26 dv. wool Clothes, 11 dd. flannel, from the women Sophie and Marie Zimmermann, Kath. Pfeiffer, Anna Zander, Dora and Minna Wolfs, M. Fölsch, Aug. Rackow uno Fr. Volstorff 16 girls' dresses, 13 boys' blouses, 28 handkerchiefs. Evanfton: Bethlehem's Gem.: R. J. D. Matthus v. Frauenver. 6 quilts, J. Uecker 1 quilt, 4 doffing covers, Chr. Bull 3 sheets, 6 pillowcases, W. Ahrens 1 piece of unbleached muslin, M. E. Bittner 12 pr. suspenders, H. Suhr 1 wool. Girl's jacket, 3 petticoats, 2 neck ties, 1 small jacket, 4 caps, 2 waists, 1 knee jacket, 1 pair of stockings, L. Gütlich 2 pieces of calico with braid for 2 dresses, 2 woolen petticoats, 2 pr. braids for 2 dresses. Petticoats, 2 Pr. Stockings, S. Siems 1 Kn. jacket, 1 Sailor blouse, 1 cap, 2 white petticoats. Beckmann 5 girls' dresses, 1 Kn. jacket, trousers and Sailor blouse, 2 wool Petticoats, 2 girls' jackets, 4 boys' and 6 girls' caps, C. Gipp 1 overskirt, 2 caps, 1 pair of trousers, 3 Pr. shoes, 1 dress, 3 boys waiüs, H. Remstedt 1 overskirt, 1 shirt, 1 jacket, 2 dresses, 1 waist, 1 pair of trousers, E. Pannwitt 1 girls' jacket, N. N. 2 knee jackets. By teacher A. Hoffmann at Freeport from M. Swartz 1 apron. Harlem: R. M. Grosses Gem.: Mrs. Lindig 2 boys' waists, Mrs. Schlentz 1 overskirt, L. Zimmermann 60 Dd. Clothes, 18 girls' caps, 9 fascinators, 24 girls' caps, 15 girls' hats, 60 boys caps and hats, 4 shawls, 1 large lot of toys, hair ribbons, hair pins, bosom pins, buttons, "stockings," etc., 13boys' shirts, 25 boys' waists, 1 apron, 2 undershirts, 3 scraps of clothes, and a gift for the orphan mother. From the Jungfrver. in La Grange through Miss M. Ullrich 9 sheets, 28 pillowcases. Lemont: Mrs. S. Jagner for L. P. 4 dd. Apron stuff, 4 dd. Dress stuff, 1 pr. stockings, 3 dd. Gingham, 2 crocheted collars, 1 piece of ribbon, for the orphan parents 2 embroidered bookmarks. From A. Amling in Melrose Park potted plants, bouquets in the like. Niles: A. Hen tr. stuff. Palatine: Mrs. Kimmt 16 girls hats. Fort Dodge, Iowa: Mrs. Guenther 6 dd. Clothes stuff, 1 pr. gloves, August Scherf 3 pitchforks, 1 spade. Women's Ass. of 8th I. Fackler at Adrian, Mich. 2 pr. stockings, 2 pr. gloves. Cleveland, O.: teacher C. A. Arnhold 6 bottles of Remedy, 2 packages of Thee. St. Louis, Mo.: Oovcordrs RudUsbiug Rous" 1 year each of "Lutherans," "Magazine," "Doctrine and Wehre," "School Journal," and Synodal Reports; L. Lange Publ. Co. 4 vols. of "Evening School."

Many thanks to all dear donors and a thank you to God!
Addison, Ill, 3 October 1899.

Ernst Leubner, orphan father.

Received for the orphanage at Addison, Ill:

From municipalities etc. in Illinois for current expenses: From R. Wunder's congregation, Chicago, by E. Leubner from Franz Albrecht -2.00 and from Joh. Albrecht 1.00. Dch. R. Walter, Dorans, for orphan reports .75. from R. A. H. Brauer's Gem., Beecher, 3.39. R. Molthan, Hinsdale, Coll. at anniversary celebration of Gem. singing choir, 8.00 and for orphan reports nachtr. .15. from R. Rabe's Gem. of Yorkville, 12.76. Dch. ks Steege, Dundee, v. sr. Gem. 15.85 and by H. Schumacher 2.00. Dch. 8. Schröder v. d. Gem. at Squaw Grove 16.02. 8. Merbitz, Chicago, Coll. d. Gem., 5.92 & for orphan reports .55. 8. Merkel, Dieterich, for orphan reports 1.80. Dch. E. Leubner a. d. orphan box 4.55 u. by Mrs. Stricker, k- Mueller's coll. of Chicago, 1.00. By 8. Fricke's coll. of Chicago, West, dch. Joh. Kruse, Jr. for orphan reports 2.20, Coll. 8.55 and from Mrs. Auguste Brandt 1.00. By 8. Traub Sr, Aurora, Coll. on Orphan Festival Sunday, 20.23 & for Orphan Reports 9.40. 8. Pfothenhauer, Lemont, Coll, 13.90 & for Orphan Reports 3.45. From Chicago: from the congregations of the Revs: Bünge21.20, Lochner 11.43, Dietz 8.10, Holiday 18.00, Werfelmann 14.25. Dch. P. Merbitz v. F. Braun 2.00, 8th Wagner, Chicago, for orphan reports .55, From 8th Strieters Gem , Proviso, v. W. Wesemann 5.00. From 8th Sievers' Gem, So. Chicago, dch. F. C. Schultz 11.12. Dch. 8th Leeb, Chicago, from women's ver. coll. at F. Struws silb. High., 5.75. Dch. 8. Bertram, Crystal Lake, v. d. Gem. 3.50. 8. Martens, Danville, v. d. Gem. 12.78. By F. Gahke, Theil d. Missionfcoll. of 8. Fricke's Gem. at Batavia and West Chicago, 4.80. (P. -252.95.)

From children: 6.32. (Quittirt in the "Kinder- und Jugendblatt".)
Boarding fees: Dch. E. Leubner by Ernst Koch, Chicago, 20.00 for s. children, and by Jacob Albrecht, Chicago, 2.00 for s. son. (S. -22.00.)
Addison, Ill, October 7, 1899.

G. Ritzmann, Kassirer.

Received for orphanage in Fremont, Nebr,

July 1 to October 1: 8th Oelschläger, West Point, Nebr. of N. N. 5.00. Dch. 8th Gisse for L. L. and Cigars 8 00, for R. R. of Omaha 6.00. M. B. Singer, Norfolk, Eat- u.

Drinking Stalls from Waifenfest, 531.45. Nic. Theede for his son 10.00. Miss Mary Kuehn, Gresham, v. Women's Ass. 5.00. F. H. Harms, Bancroft, Nebr. 200.00. J. H. Abel, Fort Dodge, Iowa, 9.50. H. F. Oelfchlagel, Leavenworth, Kans, 109.66. by H. F. Oelschläger for Butzine's children 1.00. Johann Zabull, Fontanelle, Nebr. 5.00. orphanage rifle 2.82. Aug. Schweer, Pueblo, Colo. for Clare's children 40.00. Nic. Theede for his son 10.00.

W. A. A. Hamann, Kassirer.

Pilgrim House and Emigrant Mission.

Revenue from July 1 to September 30, 1899.

1st Pilgrim House: 8th J. P. Beyer by N. N. -3.00, R. S. 5.00. Kass. C. Spilman 22.65. (S.-30.65.)

2nd Emigrant Mission: Elisab. Kneese .50, M. Fuchs 1.00, Fritz Reuter 1.00, Hedwig Ernst 1.00, Aug. Griesse .50, Joh. Böttcher .50. For tracts sold 5.78. 8. Herm. Gerhard 3.00. Johanna Fischer .50. by W. Schmidt of Louise Balkow 10.00. by W. Vopel of Freiherr von Stockhorn .93 ü. 8. W. König .95. for tract sold in Botsford, Conn., 4.10. J. Walinski 1.00. 8. W. König, Dankofer, 1.00. By W. Vopel from Miss Wehrmeyer 1.43 and Fr. 8. Fischer .48, Adolf Biltz .50, O. Nützmänn 2.00, A. Hoffmann 1.00. Cass. C. Spilman 42.04. Kaff. Carl Ruppel 7.00. Kaff. E. F. W. Meier 121.49. (p. -207.70.)

Non-interest bearing loans received -1000.00, nothing was reclaimed.

For the German Free Church and various purposes of the same, -261.62 was received and for the Danish -225.58.

S. Keyl.

For the building of the church of my poor missionary congregation at Whittlesey, Wis.: 8. G. Präger, North Milwaukee, v. etl. Gl. s. Gem. -1.00. 8. M. Otto, Beechwood, Wis. v. 1.00. 8. H. Pröhl, Plymouth, Wis, v. St. John's, Wis. 5.00. 8. Hudtloff, Belle Plaine, Wis. 2.07 v. St. John's, & 2.25 v. St. Martin's, 8. C. Köfösel, Athens, Wis. 5.00. Ch. Graack, St. John's, Milwaukee 11.57. Ch. Richelmann, Shiloh Hill, Ill, Coll. a. d. gold. Kassirer G. Kühle 8.50 u. 26.30. (S. -67.69.)

On behalf of the congregation, I say a secret thank you to all the kind givers. God bless!

Whittlesey, Wis. 20 Sept. 1899 Friedr. H. Moecker.

Received during my last year of study: From the Dellow Bank Specialconference -9.00, from the Gemm. 8th Schilkes 5.68; by 8th H. Ehlen: from s. 1st St. Joh.-Gem. 8.25, from s. 2nd St. Joh.-Gem. 5.00, Hochzcoll. Voigt-Pigors 4.75, v. s. St. Joh. congreg. 8.15, v. s. Groton congreg. 8.65; v. s. 8. Nitschke, s. during the Conf., 8.30. May God reward the dear givers abundantly! Sincere thanks to H. Bouman.

To have received from Hermann Eckhoff of Lincoln, Mo., -2.00 for the building of a school in my community, is hereby gratefully acknowledged.

Sedalia, Mo.

Theo. Bundenenthal.

From 8. Theo. Hanssen, Sterling, Nebr. to have received -10.00 for City Mission in Schleswig, certifies with heartfelt thanks Schleswig, Germany. I. Harbeck.

Received for the Indian Mission with heartfelt thanks from N. N.-1.00. Teacher Mosel 1.00. N. N. 1.00.

Shawano, Wis. 9th Oct. 1899, Th. Nickel.

New printed matter.

Proceedings of the Sixth Convention of the English Evangelical Lutheran Synod of Missouri and other States, held at Detroit, Mich., July 6th-11th 1899. American Lutheran Publication Board. Pittsburg, Pa. 59 pp. 6 X 8^{1/2}. Price: 15 cents, by the dozen -1.50.

After we have already reported in the "Lutheraner" about this year's meeting of our English sister synod, today we call attention to the published synodal report and recommend it to the members of our synod for their perusal. The report contains a timely, excellent presidential address by the then President P. F. Kügele, in which the necessity of English Lutheran parochial schools is especially emphasized. Following this, the report contains a lecture on the parochial school, given by Prof. H. Stöppelwerth. In the two theses discussed and adopted at this year's meeting, it is stated that God has made it a sacred duty of all Christian parents and congregations to give their children a Christian education. Finally, the report contains a detailed account of the various business negotiations, which provide a good insight into the work of our English brethren. Of particular importance are the reports on the missionary work in 19 stations, on the institutions in Winfield, Kans. and Conover, N. C., and on the book publishing house. At the end we present a statistical table showing that the Synod has 51 pastors and professors, 42 congregations with 4000 communicating members, 12 parochial schools with 450 pupils, 3 teachers and 9 school-teaching pastors, and 40 Sunday schools with 3950 pupils.

L. F.



Tales for the young. 14th volume: The Hussites before Naumburg. 15th volume: Hans Egede in Greenland. 16th volume: Wonderful ways. St. Louis, Mo. OConcordia Publishing House. Price per little volume, bound in canvas, each adorned with four colored pictures: 25 cents, 12 little volumes -2.40, 25 little volumes -4.00, 100 little volumes -15.00.

These carefully selected stories for the young are already known among us and distributed in thousands of copies. The novelty of this edition is that each volume is equipped with four beautiful colored pictures made in Germany for this special purpose. The stories are highly recommended as gifts for the young, especially for the upcoming Christmas presents. L. F.

Euphonia, collection of church choral songs for mixed choir by H. Nölsch and Th. Miller.

- No. 67. Psalm 46. God is our confidence. - A quite serviceable arrangement of the well-known "Bt resurrexit" in Farmer's Mass in S. Arr. by Nölsch.
- No. 68: Selig sind die Todten, comp. by J. H. F. Hölter. - A very beautiful funeral song; the confidence does not let the mourning come to rule.
- No. 69. Holy is God (Christmas). Arr. by Nölsch. - Not difficult and very pleasing.
- No. 70. You who stand in the house of the Lord. Festive chorus. Arr. by Miller. - A glorious song of praise and thanksgiving.
- No. 71. God has set a day (Easter chorus). Arr. by Nölsch. - A quite splendid jubilant chorus. A chorale closes the whole.
- No. 72. Canticle No. II. Arr. by Nölsch. - Very useful; especially suitable for a Mafseuchor.
- No. 73. Hark, how the host of angels sings (Christmas). Arr. by Miller. - An arrangement of the "Oloria" from the Mass in S by Farmer.
- No. 74. Laßt fröhlich sein (Easter). Arr. by Nölsch. - A beautiful jubilant chorus; closes with a sublime chorale.
- No. 75. Wie lieblich sind auf den Bergen (Festhymne). Arr. by Miller. - The music is very appropriate to the text. Very suitable especially for mission festivals.

Numbers 67, 68 and 73 have German and English texts. Our choir conductors will be very pleased that after a long break nine new numbers of the Euphonia have appeared again. It is true that these choral pieces are not things like those found in the old classics, but the music can probably be mastered by any of our church choirs, and it is, with all complaisance, free from all dalliance and showmanship, and quite worthy to be performed for the glory of God in public worship. Through such music our choirs and congregations are best prepared for strictly classical music.

Price: single 15 cents, dozen -1.00, postage extra. Available from Th. F. Miller, 314 Vine St., Philadelphia, Pa.

H. F. H.

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The "Lutheran" is published every fourteen days for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where it is brought to the house by carriers, the subscribers have to pay 25 cents extra.

To Germany, the "Lutheran" is sent by mail, postage paid, for Li.SK.

Brirse holding business, orders, cancellations, monies, etc. rnt" are at the address: Vonvoräiu Budlksinx Bonse, ^eLerson ^vs. L Lliami 8t., 8t. Louis, Llo., to be sent here.

Letters containing information for the journal (articles, advertisements, receipts, address changes, etc.) should be sent to the editorial office at the address: "Lutkerauer", Oouvorckl" SswiLurv. In order to be included in the following issue of the journal, all shorter advertisements must be in the hands of the editorial staff no later than the Thursday morning before the date of the issue.



Herausgegeben von der Deutschen Evangelischen
 Zeitweilig redigirt von dem Lehre

Vol. 55.

Paul and Luther, or Master and Disciple.

When the apostle Paul wrote his letter to the church in Philippi, how different his personality and effectiveness seemed to be than that of our great reformer Luther, who with the posting of his 95 theses on the castle church in Wittenberg on October 31, 1517, gave the impetus for the movement that was to bring about the reformation of the church on the basis of the true gospel. There an apostle in bonds, tired of life and tired of living, who only had a hot desire to soon be at home with the Lord (Phil. 1, 23.), after he had moved in holy enthusiasm and restless zeal from one part of the world to another, from one city to another, in order to make some blessed everywhere and, if it were possible, to lay the whole world at Christ's feet; here a monk in the Augustinian habit and a teacher at the university, in the full strength of his years, with the first fire of a newly awakened religious knowledge. There, a missive, moving in its tenderness and deep melancholy, to a congregation so dear to his heart; here, those 95 sentences, the first reformatory deed, still written modestly and mildly, but containing a new world of knowledge.

But it was precisely from the writings of this apostle Paul that Luther, in his monastery cell and under the cry of his conscience, drew the comforting word of the forgiveness of sins in Christ and made it the core and star, the starting point and resting point of his teaching and life. Thus he became a disciple of the great Apostle Paul to the Gentiles, and that is why, in spite of all outward differences, we find a wonderful inner similarity. The same spirit that animates them both, the same love for Christ that speaks from them, the same grateful feeling that fills their hearts, the same blessed hope that shines for them in the dark night. And how many similarities in individual traits of character and temperament do not shine forth from the writings, as from the whole activity of these two men of God, one of whom was the Master, the other the disciple. When Paul



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 denen, die auf
 l wohnen, und
 d Geschlechtern,
 nd Völkern.
 großer Stimme:
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 oh. 14, 67.

When Luther wrote to his congregation in Philippi that he considered everything to be detrimental to the abundant knowledge of Christ his Lord, in order to gain Him, to be found in Him, in order not to have his own righteousness, which comes from the law, but rather through faith in Christ (Phil. 3:8. f.), we know that this is the core of our evangelical faith, that this was the center of the church reformation. Luther struggled for this spiritual good, and he pulled this treasure out of the rubble. For him Paul was the model of a true teacher, as well as the example of a holy, godly life, and he faithfully followed the apostle's invitation (Phil. 3:17.): "Follow me, dear brethren". How further the great apostle speaks with deepest melancholy, with bitter tears, of the enemies of the cross of Christ (Phil. 3, 18.); how to him the cross of Christ is the center of our salvation, on which our forgiveness of sins rests; how in the struggle with those false brethren, the Jewish-Christian false teachers, who wanted to establish their own righteousness, he also based it on the keeping of the law, founded it on circumcision and their own human statutes, and thus nullified the death of Christ on the cross, how on the other hand he always set up and proclaimed the gospel of Christ crucified (Phil. 3): so we also see in Luther always the same struggles with the Pabst Church, which was deeply immersed in human statutes and superstition, the same constant emphasis on justification by faith as the only ground of our certainty of salvation. That with false doctrine also an evil life, with the enmity of the cross of Christ also belly service, carnality and hedonism go hand in hand, which in the end must lead to destruction, this repeated experience was so urgently urged on the heart of his church in Philippi by Paul (Phil. 3, 19.), and Luther spoke out against the soul-murdering indulgences in the very first of the 95 sentences, which reads: "Since our Master and Lord Jesus Christ says: Repent etc., he wills that the whole life of his faithful on earth shall be a continual or unceasing

Repentance shall be." But as they both agree with one another in their insistence on sanctification, so they also both, in the midst of the exhausting struggles and hardships of earthly life, rely on the blessed assurance which the apostle clothes in the beautiful words: "Our walk (that is, our citizenship) is in heaven, from whence we also wait for the Saviour Jesus Christ, the Lord, who will transfigure our vile body, that it may be like his transfigured body" (Phil. 3:20), and which our Reformer expressed in prayer on the day of his death: "O heavenly Father, though I must leave this body and be torn from this life, yet I know assuredly that I shall abide with thee for ever, and that no man shall be able to pluck me out of thy hands."

Thus our Church will always celebrate her Reformation most beautifully and with the greatest dignity when she indissolubly combines the joy of faith of a Luther, drawn from Holy Scripture, especially from the writings of the Apostle Paul, with his earnest striving for sanctification and the blessed certainty of Christian hope.

Th. Dyer.

The Office of the Keys.

(Conclusion.)

"The supreme power of the Word and Sacraments is with God; then the office with the Church, as by which God indirectly calls, chooses, and sends the ministers of the Church; thirdly, finally, with those who are lawfully chosen and called by God through the Church, as with the ministers to whom the use and administration of the office of the Word and Sacraments is committed." Thus Chemnitz sums up what we said last time of the holders of the key power. And now the question presses upon us, "How is the power of the keys to be administered by the church and its ministers?"

The office of the keys is a great and wonderful power. Therefore it must be used and handled properly. So unspeakably blessed, indeed-

The more the right use of this power is, the more pernicious is its abuse. Of this the papacy, with its hundred thousand confessionals, in which every day the sure sinners are comforted and the terrified ones driven to despair, is a frightful example. Yes, by virtue of the power of the keys, the pope sells forgiveness of sins for money, he dispenses with God's commandments, he permits crimes, he allows divorces, and he declares forbidden marriages valid and pleasing to God, he absolves from oaths, he dethrones princes, and he steals lands. Where he should shut, he unlocks, and where he should unlock, he shuts. Where he should expel, he receives, and where he should receive, he expels. Where he should absolve, he banishes, and where he should banish, he absolves. The disciples of Jesus, Hus, Luther, and many thousands of martyrs, he curses and burns, and the Jesuits and other disciples of Satan he presses to his bosom. There have also been tyrants in the church at all times, who, like Diotrefes, 3 John 9, have misused the keys to destroy the church.

The power of the keys must be used rightly, and this is not as easy as some may think. For as difficult as it is to divide the law and the gospel rightly and to apply them rightly in each individual case, so too is the right use of the power of the keys. The right use of the keys is an exclusively Christian art. Therefore, he who has not himself experienced the terrors of the law and tasted the consolation of absolution, let the admonishing and punishing, the consoling and absolving, be left to him. God does not want him to do this, nor can he do it rightly. When Christ commanded His disciples to be bound and loosed, He breathed on them and equipped them with the Holy Spirit. Only the Holy Spirit teaches the church the right use of the keys. Where therefore not the Holy Spirit, but the spirit of the world and of the lodge rules in preachers and congregations, where hatred and envy, arrogance, ambition and lust for power lead the word, there can be no question of the right use of the power of the keys.

So only Christian preachers and churches can rightly use the keys. Why? Because, as true Christians, they are guided by Christ's divine command. Congregations and preachers are authorized by Christ to use the keys. But an authorized person may not use his power according to his own whim, arbitrariness, and discretion, but must be guided by the will and instructions of his principal. In the church, however, Christ is principal, lord, and master. If, therefore, the church and its servants wish to guard against the abuse of the power of the keys, they must use them according to the will and direction of him who gave them to them. The Church must use the keys where, when, and how Christ wills them to be used. This divine will of Christ concerning the use of the keys is found in the Holy Scriptures. According to the Scriptures, therefore, and only according to the Scriptures, the congregations and preachers are to be guided in the administration of the office of the keys.

Now according to the words of Christ, or according to the words of the holy Scriptures, repentant sinners shall be forgiven their sins, but impenitent sinners shall retain their sins until they repent. And public and impenitent sinners shall be excluded from the congregation, and those who have repented of their sins shall be forgiven.

The poor sinner who repents of his sin and wants to improve himself should be released. Poor sinners who recognize and repent of their sin should no longer be frightened by the law of God, but should be comforted by the gospel and lifted up by absolution: the servant of Christ should not break the bruised reed or extinguish the smoldering wick. The weary and the burdened shall he not make to languish in vain for mercy. With penitent sinners the preacher should use the key of release, unlock the heaven of grace for them, open the fountain of forgiveness: he should absolve them and make them divinely certain of forgiveness and blessedness.

Thus the sins of penitent sinners shall be forgiven. But as for the sure and impenitent sinners, the servant of Christ shall affright and smite them with the law of God, until they repent and confess their sin. He shall rouse them from their carnal security. He shall make their sin great and grievous, and quite sinful. The wrath of God and the curse of the law shall he lay upon them. He shall shut heaven upon them, and open hell with its terrors. The law shall he preach unto them, and shall not depart therefrom, until their consciences burn, and their hearts cry with the jailer for fear of hell, "What must I do to be saved?" Where there is no peace, neither shall the preacher cry, "Peace, peace!" Nor shall the preacher comfort him who has not yet learned to be afraid of his sins and of hell. He must not put pills under the head and arms of sure sinners. It is on the sure sinners that absolution is squandered. And he who gives it to them abuses the power of the keys and only strengthens the sinner in his wickedness. To absolve the impenitent is to give the sanctuary to the dogs and to cast pearls before swine. The grace of absolution has only one effect on them, that they sin all the more by grace. Isa. 26, 10. Before the loosening key can be applied here, the binding key must first have done its work. Only the heart that is afraid of hell absorbs the consolation of absolution as the loose, leeching soil absorbs the rain. The preacher, therefore, needs the keys, if he always preaches the law with its curses in such a way that not the penitent but the impenitent is frightened by it, and always preaches the gospel in such a way that not the impenitent but only the penitent can be comforted by it.

From this general custom of the power of the keys, however, the special one in cases of banishment is to be well distinguished. Public and impenitent sinners, as our Catechism says, are to exclude the servants of Christ from the Christian congregation, and those who repent of their sin and wish to amend, are again to release them. It is doubly important and necessary that in these exceptional cases the office of the keys should be administered according to the divine command of Christ. After all, Christ Himself in Matthew 18 gave His Church exact instructions as to how it should act in these cases. An immortal soul is at stake, and therefore nothing should be done to hinder the sinner's repentance, and nothing should be left undone to promote it. The individual Christian and the whole congregation are to exercise love toward the fallen brother and directly exercise the office of the key in the graduated order prescribed by Christ. The public proclamation of the disfellowshipping of an impenitent sinner



must therefore always be preceded by the judgment and decision of the congregation. And the preacher who banishes without receiving the command of the congregation abuses the power of the keys, arises as a tyrant in the congregation, and deprives the fallen sinner of the love that Christ wants to show him.

The persons whom Christ would have condemned are the public and impenitent sinners in the congregation. Whoever is called a brother and, despite all the admonitions of Matth. 18, does not want to abstain from the works of the flesh, should be put out of the church. The apostle Paul wrote in 1 Cor. 5:11: "If any man be called a brother, and be a fornicator, or a covetous man, or an idolater, or a blasphemer, or a drunkard, or a robber; neither eat ye with him." The Christian church is a holy church, and from members who persist in manifest sins without repentance, notwithstanding all admonition and warning, it is to purge itself. But as the admonition and punishment must always and everywhere be a truly fraternal one, so also the disposition in which the ban is inflicted must be love, love for the immortal soul of the brother. The purpose of the ban must never be merely to get rid of the fallen brother, but perhaps to bring him to understanding and conversion through the final and supreme punishment of the Church. Even in the banishment, the binding key must serve and prepare the way for the loosening key.

Wherever this key power of binding and loosing is administered according to the divine command of Christ, it should also be duly respected and honored by Christians. When the preacher speaks absolution to us on Sundays from the pulpit, or in general or private confession, or otherwise, we are to know and believe that this is not merely the voice of the preacher, nor merely the voice of the congregation, but the voice of Christ and God Himself. Through the preacher Christ himself deals with us: the preacher is only his instrument. Of his servants the Lord says, "He that heareth you heareth me; and he that despiseth you despiseth me: and he that despiseth me despiseth him that sent me." Luc. 10, 16. We are to receive absolution from the preacher, as from God himself, as if our dear Lord Christ dealt with us himself. But if the preacher's forgiveness is God's forgiveness, it is also powerful and certain, divinely powerful and unfailingly certain, and not only on earth in the church, but also before God in heaven, as certain as if Christ Himself had given absolution. These are not empty and impotent words, but words that give what they speak, and work what they say. So then we should not doubt, but firmly believe that our sins are forgiven us through the absolution of the preacher before God in heaven.

Yes, you should believe in absolution. Like baptism, the word and the supper, absolution also requires faith. Of course, the validity of absolution does not depend on your faith, but its blessing does. As thou believest, so shall it be done unto thee. If you believe that God has forgiven your sins through his servant, then you also have what the words say and what they are, you have forgiveness of all your sins, you are righteous before God, you are a dear and blessed child of God. Of thee the word of the psalmist is true: "Blessed is he that forgiveth transgression.



For forgiveness is given to him to whom sin is covered, and to him to whom the Lord does not impute iniquity. But if thou believest not, neither hast thou forgiveness; not, of course, because God hath not offered thee forgiveness, but because thou hast not taken it, nor availed thyself of it. O, say with all thy heart, as often as thou hearest absolution, I believe, O Lord, help my unbelief. I believe that my dear confessor is your servant, your mouth, and that his voice is your voice, his forgiveness your forgiveness, as surely as if you yourself had stood in the pulpit or sat in the confessional and pronounced absolution to me. When the priest absolves me, his office the Lord Christ leads through him, and absolves me of sins himself, his instrument is the servant alone/ Therefore be silent, Satan; be silent, conscience; be silent, reason. Conscience; be silent, reason and heart! As to him that was sick of the palsy, so hath my Saviour himself cried unto me: 'Be of good cheer, my son, thy sins are forgiven thee/ I go from thence cheerful and of good cheer.'

In the 25th Article of the Augsburg Confession it says: "The people are diligently taught how comforting the word of absolution is, how highly and precious absolution is to be esteemed, for it is not the present man's voice or word, but God's word, who forgives sin; for it is spoken in God's stead and by God's command. Of this command and power of the keys, how comforting, how necessary it is to the frightened conscience, is taught with great diligence; and how God demands that we believe this absolution, no less than when God's voice shouts from heaven, and cheerfully comfort ourselves with it, knowing that through such faith we obtain forgiveness of sins

† Fr. Jakob Horn. †

It has pleased the Lord above life and death to call again a servant of his word from blessed ministry and to transfer him from the contending to the triumphant church. This was Jacob Horn, pastor of Germantown, Iowa, and president of the Iowa District. The same was born near Waterloo, Ill, November 28, 1845. His parents, Jakob Horn and Christiane, a native of Schlesinger, were respectable and pious farmers, who had moved to America from Saxony as early as 1836. Our Jacob was baptized soon after his birth by Father Schieferdecker, the pastor of the Lutheran congregation of the Holy Cross, to which the parents belonged. According to his father's will he was to become a pastor. But in order to receive from the first a better training than could be given in a small country congregation by the pastor, who was occupied by missionary services, the boy, as soon as he became of school age, was turned over to Teacher Roschke at Trinity School in St. Louis, Mo. When he was ten years old his father died, and now he attended the home school for some years, and was confirmed by Birkmann about Easter, 1859. The following year, as his blessed father had desired, he entered the high school at Fort Wayne, Ind. He remained there three years. However, since the study of the ancient languages was difficult for him, he went to the practical seminary in St. Louis with the approval of his widowed mother,

where he devoted himself to his studies with good diligence. After three years, during which time he was also several months a substitute at a small church in Illinois, he took his Candidate's Examination at the end of June, 1866. From two churches in Holmes County, O., he received a call, which he accepted. On July 13, 1866, he was ordained and inducted by Rev. H. C. Schwan, then president of the Middle District.

On May 6, 1869, he entered into holy matrimony with Miss Caroline Wenkheimer, who now weeps after him as a deeply grieved widow. This happy marriage produced nine children, all of whom are living, six sons and three daughters. The youngest of the orphaned children is thirteen years old.

For eight and a half years the deceased faithfully served his congregations at and near Mount Hope, O., after which he followed a calling to Dexter, Iowa, where he labored until the year 1882. Besides the church mentioned, he has been a diligent missionary in many places, and has seen a number of flourishing churches spring up in these mission places. In 1882 he followed a call to Klinger in Bremer County, Iowa, where he ministered for over ten years and then in 1893 took over the vacant congregation in Germantown, Iowa. From this congregation the Lord, according to his inscrutable but wise counsel, called him to the triumphant church by an unexpectedly quick but blessed death. 33 years less 13 days the deceased served the Lord through the holy preaching ministry in his church.

During this time he also served the Iowa District several terms as Vice-President and twice as President when a vacancy occurred in the Presidency. He proved himself at all times a conscientious pastor, a righteous householder, and an earnest Christian. He comforted himself as a poor sinner of the merit of Jesus Christ, the Saviour of sinners, and lived in the grace of God as he preached it to his congregation. As we may certainly hope, he also died blessed as a Christian. His last sermon was an exhortation to mercy. The subject of the sermon was: How the word of the Lord: "With the measure that you measure with, you will be measured again", should move us to mercy towards our neighbor.

P. Horn had never been significantly ill in his life. He was a healthy and vigorous man. Less than three weeks before his death he was still attending the Southern District Conference in Iowa, a picture of flourishing health, and probably none of the 35 pastors present suspected that after so short a period our dear President would be gone from us by death. But alas! "Who knows how near my end!" Yes: "In the midst of life we are embraced with death!"

Thursday, June 22, he felt unwell, suffered from chest tightness, and had to lie down; but after an hour he was well again, and went out to perform some official duty. Friday and Saturday he was well, even on Sunday morning. But at the commencement of the service he became somewhat unwell, wherefore he went home and took medicine. He held the service until the end, although towards the end of his sermon one could tell that he was ill. As soon as the service was over, he went into the house to change his clothes. While he was doing so, a violent chest cramp set in, making it difficult for him to breathe. His wife prepared him something to drink, but he only took a little. He lay

on the bed with folded hands, as if in prayer. When his wife asked him after some minutes if he felt better now, he said with an effort, "A little." One of the three overseers, who had remained in the rectory because there was to be a meeting in the afternoon, straightened him up a little so that his breathing might be easier. But before the called physician arrived, he had passed away gently and quietly in the arms of this overseer, scarcely half an hour after he had pronounced the benediction over his congregation in the church. The doctor, who had rushed over in the meantime, stated that the cause of death was a heart attack.

On 28 June the earthly body of the deceased was laid to rest. In addition to the deeply grieving family and the orphaned congregation, many fellow believers and friends from the surrounding area and twenty pastors attended the funeral, along with the honorable first vice-president of the General Synod, P. C. C. Schmidt from St. Louis, Mo. At ten o'clock in the morning, visitator, Rev. A. D. Greif, of Davenport, delivered a stirring address on 1 Thess. 4:13-18. Until two o'clock in the afternoon the body was laid out in the church, so that everyone who came to the funeral had the opportunity to take another look at the faded body. The funeral oration on Matth. 25, 21, full of heavenly consolation, was held by Visitator P. C. M. Noack from Sioux City. The Honorable General Vice-President Fr. Schmidt also offered some delicious words of consolation. Now the funeral procession started to move to the graveyard. The teacher with the pupils went ahead and sang with them first a song at the grave. Then Father J. Aron from Magnolia officiated here. After the coffin had been lowered into the grave, the hymn No. 417 was sung. The pastors present sang the counter-call to it.

The immortalized has brought his earthly pilgrimage to 53 years, 6 months and 27 days. May the God of all consolation be a counsellor to the deeply bent widow and a father to the sorrowful orphan! But up there in the blessed light, by grace, for Christ's sake, may he grant us a happy reunion!

Ph. Studt.

Our Latvian and Esthen mission.

The missionary field of our Synod is vast and widespread. In the correct recognition that the Gospel is not bound to any particular people or language, our Synod has always been anxious to scatter the seed of the divine Word wherever it could find a field to cultivate. Thus have arisen the various missions among the Indians and Negroes, among the Tamuls in far-off India, and, above all, that mission which has always been regarded among us as the nearest to us, the so-called Inner Mission. - Now, at its last meeting in St. Louis, our General Synod added another to the number of its missions, namely, the mission among the Latvians and Esthenians scattered to and fro in our country, a mission which had already been cultivated for a number of years by the Eastern District of the Synod. It is the purpose of these lines to acquaint the dear readers of the "Lutheran" with this mission and to warm their hearts for it.

First, let us ask the question: Who find the Latvians and Estonians? Many a one whose school days were long

and who in the following time has not enriched his geographical knowledge, it might be difficult to indicate the place where one has to look for the Latvians and Estonians in the European mass of peoples. And yet these peoples are those who must be dear to us, for they are for the most part fellow believers, Lutherans, who, although they live under the scepter of the Greek-Catholic emperor of renown and have to endure all kinds of oppression for the sake of their faith, have remained true to the faith of their fathers, the Lutheran creed. The reader will find on his map of Europe the lands of Livonia, Courland and Esthland on the Baltic Sea, known as the Russian Baltic provinces: that is the homeland of the Latvians and Esthenians.

But as in other European families of peoples, so also in the Latvians and Estonians there is the urge to migrate, and in America, the home of so many Europeans, has become the emigration destination of many Latvians and Estonians. At present there are about 2000 Latvians and Estonians scattered to and fro in the United States and Canada.

Until a few years ago these scattered Lutherans were entirely without preachers, and unless they understood German, which is the case with individuals who have had military service, they depended only on edification in home worship among themselves. Then, in 1896, driven by love for his countrymen, the Candidate of Theology Hans Rebane came to America, and since a small Latvian congregation had been gathered in Boston, Mass. it called him to be its pastor. With us "Missourians" completely in agreement in faith and confession, as it turned out during an interview, he was soon ordained and introduced in the midst of his congregation. After a short time he succeeded in finding fellow believers in the large city of New York, as well as in Baltimore, Md., and Philadelphia, Pa., who received the only faithful Lutheran Latvian and Esthen preacher in America with the same joy as the Boston leaders and Esthen, and who subsequently formed small congregations. Since that time Rebane has preached regularly in the eastern part of our country in the cities mentioned, and every four weeks, year out, year in, covers a distance of 876 miles to minister to his congregations. Only once a year does he make an exception. Then his itinerary is different. Then it is by way of Montreal, Canada, through Canada to Cleveland, O., thence to Chicago, Ill, through Wisconsin and South Dakota to distant Assiniboia. On this great journey, over 4000 miles, he finds Latvians and Esthians scattered everywhere, to whom he preaches and administers the Sacrament, whose children he baptizes, in short, to whom he ministers after the manner of true missionaries. The people look forward to the time when the dear preacher comes again to break the bread of life for them, and the letters in which they ask him not to miss them are heart-moving, yet they reveal a secret fear that something unforeseen might deprive them of the great joy that the missionary's visit always brings.

Dear readers will see that the time of the Latvian missionary is fully occupied; they will also notice that no other missionary active in the circle of our great Synod in this country has to travel such an extensive, such an immense mission field as he.

And now, for what purpose is all this reported to the readers of the "Lutheran"? Answer: First, that they may get a small insight into this mission; second, that their hearts may be warmed for this mission; third, that their hands may be opened, so that this mission, too, may have a prosperous progress. The Leiten and Esthen in this country are a poor people. They gladly give as much as they can for the maintenance of their missionary. But what they can do is not enough. Our faithful, zealous, self-denying missionary has few needs, but he must live, and, alas! the treasury for this mission is empty, so empty that for a quarter of a year he has not received even a fraction of the modest sum that is due him.

Therefore, dear "Lutheran" reader, who has read the foregoing, see if there is not also a mite in your hand for this mission among your Latvian and Estonian fellow believers. And if so, give it to your pastor, who will know where to send it.

May God also command him to carry out this mission of ours, and may he bestow his blessing on this work, which seeks only to promote the glory of his name. What you, Lord, bless, that is and remains blessed for eternity! Amen.

On behalf of the Latvian and Esthen Mission Commission
 . Birkner.

From our India Mission.

On September 3, being the 14th Sunday after Trinity, Candidate David Larsen was ordained in the presence of PP. Dicke, Hudtloff and Uplegger, was ordained and introduced by me to his Indian congregation on the Stockbridge Reservation in Shawano County, Wis. It is now about a year and a half since I undertook the mission among these Indians, and looking back upon that time, I must confess, "O Lord, I am too lowly of all the mercies and faithfulness which thou hast done in thy servant." God has blessed my work among the Indians, which I could only do in great weakness, especially because of my poor knowledge of the English language, beyond all expectation. Not only was I received with great love and trust by the Indians, but the word that I was allowed to preach also brought forth lovely fruit. There have been 21 persons, including 7 adults, baptized by me in this year and a half. Two of them, a child and a young girl, are already in heaven. Ten times I have had the opportunity to point out what is necessary at funerals in front of 100 to 200 people, and I have been allowed to prepare several for a blessed death. Especially at the bedsides of the sick I have heard very sweet testimonies. Elizabeth Abraham, a godly virgin of twenty-two years, comforted herself on her heavy sickbed especially with the word of Scripture: "Abraham believed the Lord, and he counted it to him for righteousness." This word she also applied to herself. She had a great longing to be with Jesus. She did not base the hope of her salvation on her good behavior, but on the grace of God and the love of Jesus for her. With tears she thanked me for the comfort I was able to bring her from God's Word; she also admonished her parents and her family.



brothers and sisters to go to Jesus and stay with Him. - The services were generally well attended, averaging 30 to 40 adults. I distributed about 75 hymnals, New Testaments and several dozen copies of Luther's Small Catechism. Here and there I found a good knowledge and understanding of the Scriptures. Thus the old mother of David said to me: "If only our pastor would live here, so that he could take care of the children and young people; for if our children grow up without God's Word, nothing can come of the church. Another woman asked me: "Pray for my husband that he will repent, I know the good Lord will hear your prayer. A young man confessed to me that it was a great comfort to him that he could be saved even though he could not keep the Ten Commandments because Christ had kept them for him. I had preached repeatedly lately about the nature and benefits of baptism, and also talked privately, and had the joy of seeing 16 people baptized since the end of April, including 7 adults. - Now Father Larsen has taken over the mission, and according to his as well as my conviction, and according to the Indians, if God gives grace, it will last. God has sent us a well-suited young man in the missionary, and the Indians have every confidence in him. God willing, as soon as circumstances permit, he will also begin missionary work among the Menomonees. The Catholics are of course very upset, and while the priests used to hold services only once a month on the Stockbridge Reservation, they now go out every Sunday. Therefore it is necessary for our missionary to live among his people. However, since there is no puffing house to be found on the reservation, we are forced to proceed with the construction of a parsonage this fall. This will also be used for the church services for the time being, as we have already been given to understand that they do not want us to use the government school for our meetings any longer. So for the time being Fr. Larsen and his wife are still living with me, but we hope that he will be able to move into his new apartment by the end of November. We therefore ask all friends of the Indian Mission to support it with heartfelt intercession and abundant gifts. God will reward you.

Th. Nickel.

To the ecclesiastical chronicle.

Mission to the deaf and dumb. Since the work of the mission for the deaf and dumb has been started by our Synod, the sect preachers have also developed greater activity in this regard. On August 6, as well as on October 3 of this year, the deaf-mute Rev. Mann of Ohio, an Episcopalian, preached in Milwaukee. Only a few deaf and dumb people were present. Undersigned also attended this service. Like most sect preachers, he also preached. He did not say a word about the fact that the deaf and dumb are lost and damned sinners, that they need a Savior and that they really have this Savior in the person of Christ. He will hardly do better in other cities which he visits regularly, but which our few missionaries cannot visit for lack of time. In what deep spiritual blindness, therefore, remain such poor, neglected deaf-mutes, who, after all, are also redeemed by Christ's holy blood! He did not like it very much when he was given

He was informed that there is a deaf-mute congregation in Milwaukee which belongs to our synod and has 34 communicating members. He traveled from here to Minneapolis to visit deaf-mutes there and in St. Paul and to preach to them. In St. Paul and in Minneapolis there are about 500 of these silent ones. What a great field is still open to us there and in other large cities! God grant that more missionaries may soon be won for this mission before it is too late. May he also give all Christians a warm heart to continue to remember this mission.

T. Wangerin.

The "General Convention of the Evangelical Lutheran Church in America" was in session in Chicago from September 28 to October 4 for its 27th meeting. This church body at present consists of 9 synods, with 1233 pastors, 2029 congregations, and 352,454 communicant members, and has 674 parochial schools, 1716 Sunday schools, 3 seminaries for preachers, 7 institutions of higher learning, and 32 charitable institutions. The largest synods belonging to the Conciliar are those of Pennsylvania (349 pastors), New York (160 pastors), Pittsburg (141 pastors), and the Swedish Augustana Synod (445 pastors). About 100 pastors and lay delegates were gathered to represent the various synods. The General Synod, the Iowa Synod, and the Icelandic Synod had sent some of their members as guests. Father Dr. Ranseen of the Augustana Synod was elected President of the Council in place of Father Dr. Mohldenke. The negotiations covered the various missions of the Council, the heathen mission in the East Indies, the inner mission in America, the charitable institutions, the Sunday school work and much more. For the Heathen Mission \$39,476.64 has been received during the last two years. Missionary work has been commenced in Cuba and Porto Rico, and two graduates of the theological seminary near Philadelphia will be going there in the next few weeks. L. F.

In what does the holiness of the church buildings consist?

A Roman paper praises the great holiness of the Roman churches in comparison with the Protestant ones. The Protestant churches are nothing more than "houses of assembly". Catholic churches, on the other hand, are really "houses of God"; even the body and blood of Christ are kept in the sacrament house in Catholic churches. This is all foolish, papist talk. No building is in itself more holy than another. God's word alone sanctifies time and place. What matters, therefore, is whether God's Word is proclaimed purely and loudly in a church. If this is done in a church, then it is in truth a "house of God," even if the building were quite inconspicuous on the outside. And when Christians assemble in a church to hear the Word of God, it is not a small and contemptible thing, but an assembly of which the Lord Christ said, "Where two or three are gathered together in my name, there am I in the midst of them," Matt. 18:20. Now in the Roman churches God's Word is not preached purely and loudly, but the teaching of the pope is placed beside God's Word and above God's Word. In so far as the latter is done, the Roman churches are not houses of God, but pabstals. That is the state of affairs. Nor is there anything wrong with the presence of Christ's body and blood in the Roman sacramental house. According to Christ's order and promise, Christ's body and blood are only present in Holy Communion, that is, when the blessed bread is offered and eaten and the blessed cup is offered and drunk. Outside of the Sacrament of Holy Communion, Christ's body and blood are not united with the bread and wine. What the Romans keep in the "Sacrament House" and carry around on the Feast of Corpus Christi is not the Body of Christ, but a piece of bread. And the Reve

rence, which the Romans show by bowing their knees and taking off their hats to the "monstrance", they show to a piece of bread.

F. P.

The effort it often takes to preach the Word of God to the heathen and to translate the Bible into their language is shown by the example of the missionary Kobenmeister who worked among the Eskimos. The Eskimos have a very poor language and therefore it is extremely difficult to translate some biblical expressions into their language. They have no word that means Saviour, and they have no idea that there is such a Friend. Then I asked them-so the missionary tells me-when I was translating the Gospels into their language, "Does not a storm sometimes arise when you are fishing on the sea, so that some of you perish in the sea, and very few are saved?" "O yes, that happens very often." Now I asked, "Does it not also happen that you wrestle with death in the sea, and are saved by a friend or brother who stretches out his hand to you from the boat?" "O yes," they cried again, "that often happens." "Now what do you call this friend?" They then told me a word in their language which means "a friend who saves a drowning man." This word I have now taken into the Bible for the word "Saviour"; thus they have come to understand the word "Saviour," namely, that it means so much as "a Lord who saves from death." - Yes, we have a God who helps, and the Lord Saviour who saves from death. Ps. 68, 21.

L. F.

Offensive Secular Newspapers. It is reported that a daily political paper is published in Montreal, "The Daily Witness," which does not advertise theatres, and generally excludes from its columns all objectionable reading matter. The paper from which we take this notice adds: "The Daily Witness is said to have 200,000 readers, and thus daily disproves the assertion that a perfectly pure and wholesome daily paper does not pay." It is also our conviction that we could have quite a number of objectionable newspapers, if the Christian newspaper editors had only the courage, and the Christians were earnest in keeping objectionable newspapers out of their families.

F. P.

A shameful papist fraud.

A well-known recent historian of the Reformation, vr. G. Boffert in Württemberg, drew attention some time ago to an incident from the history of the so-called Counter-Reformation, in which the Roman Catholics did everything they could to prevent the further advance of Luther's blessed church reformation and to win back for the papacy the territories taken over by the Protestant confession. When this counter-reformation was to be accomplished in the Austrian lands, the cunning Jesuits resorted, among other things, to a miserable fraud in order to achieve their godless intentions and to capture Protestants. In 1589 a booklet appeared under the title: Enchiridion, that is, "Der kleine und raine Catechismus mit schönen newen figuren sampt einer nothwendigen Schutzred für die gemaine Pfarrherrn und Prediger gemehrt und gebessert aus v. M. Lutheri Schrifften und Büchern zu Wittenberg gedruckt Anno Domini 1589". Whoever read the booklet had to believe it was Luther's work. Of course, the two mottos were enough to make any Protestant suspicious. The first was: "Luther, be he a boy or a saint, is not my concern, but his teaching is not his, but Christ himself. The second was: "I am sure that Christ calls me an evangelist and considers me so, who is the master of my teaching and will be a witness on the last day,

since it is not my gospel, but his pure gospel." Now follows Luther's preface, then the ten commandments with Luther's explanation, faith, and the other main sections of the Lutheran Catechism. But everywhere this "improved" Lutheran Catechism interpolates new sections, such as, after the first commandment, the question, "Shall one also honor and call upon the dear saints?" Answer: "I say and hold firmly with all Christendom that one should honor and call upon the dear saints, for who can argue against the fact that even today God visibly performs miracles at the dear holy bodies and graves through the names of his saints?" Beside this, in the margin, was mentioned the place where Luther so taught. Similarly, the Catechism contained passages in which Luther acknowledges the Pope to be the head of all Christendom, regards the Mass as the Atonement, believes in Purgatory, etc. Of course, the passages inserted in the Catechism in favor of the Catholic faith and worship are taken from such writings of Luther as he wrote when he was still an obedient son of the Roman Church and the Pope. That Luther later came to a quite different knowledge of the Pabstium, and since the burning of the Bull of Banns had completely broken with Rome and arrived at quite different opinions about the Pabst, the Mass, Purgatory, and the saints, was not said by this "Catechism," which sought to blacken the additions as equally permanent Lutheran and Protestant doctrine among the Austrian people, as Luther's Catechism, hitherto known to the people, offered them. The machination could not and cannot be called otherwise than a common fraud upon the underage. The Swabian Jakob Heerbrand, professor of theology in Tübingen, has the merit of having uncovered and illuminated this fraud. He also castigated the cowardice of the unnamed author, who shot his arrows from the bush. Thereupon the Jesuit Sigismund Ernhofer came forward as author in a rough, vehement rebuttal. A real Jesuit piece.

L. F.

Prince John of Saxony.

Duke George of Saxony, who lived in Dresden, was known to be a great enemy of Luther and the Reformation. He had a son named John, who was to follow him in government after his death. This John, however, as a historian of that time reports, was not only so devoted to drink that he never stayed sober a day, but was also no less hostile to Luther than his father. When once the famous painter Lucas Cranach, an intimate friend of Luther, was at the ducal castle in Dresden to execute some paintings for the duke, Prince Johannes asked him what the escaped monk was doing in Wittenberg. Cranach replied, "He is writing, reading, preaching, and waiting for his profession." The prince replied, "Dear, I hear he is doing much good to me, and I hope he will find more favor with me than with my lord father; but when you come to him again, tell him for my sake that my father has been much too mild to him; but if I shall come into the regiment, then I will repay him for what he has done to my father." - Soon afterwards Cranach comes to Luther at Wittenberg, and tells him of the greeting he has received from the prince. Then Luther smiles and says, "Master Lucas, will you also go up again to Dresden?" Cranach answered, "Yes!" "Well," says Luther, "Duke Hansen reports again on my account: God has protected me from his father's wrath up to this point, so that nothing could have happened to me from him, however ungracious he had shown himself to be toward me; therefore I could fear Duke Hansen even less; but the monk would let him say this again:

because he defies his father's death and regiment, he shall not be worthy to see his father's death, much less come into the regiment. For my sake, tell him that again in reply." - Not long after this Cranach is again in Dresden, and now Prince John wants to know from him what Luther has answered. Cranach first asks him humbly to spare him, then he adds, "His ducal graces might be moved to anger by this." But when John penetrates Cranach, the latter tells him the whole truth. The former is violently frightened, falls silent, and without saying a word goes away.

And what happens? Luther's prediction came true; John did not live to see the death of his father George, and the government which he had threatened to assume and in which he had threatened to make Luther feel his wrath, was taken in his place after his father's death by his brother, the faithful Lutheran Duke Henry. Therefore, when the papist-minded Duke of Brunswick heard of George's death, he exclaimed blasphemously, "Would that our Lord God in heaven had died in Duke George's stead!"

Obituaries.

On October 20, Father Heinrich Theodor Felten of Sheboygan, Wis. was called away by a blessed death at the age of 40 years, 3 months and 12 days. He is survived by his grieving widow, Rosa, née Naumann, as well as three sons and one little daughter.

L. G. Dorpat.

? J. G. Göhringer passed away after long suffering at Wartburg, Tenn. on 25 October.

Ordinations and gin tours.

Cand. W. Pretzsch, appointed by the Honorable Commission for Negro Mission as missionary of the station near Mansura, La., was ordained by order of the Honorable President Wegener on 11 Sunday, Trin, in Brooklyn, N. A., by P. H. Ch. Lühr and was introduced on 19 Sunday, Trin, at his mission place by F. J. Lankenau.

On the 20th of Sonnt, n. Trin. cand. W m. Nolte was ordained and introduced by Ph. I. Dornseif in the Lutheran congregation of Four Corners, Iowa, by order of the honorable President Zürrer.

According to the order, on 18 Sonnt, n. Trin. Fr. E. Köstering, assisted by PP. Schwermann and Brauns in New Minden, Ill, introduced by M. Eirich.

By order of the Hon. President Walker, Father F. Vermiede was instituted at St. Peter's parish, Baltimore, Md. on the 19th of Sunday, n. Trin. assisted by the Baltimore Ministry, by C. H. F. Frincke.

By order of the Honorable President Zürrer,?. R. Am st ein on 20 Sonnt, n. Trin. in der Gemeinde zu Sioux City, Iowa, eingeführt von A. Amstein.

By order of the Hon. President Succop, Father H. Häsn er was introduced into his parish at Broadlands, Ill, on the 20th of Sonnt, n. Trin. by Father Clausen.

By order of the Hon. Praeses Strasen, on the 20th of Sonnt, n. Trin. P. L. Heidelbergerin of the congregation in Town Vienna, Wis. introduced by C. Kössel.

By order of the Honorable Praeses Niemann, Rev. H. Ch. Lühr was installed on the 20th of Sunday, A.D., at Zion Parish, Fort Wayne, Ind. assisted by? H. Jüngel and P. Wambsganß introduced by J. W. Miller.

By order of the Hon. Praeses Spiegel, on the 20th of Sonnt, n. Trin. Fr. J. H. Todt was instituted in his parish at Manistee, Mich. assisted by Fr. H. Lemke, Otto C. A. Böcler.

At the retreat of the Hon. Praeses Weinbach,?. S. B. Eix on 21 Sonnt, n. Trin. in the midst of his congregation at Fisherville, Ont., Can., with the assistance of P. H. Dorn, instituted by R. Kretzmann.

By order of the Honorable President Succop was?. Herm. Mey er on 21 Sonnt, n. Trin. in his parish near Ruma, Ill, introduced by Otto C. Richter.

Church dedications.

On the 17th of Sunday, A.D., the Lutheran congregation of St. Peter's, Town Polar, Wis. consecrated their church (25X58, with 70 foot tower and bell) to the service of God. Preaching were Fr. A. Engel and . Ebert.

On 19 Sonnt, n. Trin. the Lutheran Immanuel's congregation near Wilson, Kans. consecrated their newly built church (26X38 feet, with porch) to the service of God. Preachers were: ?? R. Krenke and A. R. Roglitz (English).

I. G. F. Kleinhans.

On the 19th of Sunday, A.D., the newly formed Lutheran Christ Church at Gordonville, Mo. dedicated their new church (30X50, steeple 57 feet) to the service of God. Celebrating preachers: ?? H. Lobeck and W. G. Langehennig (English).

I. G. Pflantz.

On the 19th of Sunday, Trinity Lutheran Church in Whittlesey, Wis. consecrated their newly built church (32X50, steeple 85 and the school room attached to the church 20X22 feet) to the service of God. Festive preachers were: ?? W. Georgi and A. Schultz. Friedrich H. Möcker.

On the 19th of Sunday, A.D., the Lutheran Zion congregation at Crozier, Iowa, dedicated their newly built church (32X60, altar niche and sacristy 12X24, steeple 11X11 and 81 feet high) to the service of God. The festival preachers were ? W. Lauer, I. G. Schliepsiek (English) and O. v. Gemmingen. The consecration prayer was said by Th . Mattseld.

On the 21st of Sunday, A.D., the Lutheran congregation of St. John's, Bismarck, Mo., consecrated their church (26X40, with spire 4X9 and tower 61 feet high) to the service of God. Festive preachers were: Prof. L. Fürbringer, ?? P. Weseloh and A. L. Rohlfing. Joh. H. C. Fritz.

Schukeirrwethurgerr.

On the 15th of Sunday, Trinity, the congregation of Schaumburg, Ill. consecrated the school (40x26 feet, with a small tower) built by the newly founded school district of Roselle to the service of God. Preacher: Father E. Werfelmann.

G. A. Müller.

On the 18th of Sunday, A.D., the Lutheran Immanuel congregation in Bay City, Mich. dedicated the new two-story addition (42X28 feet) to their school building to the service of the Lord. Celebrating preachers were ?? A. C. Haase, H. Jüngel and

C. F. Gräbner.

On the 20th of Sunday, A.D. Trin. the new school house of St. John's parish at Town Herman, Wis. (41x25 feet), was dedicated to the service of God. Rev. D. Hunter delivered the ceremonial address and assisted the local pastor, M. A. Treff.

Klvrh and" school dedication.

On the 19th of Sunday, A.D., the Immanuel Lutheran congregation at Richmond Hill, N. D., dedicated their church (40X60) and school (16X37 feet) to the service of God. Festival preachers were ?? A. E. Frey, J. P. Beyer, R. Herbst (German), Ed. Staudermann, G. Thomas (English); Aug. Würltin and Herm. Zoller assisted. Emil H. Isler.

Mission feast and Schukwethe.

On the 19th Sunday after Trinity, the Trinity congregation in Klein, Tex., celebrated their annual mission festival and in the afternoon consecrated their newly built school to the service of God. Collecte: -67.00. Festival preachers were: ?? G. Birkmann, W. Gans and

Parish - Anniversary.

On the 21st of Sunday, A.D., the Lutheran congregation of St. John's, Bath, Ill, celebrated its 50th anniversary. The undersigned preached morning and afternoon. The collection, intended for missions, amounted to -38.66.

Heinrich Traub.

Anniversaries and mission celebrations.

On the 20th of Sunday, A.D., the congregation at Prairie Town, Ill, celebrated their 25th anniversary of church dedication, and in the afternoon with the congregation at Bunker Hill, Ill, mission feast. Preachers: ?? E. Flach and A. Almstedt. Collecte: -91.27.

U. Jben.

On 20 Sonnt, n. Trin. the Lutheran congregation near State Center, Iowa, celebrated their 25th church anniversary in connection with mission feast. Anniversary preacher: P. Ph. Studt. Mission festival preacher: P. E. Hitzemann. Collecte: -



Mission Festivals.

On the 9th Sunday, A.D.: The congregation at Ellinwood, Kans. Preachers: G. Storm and H. Voß. Collecte: -38.00.

On the 12th Sunday, A.D.: The congregation at Webster, Minn. Preachers: ?? Rådeke and Bruß. Collecte after deduction: -64.18. - The Zion congregation at Wilton Junction, Iowa, with guests from Lowden. Preachers: ?? Dörffler and Jipp. Collecte after deduction: -60.54.

On the 13th of Sun. a. Trin. the Trinity congregation at Erie, Pa. Preachers: PP. F. Brand and Th. S. Keyl (English). Collecte after deduction: -18.75 - The congregation at Claflin, Kans. Preacher: P. L. Brauer. Collecte: -30.00. - The congregation at Honey Creek, Mo. preachers: PP. H. Schaefer, P. D. Mueller, and Th. Walther. Collecte: -83.35. - St. John's congregation at Pender, Nebr. with guests from Wisner. Preachers: ?? H. Schulze and C. Wieting. Collecte after deduction: -24.00.

On the 14th of Sonnt, A.D.: The parishes of Paterson, Richfield, Maywood, and Peetsburg, N. I., at Richfield. Collecte after deduction: -145.00.

On the 16th of Sunday, A.D.: The churches at Westfield and Springfield, Wis. Preachers: ?? F. Houses and M. Mueller. Collecte: -43.00. - St. John's parish at Tolleston, Ind. preacher: P. A. Schutte. Collecte: -42.10. - Christ congregation at Norfolk, Nebr. preachers: ?? Hoffman and Vollbrecht. Collecte and surplus: -146.80. - The churches at Arenzville and Lydda, Ill. preachers: kk. Oetting, H. C. Witte, and Hallerberg Zun. (Engl.). Collecte after deduction: -108.25. - The parish of St. John at Claremont, Minn. Preachers: ?? W. Lange and A. Dubberstein. Collecte: -44.05. - The congregations at Waltz and New Boston, Mich. with guests from Sandy Creek. Preachers: ?? A. Krafft and H. Frincke. Collecte and Ueberschuß: -99.83. - The congregation at Hannibal, Mo. preachers: PP. R. Kretschmar, Fr. Berg, and W. C. Lauer (English). Collecte after deduction: -40.88. - The congregation at Seward, Nebr. preachers: U?. G. A. Lohr, Vahl and Möllering (Engl.). Collecte: -90.00.

On the 17th of Sonnt, n. Trin.: St. John's congregation at Pekin, Ill. preachers: U?. Jaß and Burgdorf. Collecte and contents of the missionary box: -61.00. - The Zion congregation at Lawrence, Nebr. Preacher: P. Klawitter. Collecte: -19.10. - The Emanuels congregation near Dubuque U. O., Kans. Preachers: Westphal and Breihan (English). Collecte and Ueber shot: -54.58. - The Zion church in St. Louis, Mo. preachers: k?. L. Dorn, G. Link fun. and Herzberger (English). Collecte: -217.00. - St. Paul's parish in Providence, R. J. Preachers: kl?. H. Spannuth and E. Fischer. Collecte after deduction: -20.00. - The Albany and Schenectady congregations, N. A. Preachers: Verwiebe, Holls, Friedmann and Walker. Collecte: -126.00. - The Parish of Wellsville Basswoodhill. Collecte: -55.00. - The parishes of Albany and Mt. Angel, Oreg. Preachers: Splice and Th. Fleckenstein (English). Collecte after deduction: -45.60. - The congregations at and near St. Charles, Mo. preachers: k?. Bartels and Prof. R. Pieper. Collecte after deduction: -116.77. - The St. John's congregation at May City, Iowa. Preacher: Father Polzin. Collecte: -20.50. - The St. Stephen's congregation at Chicago, Ill. preachers: Prof. Brohm and k. Budach. Collecte: -89.09. - St. John's congregation in South Litchfield Tp, Ill. preachers: PP. E. Koch and Dallmann. Collecte: -70.23. - The congregation at Fort Smith, Ark. Preachers: ?? Horst and Kroger (Engl.). - The congregation at Bethlehem, Ill. preachers: ?? A. Werfelmann and J. H. Witte. Collecte: -61.70.

(continued solgt.)

Conference displays.

The Randolph-Monroe County Specialconference will meet, v. v., November 8 and 9, at Millstadt, Ill, at?. Lohrmann. H. C. Gübert.

On November 14 and 15, the Post Oak Conference will assemble at the home of P. E. Mürbe in Giddings, Tex. Preacher:

Osthoff-Bünger; confessor: k?. Heinemeier-Oertel. Registration is requested. C. W. Niche.

The Denison Specialconference will meet, w. G., November 14 and 15, at Zion's church, Arcadia, Iowa. Papers: P. J. P. Guenther: work on the 11th article of the Augsburg Confession. k.J. Aron: catechesis. ?. F. Lothringer: Sermon study on 1 Thess. 4, 13-18. Fr. C. Jipp: Sermon on Matth. 24, 15-28. Fr. A. Bischer: Detailed disposition on Matth. 24, 15-28. Fr. And. Müller: Detailed disposition on 1 Thess. 4, 13-18. Preacher: k?. Brandes - Jipp. Confessional speaker: ?? Von der Au - Discher. Timely registration with the undersigned is desired.

A. Berner, Secr.

The Solomon and Salina River mixed specialconference of Phillips, Smith, Osborne and Lincoln Co, Kans, will meet, s. G. w., Nov. 14 and 15, at Sylvan Grove, Kans. Work: Reading of the Formula of Concord from the IVth Article onwards, and reading of the Pastorals from Note 2 of § 15, and Casuality. Homilies: Fr. Theo. Farmer -.

G. Arkebauer. Confessor: Father J. M. Hahn - Father H. Schlobohm. The local pastor asks for timely registration.

I. Jacob.

The Baltimore District Conference will meet, w. G., from the 14th to the 16th of November, at P. C. H. F. Frincke's parish. Registration is cordially requested.

W. Schaller, Secr.

Notice.

The following shares have become payable by lot this year: No. 5. 66. 8b. 91. 89. 101.119. 153. 170.171. Send them to Mr. P. kraus, PullersdurZ, Du Ua^s 6o., III.

Hinsdale, III, October 17, 1899, J. Molthan.

Incorporated into the Illinois District Caste:

Synod treasury: harvest fcoll. of G. A. Mueller's congreg. at Schaumburg -50.00, P. Hieber's congreg. at Mattison 6.59, Gesterling's congreg. at Wartburg 2.37, U. Riedel's congreg. at Cayuga, and preaching places at Union and Sunbury Tp. 13.71. (S. -72.67.)

Synodal building fund, especially for Milwaukee: P. K. Schmidt in Chicago for signatures (4th and 5th consignments) of K. Kernitz 2.00, G. Awischhaus 1.50, P. Krohm, H. Miltz, F. Milhahn, F. Remlee, E. Pommerening and F. Kolodzik 1.00 each. (p. -9.50.)

Synodal building fund: by teachers Ritzmann & Brust a. d. Gem. in Addison 4.00, Hememann v. etl. Gl. d. Gem. in Beloidere 7.75, Wunder in Chicago by N. N. 5 00, A. Bormann 2.00 & H. Röpke 1.00, Coll. v. Törme's Gem. at Algonquin 8.28, U. Wockenfuß v. d. Gem. at Dwight 33.00, k. G. Kühn, nachtr. v. d. Gem. at Staunton, 6.50, P. Noack at Arlington Heights (1st c.), ges. at Harvest F., 37.26, Bergen, coll. of comm. in Steeleville, 10.80; Brewer in Crete, J. Zhlg. for signatures v. d. comm. in Crete 72.50; ?. Knorr v. d. Gem. in Centralia 5.00. (S. -193.09.)

Inner mission in southern Illinois: mission festival coll. (Part): Fr. G. Kühn's congregation in Staunton 3 p.m. & U. Hansen's congregation in Worden 10 a.m. (p. -25 a.m.)

Inner Mission: Missionsfcoll. (Theil): P. Huxhold in St. Paul 50.00, by C. G. Blum of U. Ottmann's congreg. in Collinsville 50.00, dch. Mießler in Carlinville 12.61, P. Groth v. d. St. Pauls-Gem. in Havana 30.00, by P. G. Kühn in Staunton 40.00, dch. P. Hartmann at Farmersville 15.00, Staats at Lindenwood by Imm. parish 30.77, by U. Fark at Bunker Hill 30.00, by Gesterling at Wartburg 25.00, by Hansen at Worden 50.00, by Bergen at Steeleville 50.00, by P. Mueller at Ehester 30.00, by P. Zahn at Quincy 25.00 & P. Jben at Prairietown 60.00; dch. Wm. Balzer a. d. missionary bushes d. Gem. in Addison 4.58 u. Coll. at Lüker-Buchholz' Hochz. das. 7.00, 1>. Groth v. Jungfrver. in Havana 10.00, dch. P. E. Hölter o. P. Moldenhauer's Gem. in Hansen Park 5.30, U. Pardieck in Chicago by F. Holz 1.00,

Staats from St. Paul's parish in Rochelle on Mission Feb. 28, Prof. R. Pieper from Chatham parish 1.00, U. Pound in Chicago from N. N. 3.00 & P. Brauer's parish in Brecher Apr. 23 (p. -581.32.)

Inner Mission in the Southern District: P. Bötticher by friends at Argenta 2.50, by friends at De Land .70 & by himself 2.00, by N. N. at Addison 1.00. (S. -6.20.)

Negro mission: mission festival coll. (part): Fr. Huxhold in St. Paul 25.00, U. Groth v. d. St. Pauls Gem. in Havana 10.00, dch. G. Kühn in Staunton 14.00, dch. P. Hartmann at Farmersville 5.00, P. Staats at Lindenwood by Imm.Gem. 5.00, dch. P. Gesterling at Wartburg 3.07, dch. U. Hansen at Worden 20.00, dch. P. Bergen in Steeleville 10.65, dch. k. Mueller at Ehester 30.00, dch. P. Zahn at Quincy 12.00, and dch. Jben in Prairietown 15.00; P. Groth of Young Reformers in Havana 2.00, P. Zapf in Melrose Park, Coll. at the Foundation of Young and Young Reformers, 10.73, Coll. of P. Sapper's congregation in Bloomington 6.40 and P. Brauer in Crete of Fritz Kapmeyer 1.00. (P. -169.85.)

English mission: mission fcoll. (Part): Dch. P. Huxhold in St. Paul 15.00, dch. C. G. Blum in Collinsville 8.00, k. Groth v. d. St. Pauls-Gem. in Havana 4.85, dch. P. G. Kühn in Staunton 14.00, dch. P. Hartmann at Farmersville 5.70, dch. P. Gesterling at Wartburg 10.00, dch. P. Hansen at Worden 7.00 a. dch. P. Jben at Prairietown 4.00. (P. -68.55.)

Jewish mission: missionary festival coll. (Part): By C. G. Blum in Collinsville 5.00, dch. P. Hansen in Worden 2.00 u. dch. P. Jben at Prairietown 2.00. (S. -9.00.)

Emigrant Mission: Missionsfcoll.(Theil): Dch.C.G. Blum in Collinsville 5.00, dch. P. Hartmann at Farmersville 5.00, dch. P. Hansen at Worden 3.00, dch. P. Bergen at Steeleville 10.00 u. dch. Jben at Prairietown 1.85. (S. -24.85.)

Indian Mission: Father Mueller at Ehester, part of the Mission Festival Coll.

Heathen mission: missionary festival coll. (Part): By C. G. Blum in Collinsville 10.00, dch. P. Mießler in Carlinville 8.00, ?. Groth of St. Paul's congregation at Havana 5.00, by Fr. Staats of Imm. congregation at Lindenwood 5.00, by Fr. Fark at Bunker Hill 10.00, by Fr. Hansen at Worden 5.00, by Fr. Zahn at Quincy 10.00, and by Fr. Jben at Prairietown 7.50. (P. -60.50.)

Support fund: P. Mundt in Montrose, harvest festival coll., 10.25 and contribution from himself 2.00, P. Müller's comm. in

Ehester 8.00, by Wm. Balzer in Addison, Coll. at HeuerStünkels Hochz-, 11.00 & Coll. of the comm. 28.26 & 33.21, Teacher Appelt of the Chicago Teachers' Conf. 32.00, P. C. Gross of the General Relief Fund 300 00, P. Gross of the Conf. in Proviso & vicinity 13.60, by Prof. Simon in Springfield 3.00, ? Bode's comm. in Ash Grove 14.40, v. P. Eberhardt in Arenzville 2.00, dch. P. Wagner in Decatur by the ?.. Lücke 3.00, Groth 4.00 and Bövers 3.00, Fr. Drögemüller v. d. Arlington Heights Pastoralconf. 6.25, Fr. Sapper in Bloomington, Coll. at the gold. Hochz. of Mr. and Mrs. J. F. Pagel, 2.00, Fr. Kirchner's comm. in Secor 15.15, Fr. Rabe in Warsaw, coll. at Hermann-Grebe's Hochz., 4.15, Fr. Seils in Woodworth, Erntedankcoll., 56.60, Fr. Fruchtenicht in Elgin, coll. at H. Karstenssilb. Hochz., 8.00, P. Müllerin Ehester, coll. at F. Deckers Hochz., 7.55, and P. Döderlein at Marengo from the Fox River Specialconf. 3.40. (P. "570.82.)

Students in St. Louis: From the Gem. in Addison for Johannes Elbert dch. Wm. Balzer a. d. Klingelb. 10.00 and ? Große v. Jüngerl. - u. Jungfrver. 25.00, P. Schwermann in Covington for G. Kanies v. d. Gem. 6.46 and by himself 1.54, P. Witte of the Gem. in St. Peter for And. Feddersen 5.25, P. Wunder in Chicago v. Frauenver. for Ad. Häntzschel 5.00, Fr. Zahn in Quincy, part of the missionary coll. for Herm. Hallerberg, 5.00 u. P. A. Reinke in Chicago v. Jungfrver. for Paul Ladwig 18.00. (p. "76.25.)

Negro Tudent Lucius Thalley in Springfield: Prof. Simon of P. Berg's parish in Beardstown v. Woman's Club 20.00.

Student Friedr. Kersten in Springfield: P. A. Reinke in Chicago v. Jungfrver. 16.00.

College student A. Wahl in Fort Wayne: P. Great in Oak Park v. Jungftzver. 7.50.

College students in Milwaukee: Fr. Große in Oak Park v. Jungfrver. for Wm. Brüggemann 7.50. and Fr. Zahn in Quincy, part of the missionary college for Louis Seidel, 5.00. (S. "12.50.)

Seminarians in Addison: Fr. Sapper in Bloomington from the Women's Assoc. f. Heinemann 10.00, Fr. Seils in Woodworth, Coll. at Brutlag-Meyers Hochz. f. Paul Scheer, 7.50, ? Great in Oak Park by Jungfrver. f. B. Hoppe 5.00 & P. A. Reinke in Chicago by Young Frver. f. Bro. Meyer 16.00. (p. "38.50.)

College student Theo. Albrecht at Concordia: ? Huxhold in St. Paul, Coll. at Usinger Wollins Hochz. for Th. Albrecht, 7.40.

Church building fund of the Illinois district: mission fcoll. (Part): By Fr. Mießler at Carlinville 8.00, by ? Bergen at Steeleville 7.00 and by Fr. Zahn at Quincy 15 00; ? Hartmann, Mhr. Coll. of Gem. in Farmersville, 2.70; ? Bergen's comm. m Chandlerville 4.70; for the comm. in Murphysboro by H. Koboldt in Effingham by St. John's comm. 7.20. (S. "44.60.)

Institution for the Deaf and Dumb in North Detroit, Mich. Engelbrecht in Chicago by teacher W. Treides pupil. 1.00.

Deaf and dumb mission: mission festival coll. (Theil): Dch. ? Huxhold at St. Paul, 13.65, by C. G. Blum at Collinsville, 5.00, and by P. Hansen at Worden, 3.00; P. Müller at Ehester, Coll. by W. Welges Hochz., 11.35, Missionary Arth. Reinke, coll. by Fr. Schroeder's congregation at St. Paul, Minn., 13.30, and ? Hieber's congregation at Mattison 6.33. (S. "52.63.)

Parish in Bismarck, Mo.: Fr. Heinemann in Belvidere by W. Senger 2.00.

German Free Church: P. G. Kühn in Staunton, Theil d. Missionscoll., 5.70.

Danish Free Church: Fr. Pardieck in Chicago by Mrs. L. Hedder 3.00 and dch. C. Bockelmann from the congregation in Sollitt 7.00. (S. "10.00.)

? Zahn's community near Watertown, Nebr.: ? Wagner in Chicago by Mrs. N. N. 1.00.

Concordia Parish in Chicago: Dch. W. Balzer at Addison a. d. Klingelb. d. Gem. 15.00, P. Wunders Gem. at Chicago 32.85, P. Feddersen at Homewood, Abdmcoll., 14.00, P. K. Schmidt's Gem. at Chicago 23.00, P. Engelbrecht's Gem. das. 44.00, and P. Castens' Gem. at Gilmer 10.00. (S. "138.85.)

Congregation in Champaign, Ill: By Wm. Balzer in Addison a. d. Klingelb. of the Gem. 10.00, P. K. Schmidt in Chicago by F. Fromm 1.00 and P. Castens' Gem. in Gilmer 3.50. (S. "14.50.)

Retirement Home in Arlington Heights: From Chicago: ? I. E. A. Müller's Gem. 13.50 and P. Pardieck's Gem. 8.40. (p. "21.90.)

Orphanage in Addison: P. Hölter in Chicago by Mrs. Wischmeyer 2.00, P. Heinemann in Belvidere by H. Uteg 1.00, by P. G. Kühn for orphanage reports 1.00, ? Frederking in Chicago, coll. of Gem., 3.20, coll. of? v. Törnes Gem. in Algonquin 8.61 (late), dch. P. Sapper in Bloomington for orphanage reports 1.10, and P. Rösel in Burlington from Mrs. N. N. 5.00. (S. "21.91.)

Mission in London: By C. G. Blum in Collinsville, part of the mission coll., 5.00, P. Fark in Bunker Hill desgl. 14.17, ?- Hansen in Worden desgl. 2.66. (S. "21.83.)

Mission in Hamburg: Dch. C. G. Blum in Collinsville, Theil d. Missionscoll., 3.67 and P. Hansen in Worden desgl. 1.00. (S. "4.67.)

Mission in Berlin: Dch. C. Bockelmann from Fr. Wangerin's congregation in Sollitt 7.00 and Fr. Hansen in Worden, part of the Misfionsfestcoll. 1.00. (S. "8.00.)

Mission School in London: Fr. Müller in Mt. Carroll by his pupils 1.20, Fr. Pardieck in Chicago by Mrs. L. Hedder 2.00, Fr. Bünger in Chicago by the Jungfrver. 10.00, P. Engelbrecht the. by teacher W. Treide's pupils 1.00, & P. Brauer in Bescher by Alb. Meyer .10. (p. "14.30.)

Total: "2338.39.

dIL. In "Luth." No. 21 read under "Misstonsgemeinde in Granite City, Ill." P. Lükver v. d. Gem. in Bethlehem (not Granite City) "5.00.

Signatures for the building fund were filed: P. Brauer v. d. Gem. in Crete 238.15.

Addison, Ill, October 21, 1899.

H. Bartling, Kassirer.

Proceeds to the treasury of the Minnesota "ndDakota District:

Synod treasury: Gemm. of ??: Schedler at Fisher "4.40, Erthal at Atwater 9.35, Maaß at Blue Earth City 4.25. (S. "18.00.)
General Synod Building Fund: P. Steinmeyer's congreg. in Worthington 11.25. P. Schedler v. etl. Gl. b. Fisher 8.00. congreg. of ??: Meuschke, N. Branch, 5.00, Meitz, Helena, Mont., 11.20, Beck, Bellingham, 1.75, Kohlhoff at Fairmont 8.45. (S. "45.65.)

Sub st udy fund: P. Roberts Gem. at Arlington, 4.60. P. Walther's Gem. b. St. Paul, 6.65. P. Grabarkewitz, High-, Mabeke flower at Good Thunder, 7.16. Gemm d. ??: Zemke, Amboy, 5.55, Kirmis, Potsdam, 5.80, Maaß b. Blue Earth City 5.75. (p. "35.51.)

Pupils in St. Paul: P. v. Niebelschütz' Gem. in St. Paul 2.00. Student Fund for South Dakota: Gemm. d. ??: Brewer, Heilbron, 10.00, Pasche, Sioux Falls, f. Fceese 6.00. (S. "16.00.)

English Mission: Gemm. d. ??: Drews, plainview, 5.00, Koehler, Mountville, 1.60. (p. "6.60.)

Negro Mission: Fr. Sievers, missionary coll. of St. Stephen's parish in St. Paul, 6.00. Missionary coll. of the parish of ??: Wolff, St. John, Montevideo, 7.75, Lange, <my Creek, 8.30, Schoknecht, Valley Creek, 8.08, Meuschke, Norih Branch, 3.85. Fr. Daberkow a. d. Missionary Negro .75. Mission Scoll. d. Gemm. d. ??: Rådeke, Chaska, 10.00, Drews, Plainview, 5.00, Nickels, Rochester, 3.00, Strölin at Minn. Lake 2.12, Zitzmann, Morristown, 2.00, Kretzschmar, Watertown, 5.00, Ehlen, St. John near Groton, S. Dak., 10.00. Fr. Clausen of F. Rakow near Odessa 2.00. Fr. Schneider's Gem. of Naper, Nebr. mission coll., 9.00. Fr. Brauer's Gem. of Heilbron, S. Dak. desgl, 10.00. (S. "92.85.)

Jewish mission: Fr. Köhler's parish in Mountville 2.00.

Emigrant Mission: Fr. Köhler's parish in Mountville 2.00.

Heidenmission: Gemm. d. ??: Meuschke, N. Branch, 5.00, Daberkow's 2 Gemm. at Swanville 5.00, Kohlmeyer, Jasper, 5.00, Koehler, Mountville, 10.00, Zitzmann, Morrisrown, 10.00, Kretzschmar, Watertown, 5.00. P. Licht v. Wm. Ganske at Mission Hill, S. Dak, 2.50. P. Pasches Gem, Sioux Falls, 5.00. (S. "47.50.)

Deaf and Dumb Mission: By Fr. Hertrich in Plato 1.00, v. W. Rolf das. 1.00. Gemm. d. ??: Nauß, Kimball, 1.00, v. Niebelschütz, St. Paul, 2.00, Köhler, Mountville, 3.00. (S. "8.00.)

Mission to London: Rev. Kretzschmar from Miss Mathes, Missoula, Mont., 1.00, from Sunday-school sk. the. 1.25. (p. "2.25.)

Orphanage in Wittenberg: Gemm. d. ??: v. Niebelschütz, St. Paul, 2.00, Brauer, Heilbron, S. Dak., 5.00. (S. "7.00.)

Saxon Free Church: P. Hertwig in Gaylord 5.60. Gemm. d. ??: Lange, Hay Creek, 6.46, Ude, Willow Creek, 9.00. (p. "21.06.)

Danish Free Church: P. Hertwig, Gaylord, 5.00. ? Schlüter of Wwe. Brandes in Courtland 1.00. (S. "7.00.)

Parish at Bismarck, Mo.: P. Erthals Parish at Atwater 1.00.

Parish at Parker, S. Dak.: P. Abel of etl. Gl. at Rush City 1.00.

Deaf and Dumb Institution: Fr. Oberheus Gem., Wentworth, 9.00.

Inner Mission: Missionsfcoll. der Gemm. der ??: Strafen, Janesville, 30.00, v. Niebelschütz, St. Paul, 44.92, Wolff, St. John in Montevideo, 15.00, Reuter, Little Falls, 10.75. P. Reuter's Gem., Green Prairie, .75. P. Nauss' Gem., Kimball, Missionfcoll., 22.41, von N. N. .59. Missionfcoll. of Gemm. of the ??: Melinat, Webster, 64.15, Abel, Rush Lake & Pine City, 21.40, Schmiede, Tenhassen, 56 00, Schoknecht, Valley Creek, 55.00, Meuschke, North Branch, 10.00, Daberkow, 2 Gemm. at Swanville, 12.00, Karstensen, Canastota, 43.40, Metz, Lydia, 68.00, Raedeke, Chaska, 30.10, Luttmann, Spencer, Nebr, 18.00, Wieting at Alcester, S. Dak, 49.66. P. Hubert, Hochz. Ziemann.Senne b. Fairmont, 6.25. ? Meuschkes Gem., Rush City, 3.20, Wyoming 3.25. Missionfcoll. d. Gemm. d. ??: Drews, Plainview, 35.41, Beck, Bellingham, 25.00, Koehler, Mountville, 20.00, Oberheu, Wentworth, 171 00, Kohlmeier, Jasper, 17.10, Wohlfeil, Delafield, 55.92, Nickels, Rochester, 30.00, Zitzmann, Morristown, 30.00, Messerli, Delmont, 31.02, Kretzschmar, Watertown, 12.19, Ehlen, St. John at Groton, 35.38, Rumsch, Elaremont, 44.05, Habekost, Brainerd, 42.00, Uhlmann, Howard, 34.60, Clausen at Odessa 6.20, Schneider, Naper, Nebr, 25.00, Light at Mission Hill 51.00. P. Light by Wm. Ganske that 2.50. ? Scherfs Gem. at Frazer 3.86. Missionfcoll. d. Gem. d. ??. r Brewer, Heilbron, 143.62. Pasche, Sioux Falls, 20.00. Dreyer, Glencoe, 9.00. P. Dreyer's Imm.: Gem. at Brauntown 3.75. By Wm. Hidde a. d. Gem. near Elk River, Missionfcoll., 31.06. P. Roberts Gem. near Arlington 8.00. P. Mathes v. Bernh. Schwappe, Bremen, N. Dak., 1.00. (S. "1453.49.)

Total: "1777.91.

St. Paul, Minn, Oct. 2, 1899.

Theo. H. Menk & Kassirer.

Proceeds to the treasury of the Nebraska District:

Synodal treasury: Gemm. d. ??: Holm "2.00, Schabacker 6.70, Allenbach, Pflugstoll., 4.84. (S. "13.54.)

New buildings of the synod: P. Eckhardt's Gem. 7.50. ? A. W. Frese of G. M. 1.00. P. Holms Gem. 10.00. (S. "18.50.)

Inner Mission: Gemm. der ??: Leuthäuser 4.00, Wambsganß dch. Peter Ruhter 4.13, Allenbach, Pentecostal Coll., 3.30, Hildebrandt 3.72, Island Man at Big Springs 10.00, at Sidney 48.00, Krenzien, Pleasant View, 3.31, Vahl, Pentecostal Coll., 8.28, Becker, Seward, 12.22, Harms, Jubilee Coll., 76.50, E. Flach, Trinity, 5.00, Oelschläger, St. P., 6.60.

R. Holm a. d. bell-bag'10.00, v. F. Berrnds 6.00, von Confirm. 4.90. Gemm. of RR.: Hüsemann 20.00, Leimer, Pentecostal coll., 11.08, Treskow, Abdmcoll., 3.50, Eckhardt, Misfionscoll., 50.00, lahn, Pentecostal coll., 9.00, Mahler, Abdmcoll., 3.50. (S. -302.04.)

Negermission: R. Willens, Missionsfoll., 7.08. Gemm. der??: Grupe, Pentecostal coll., 11.20, Matuschka 11.00, MeH, Imm., Pentecostal coll., 9.80, Zion desgl. 1.07, Ulbricht, Pentecostal coll. at Ashton, 1.38. R. Holm from the Klingelb. 2.00. R. Hüsemann from Joh. Sautter 5.00. R. Eckhardt, Missionsfoll. 22.00. (p. -70.53.)

Heathen Mission: R. v. Gemmingen, Trinitatisfestl. sr. Gem., 7.25. R. Willens' Gem. in Minden 3.07. R. Holm v. d. Confirm. 1.50, v. B. Mesenbrink .25. (S. -12.07.)

Mission in London: R. Willens, Pentecost coll. s. Gem., 5.70. R. E. Flach from some children 2.00. R. Merz from some schoolchildren 1.98. Teacher H. Hillmann from schoolchildren 8.00. R. Jung from some children 7.30. R. Eckhardt from schoolchildren 1.00. Teacher M. G. Döring from schoolchildren 3.00. Teacher J. Bernthal from some schoolchildren 6.07. R. E. Flach, from Joh. Bieth .10. (S.-35.15.)

Indian Mission: R. Eckhardt, Coll. at Ehester, 3.00.

Jewish Mission: R. Ulbricht, Easter Coll. of his congregation in Kelso, .72.

Emigrant Mission: R. Ulbricht, Pentecostal Coll. s. Gem. at Kelso, .65.

Mission to the deaf and dumb: R. Leimer, Coll. a. Lakemacher's Hochz., 4.40.

Orphanage in Fremont: Gemm. d. RR.: Lohr 2.50, Schulze, Pentecost coll., 10.00, Schubkegel, desgl., 9.15, Meeske, desgl., 6.45. R. Becker v. H. Krüger 3.00. R. Mießler, Hochz. Moschiroß-Rodehorst, 7.20. R. Ulbricht, Easter coll. d. comm. at Ashton. 2.05. R. Holm a. d. Klingelb. 2.00. Kass. Theo. H. Menk 10.00. R. Mahler v. Hahn sen. 2.50. (S. -54.85.)

Widows' and Orphans' Fund: R. Kühnerts Gem. 2.82. R. Holm of S. Johannes 1.00. R. Mahler of Hahn sen. 2.50. Dch. Aug. Gnewuch, Conferenz-Abdmcoll., 9.45. (S. -15.77.)

Poor Students: R. Harms, June coll. s. comm., 6.00. R. Lang, coll. a. Bartling's baptism of children, 4.35. (p. -10.35.)

Student H. Buhls: R. Becker, Hochz. Beckmann-Hackbart, 8.55.

Danish Free Church: R. Willens of a member s. Gem. 1.00.

Seward salary fund: H. Ostermeier, Coll. of Zion congreg. at Luce, 6.70. Gemm. of RR.: Rittamel 7.00, Becker, Fremont, 2.50, Mießler through R. Becker 4.00. (S. -20.20.)

High School in St. Paul: R. A. W. Frese of G. M. 1.00.

District Building Fund: R. Holm a. d. Klingelb. 2.00. Total: -574.32.

Bancroft, Nebr. 1st July, 1899.

F. H. Harms, Kassirer.

at Concordia for C. Wiebusch 10.00. R. Janzow at St. Louis v. Jungfrver. for E. Biegner 10.00. (S. -58.00.)

Students in Springfield: R. Rohlflings Gem. in Alma f. Jac. Müller 10.00.

Students in Milwaukee: R. Biltz' Gem. in Concordia f. Theo. Hömann 5.00.

Church Building Fund: Cross Parish in St. Louis 53.66. R. Matuschka's Parish in Lake Creek 8.00. R. Biltz's Parish in Concordia 4.00. (S.-65.66.)

German Free Church: R. Matuschkas Gem. in Lake Creek 6.50.

Parish in Bismarck, Mo.: R. Biltz' Parish in Concordia 5.00.

Township at Watertown, Nebr.: P. Biltz at Concordia, Coll. on the Hochz. Flandermeister-Brackmann, 5.00.

Mission in Australia: R. Norden in Jarvis, part of the mission, 9.00.

Champaign Township, Ill: R. Demetrios Township at Emma 6.16. Total: -835.77.

St. Louis, October 21, 1899.

H. W. C. Waltke, Kassirer.
1525 L8t

For poor students from northern Nebraska

I have received with thanks: From R. H. lahn -1.10. From Grandmother Boik .25. On Schellin-Hollendieck's wedding sent through Filter 5.60. From R. Bremer through R. H. lahn 1.00. From the offertory of St. John's parish in Battle Creek 4.48. From C. Werner Sr. 1.00. From J. H. 1.00. From W. Hohenstein 1.00. From Fritz Eyl 5.00. From Mrs. Schliehn .50. On C. WernerSchinkus Hochz. 4.05. To Mozers Hochz. 6.97. To C. Büß' Hochz. 6.00. To C. Kurpgewrit's wedding anniversary. 8.77. To C. Schulz's housewarming 3.15.

Battle Creek, Nebr. 12 Oct. 1899, J. Hoffm ann.

For the building of a church for the little congregation at Marquette, Mich. : By and from the RR. and others: C. A. Kämpe, Fort Wayne, Ind. -4.50; J. Huchthausen, Laurium, Mich. by members of his congregation 7.25; N. N. in H. 20.00; N. N. in O. 25.00. - To all the dear givers in the name of the congregation, hearty thanks!

Marquette, Mich. in October 1899, C. Aeppler.

With thanks I hereby certify to have received for the church building fund of the Western District: From Johann Fritz, Freistatt, Mo., -2.00; N. N., Chicago, 5.00; C. G. Voltmann, New York, 10.00; F. Mueller, St. Louis, 2.00; P. H. Hoodap, Sedana, Mo., 1.00. - God Bless!

St. Louis, Mo. the 14th of October, 1899.

A. G. Brauer, Kassirer.

Entered the coffee of the Western District:

Synodical treasury: congreg. of RR.: Pflantz at Gordonville - 5.25, Rohlfing, Alma, 5.00, Lehr, New Wells, 8.00. Imm. congreg. in St. Louis 8.00, Zion congreg. in St. Louis 15.00. (S. -41.25.)

General Building Fund: gem. of RR.: Mießler in Prairie City for St. Paul 8.95, Pflantz b. Gordonville 46.00. (S. -54.95.)

Progymnasium in Concordia: R. Dautenhahns Gem. at Antonia 2.45.

Inner Mission of the District: Theteile v. Missionsfoll. d. Gemm.: Jarvis 20.00, St. Paul and Bethania in St. Louis 100.00, St. Peter's in St. Louis 10.82, Zion in St. Louis 100.00, Pevely and Kimmswick 30.00. R. Horst in Forth Smith by F. Grober 1.00. Bethlehems Gem. in St. Louis 12.00. R. Nethings Gem. in Lyons 5.00. R. Hüschchen in Uniontown by N. N. .50. R. Rohlflings Gem, Alma, for R. Lüssenhop 20.60. R. Demetrios congregation in Emma 5.71. Missionary coll.: Christ congregation in St. Louis 29.75, congregation in Memphis 25.00. (p. -360.38.)

City mission in St. Louis: Cross congregation, St. Louis, 8.00. Part of the mission coll. of St. Paul's and Bethania congregations in St. Louis 21.71. (S. -29.71.)

Mission School at Rock Spring: Imm.-Gem. in St. Louis 5.00.

Negro Mission: Parts of mission funds: St. Paul's and Bethania congregations in St. Louis 20.00, Zion congregation in St. Louis 50.00. Young Friars Association of Imm. congregation in St. Louis 2.50. (S. -72.50.)

English mission: part of the Zion congregation's missionary funds in St. Louis 12.78.

Jewish mission: parts of missionary funds: Tilsit congregation 5.00, Zion congregation, St. Louis, 10.00. R. Nachtigall's congregation, Canton, after missionary funds, .60. (S. -15.60.)

Heathen Mission: Theile von Missionsfoll.: Gem. in Tilsit 5.00, Zions-Gem. in St. Louis 10.00, Pevely and Kimmswick 13.00. (S.-28.00.)

Deaf and Dumb Mission: Theild. Missionsfoll. d. Gem. in Tilsit 5.00. Jungfrver. d. Imm.-Gem. in St. Louis 2.50. (S. -7.50.)

Emigrant mission: part of the mission funds of the church in Tilsit 5.00. R. Nethings church in Lyon 2.50. (S. -7.50.)

Mission in London: Teacher Wegner of pupils in St. Charles 4.30.

Support fund: R. Horst's comm. in Fort Smith -.50.

Orphanage near St. Louis: R. Weseloh at Kimmswick by H. Stahl 1.00. R. Matuschka's comm. at Lake Creek 6.50. R. Mueller's comm. at Beaufort 4.50. R. Mießler at Prairie City by Mrs. M. Schroeder at Butler 1.00, by G. O. B. Mießler .50. By R. Lehr at New Wells 3.53. (S. -17.03.)

Students in St. Louis: Imm. comm. in St. Louis for Merz 6.25, Brand 6.25, Ansoerge 15.50 (28.00). R. Horst in Fort Smith v. Women's Assoc. f. Wm. Janzow 10.00. R. Biltz

Sincerely thankful I acknowledge the receipt of -9.00 by R. Schulenburg, ges. at the Bartsch-Rüter wedding, Owatonna, Minn. for my son at the Seminary at Springfield.

I. S. Hertrich.

For the Indian Mission with heartfelt thanks from N. N. -1.00 and received from N. N. 1.00.

Shawano, Wis. 19th Oct. 1899, Th. Nickel.

Received with heartfelt thanks from Johann Herder -10.00 for the English Christ Church at Chicago.

E. F. Hardens.

-K° The receipt of Mr. Kassirer A. C. Reisig had to be deferred due to lack of space.

New printed matter.

Lutheran City Mission Tracts. No. 1: The Ten Commandments and The Creed. No. 2: Comfort for the Sick. No. 3: Prayers for the Sick. Concordia Publishing House.. St. Louis, Mo. 4 pages each 4X7^A. Price: 10 cents for 25 copies, 40 cents for 100 copies, -1.00 for 300 copies.

These tracts are published by the local city mission commission and serve our local city missionary R. F. W. Herzberger well in his daily visits to the large city hospital and other city institutions. We are convinced, however, that they will also be very useful elsewhere, especially in cities, and therefore draw the attention of our pastors and readers in general to them. It is not necessary to be a pastor to go through a hospital with a hundred of these tracts, and to press one or other of these little sheets into the hands of each of the poor sick, who are often so forsaken, and thus render a service of love to his soul, which may guide him in the right way. The first tract offers the Ten Commandments and the Faith, which have been forgotten or never learned by so many of the ecclesiastically neglected. The second beautiful tract, written by Father Herzberger himself, contains the right doctrine of the sick, proclaiming law and gospel, but also rightly discerning. The third tract contains a number of beautiful prayers for the sick (Our Father, Morning Prayer, Evening Prayer, Prayer of Repentance, Prayer of Thanksgiving, Prayer in the Hour of Death) and a collection of delicious words of comfort and hymns for the sick. May these sheets be much used and bring rich blessings.

L. F.



American calendar for German Lutherans for the year 1900 after the birth of our Lord Jesus Christ. St. Louis, Mo. Concordia Publishing House. 72 pages. Price: 10 cents.

A dear, welcome guest, who stops in with us every year, has again made his appearance and knocks at our door, asking for a friendly reception. It is our calendar, which is ready for dispatch, and which we hereby warmly recommend to our readers. It brings us also in this year of the interesting and instructive quite a lot. We give here a short overview of its rich content. The calendar is followed by a short reflection on the words: "My time is in your hands", then two instructive articles, the first on the meaning of the church year with its Sundays and lovely feasts, the other on the nature and effectiveness of our Synod. Further, there is a longer historical narrative, entitled: "From Luther's Days," which so rightly leads us into that great time when God let the Bright Light of His Word rekindle His Church. Then follows a series of hymns and short stories of edifying content, and the end is formed, as usual, by the tables of our missions, teaching institutions, church magazines, etc., as well as the lists of the addresses of the pastors, professors and teachers of the Synodal Conference. - As in the last two years, this year too the purchaser will receive a picture as a special addition, namely a particularly delicious picture, a lacquered colour print depicting a Christ's head with the crown of thorns, a copy of the famous picture by Guido Reni. This picture is quite suitable for decorating our homes and will hopefully displace many an inferior or even harmful picture from our Christian houses. G. M.

The Lutheran Household Friend. Calendar for the year 1900, published by O. H. Th. Willkomm, pastor of Planitz. Zwickau i. S. Printed and published by Johannes Herrmann. 113 pages 5^X8^ . To be obtained from Concordia Publishing House. St. Louis, Mo. Price: 20 cents.

This excellent calendar from the Saxon Free Church is already known to many of the readers of this paper. They will reach for it again of their own accord. However, we would also like to encourage others to acquire it and therefore share the following headings of the main articles from its manifold, carefully edited and selected contents: An anniversary worth celebrating (the invention of the printing press). A journey to the "New World" (by k. W. Hübener, who visited our Synod in 1898). Margaretha v. Kunheim (by P. F. Lochner). To these are added shorter stories, poems, a section for the youth, etc., etc. The whole calendar really bears its name rightly: it is and remains a house friend. L. F.

Tales for the Young. 17th volume: Pompeii's Last Days. 18th vol: A terrible Ascension. 19th volume: William Tell. 20th volume: Belisar. Tome 21: Who's My Neighbor? 22nd volume: The gaoler of Norwich. St. Louis, Mo. Concordia Publishing House. Price per vols. bound in canvas, each adorned with four colored pictures: 25 Cts. 12 vols. \$2.40, 25 vols. \$8\$4.00, 100 vols. 815.00.

Also of these volumes of our carefully selected youth library applies what we said a few weeks ago of No. 14 to 16: This new edition is distinguished by the fact that each story is decorated with four colored pictures specially produced for this purpose. May these little books also find wide distribution in this form and displace bad juvenile writings. L. F.

Uevirnderie Advesserr:

Rev. 8. 6. ^mliivx, tzro88ds6r6nstra886 50 ii, Berlin, 8th ^., Oerman^.
 Rev. 8. loetteüier, 8pr1uAUeld, LUnn.
 Rev. 8. 8. Rix, PlsbervIUe, Haldmond Oo., Out., Oau.
 Rev. R. 1^7. tranks, L. P. v. Route 1, Rt. ^7a^ve, lud.
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 Rsv. 8th Rainer, 8roadland8, OkaMpaixu Oo., 81st.
 Rsv. 3ul1u8 8uodtdau8so, Box 81, Orlando, OKI".
 Rev. P. I". Rartd, 8^meo, IVaupaoa Oo, 1^i8.
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 B. O. 8okultn, 188 Bsekdam 8t., RuSalo, 8. 17.

The "sintherauer" is published every fourteen days for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay it in advance. Where it is brought in by porters, the subscribers have to pay an extra 25 cents porter's fee.

To Germany, the "Lutheran" will be sent by mail, postage prepaid, for Hi.25.

Letters containing business, orders, cancellations, monies, etc., should be sent to the address: Vonvorcia kudiisdlns Üouss, ^sLsrso" Xvs. L Lliami 8t., St. lxruis, blo. to be sent to.

Letters containing information for "the" paper (articles, ants, receipts, changes of address, etc.) are to be sent to the editorial office under the address: "l,utdvrrmv", vouvordla Sswinarv. In order to be included in the following issue of the journal, all shorter articles must be in the hands of the editors no later than the Thursday morning before the Tuesday on which the issue is to be published.

Rutsrsd at tds ko8t OKee at 8t. Boule, blo., ! as 8kooud- o1a88 matter.



Vol. 55.

Who alone has a good right to celebrate the Reformation feast?

(A look back at the Reformation).

This question and a brief answer to it is a matter which has not been broken off the fence or sought after, but has again this year been publicly suggested and presented; it may therefore also be illuminated here with a few words for the benefit of the "Lutheran" readers.

With a little healthy thought, the answer to this question can naturally only be that only those have a good right to celebrate the work of the Reformation who recognize and accept in faith the Reformation through Luther as the greatest work of grace of the great God since the time of the apostles, who faithfully hold fast to it piece by piece, and who confess and defend it without hesitation. These alone are the true Lutherans, but not ecclesiastical communities or sects that deny and reject the main parts of the Reformation and are therefore mired in errors and abominations, against which Luther, out of holy zeal, testified and fought with God's Word. If they do celebrate the Reformation festival, it can only be based on hypocrisy, at least in the case of the pastors who organize the festival and know how they stand by Luther and the Lutheran doctrine and church. They want to cloak themselves in a beautiful but deceitful appearance, in order to be able to say, as experience teaches: Do we not honor Luther and the Reformation, even more publicly and greater than those who call themselves after Luther's name? And Lutheran Christians, especially those who are weak in their knowledge, think: Behold, they must be Lutheran, since they also celebrate the Reformation with apparent effort. Thus damage is done on both sides, to the deceivers and to the deceived.

Such a celebration has been held for years in Chicago*) by the Unrists, who are terrible opponents of Lutheran doctrine and the church and who try to break into Lutheran congregations like thieves and murderers wherever they can. If, for example, a

*) Also in St. Louis. Editor's note.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
 Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., Nov. 14, 1899.

No. 23.

If a member of a Lutheran congregation is in admonition and church discipline, he will be accepted by the Unirten, who like to call themselves Protestant, even Evangelical Lutheran, and if it is possible, a congregation will soon be formed in the neighbourhood, in which the best members often include drinking-house keepers, Freemasons and other lodge brothers. These unirritated people celebrate a "communal reformation festival" in a centrally located large hall, and for this purpose they publish a call in an unbelieving newspaper weeks in advance by a committee of three pastors, which already characterizes them.

Their invitation reads: "Just as in the Gospel of the 20th Sunday after Trinity the wedding bitters call out: Everything is ready, come to the wedding", so also the committee calls out to you, dear evangelical friends: "The hall is rented, the choirs have practiced diligently, all preparations have been made, come to the Reformation festival." Is this holy earnestness, as befits pastors who wish to be Christian, to place their words, which are intended to sound humorous, jocular, on a par with those of the Holy Spirit in the invitation to the wedding of the highly praised Son of God, where the eternal goods of grace of the Saviour, namely, forgiveness of sins, righteousness, life, and blessedness in the pure Word and Sacrament are set before faith, powerfully offered, and sealed? As the King of kings commands to call to his banquet of grace: All is ready, come to the wedding, "so," say those lords, "the committee calls to you, The hall is hired," etc. Is not this a frivolous abuse of the word of God? Or do they really prepare a banquet of grace, who deny the principal articles of faith, or make them uncertain, and let them be so? No! They rather take the grace out of the means of grace, and leave the empty dish.

They also give a reason that "drives" them to this celebration of theirs, namely, "the feeling of togetherness and unity in the faith. They do not and cannot have a conviction from God's Word, but, after the manner of enthusiasts, only a feeling; for they allow every Lutheran, Reformed, Methodist, or otherwise, to be a "believer.

and yet say that it is all the same, and that in the main there is unanimity. In such a church doubt is awakened and nourished; the worm of spiritual and religious disunity gnaws at it as such, and has already eaten through it, even if it appears outwardly great and adorned.

Yes, say the unrighteous, to us the main thing is not the letter of the words, but love and peace. That's supposed to sound nice. But what does Luther, whom they claim to honor with their celebration, say about this? He writes, "In a letter, yea, in a few titles of Scripture, is more and greater than in heaven and earth." And what does Luther say of love which does not hold doctrine to the letter? Thus he says, "Cursed be love in the abyss of the covers, which is preserved with harm and damage to the doctrine of faith, to which all things are to give way, whether it be love, apostles, angels from heaven, or whatever it may be, etc. Wherefore, by considering this matter so light and slight, they give sufficient understanding of what they think of the majesty and glory of the divine word, etc. If they sincerely and heartily believed that it was God's Word, they would not so lightly jest and play with it, but hold it in the highest honor, and believe without all doubt and disputation what it says and holds to them; would also know that one God's Word was all, and again all God's Word one; would know that all the articles of our Christian faith were one, and again that one was all, and where one is left out, that certainly the others all fall after it in time: For they all cleave to one another, and belong together." (Leipzig Edition, XI, 344.) If, therefore, the Unirte want to unite the Lutheran and Reformed faiths, which is as impossible for them as uniting day and night, they can have no certain word of God for the doctrine of Christ's person, of baptism, of the Lord's Supper, of the office of the keys, etc., for Luther says, "It is uncertain that the Lutheran faith will be united with the Reformed faith. For Luther says: "An uncertain text is just as no text. Now what kind of Lord's Supper is this, since there is no text or certain word of God?"

Scripture is? For Christ's words must be certain and clear, otherwise they are not to be had: but we have certain text and understanding and simple words, as they stand there, and we are not divided about them. (Bekentniß vom Abendmahl. Anno 1528. Leipz. Ausg., XIX, 441.) But the Unirten let Lutherans as well as Reformirte go to the Lord's Supper without making or demanding a certain confession concerning Christ's body and blood; they too, as Luther says, "blow warm and cold out of one mouth." (XXI, 67.) Hence they also have no registration beforehand, and let go to the Lord's Supper unheard. Of them, however, the Reformer Luther says: "It is true that where preachers serve vain bread and wine for the sacrament, it does not much matter to whom they serve it, or what they are able and believe who receive it. There one sow eats with another, and finds such trouble" (namely, the registration and interrogation) "cheaply overbearing." ... "We," Luther continues, "do not want to make of Christ's church a stable of swine, and let every unheard run to the sacrament like swine to the trough. Such churches we leave to the enthusiasts." (XXI, 71.) To these also belong the unrighteous. Thus, by their denial and uncertainty, they also take grace out of the means of grace of the Lord's Supper.

The Unirte want peace and brotherhood, as their spiritual stepbrothers, Zwingli and his companions, wanted it from Luther and his in Marburg in 1529. But Luther would "not of the brethren and members," but refused them the brotherly hand, saying, "Ye have a different spirit from us." That Luther so acted, praise be to God for ever and ever! We would otherwise have come under the rule of reason, which is no better than that of the pope. Genuinely Lutheran, therefore, we also speak, as Luther, our spiritual father, did a month before his death: "Blessed is the man who walks not in the counsel of the Sacramentians; nor treads in the way of the Zwinglians; nor sits where the Zurichers sit." And because God, by the gift of pure doctrine in the Reformation, has not only demanded the great separation between orthodox and false believers, but has also made it Himself, let us not be troubled in our joy over God's work of grace by the fact that a sharp separation remains between us and other church communities, because we should earnestly avoid all false doctrine, but honor the pure doctrine given by grace, hold it in high esteem above all things, and thus keep a good conscience before God. W.

On the illumination of the Roman prohibition of priestly marriage.

As in Luther's time, so even today the Romanists like to surround themselves with a halo. Even now they like to point out that, as they like to say, according to apostolic example, priests must remain celibate. But it is becoming more and more difficult for them to keep their people under the delusion that the enforced celibacy of the priests is based on apostolic example and apostolic precept, since, apart from Scripture, writers of various kinds, when they come to speak of this matter even from the historical point of view, have demonstrated the untenability of this Roman

delusion. To show this briefly is the purpose of the following lines.

That there is no apostolic model for the forced celibacy of the Roman priests, which God abhors, we see clearly from Scripture. It teaches us that, as the prophets of the Old Testament, so also the holy apostles of the New Testament lived in a married state. Especially of Peter, to whom the Romans otherwise like to refer, this is expressly reported to us. We are told in different places that Christ healed Peter's mother-in-law of a fever. (Luc. 4, 38. Matth. 8, 14. Marc. 1, 30.) And that Peter did not leave his wife after he was called to the apostleship (as the papal church tries to convince their followers), we see from Paul's words when he says 1 Cor. 9, 5: "Do we not also have the power to take a sister to wife with us, as the other apostles, and the brethren of the Lord, and Cephas?" Cephas is just Peter. In this passage Paul explicitly claims for himself the freedom that Peter and other apostles used, namely to take a sister, a fellow Christian, with them on their missionary journeys as a wife and to have her cared for by the churches. The Roman Bible twisters would like to put the sense in here as if the apostles had taken these wives with them as servants. But the text stands too forcibly. It does not say, to carry about a woman as a "sister," but to carry about "a sister for a wife." How could the apostles even think of violating respectability in this way, as the Roman church thinks!

That some of the apostles, but especially Peter, were married, is also generally acknowledged without reservation by later writers when they speak of this matter. The church father Clemens Alexandrinus tells us that Peter's wife suffered martyrdom before him and that Peter called out to her: "O you, remember the Lord." Also the world famous church historian Eusebius brings this news, from which it is clear that both the church father Clemens Alexandrinus as well as the historian Eusebius took it as a fact that Peter was married and that he "carried his wife around" on his missionary journeys (1 Cor. 5, 9). Also in most non-papist reference works of modern times it is taken for granted that Peter was a husband. Let us just listen, for example, to the Encyclopedia Britannica under the article "Peter". "That Peter was married is evident from the mention of his mother-in-law (Marc. 1, 29. and parallel passages); and that his wife accompanied him when he finally left his home to preach the gospel is indirectly stated by Paul (1 Cor. 9, 5). There is an old tradition, which is not improbable, that she also suffered martyrdom and that Peter called out to her when she was led away: O woman, remember the Lord." We mention this, not as if it mattered much whether Peter was married or not, but only to show how not only the Scriptures, and with them our Church of Truth, but also "secular writings and scribes" stand by the assertion that Peter was not married at all, and how they thereby also indirectly admit that the old Roman lie, that the present celibacy of the Roman priests is based on apostolic example, is untenable.

Nor is there any reason for the followers of the Pope to claim that the celibacy of their priests is based on apostolic precepts. The apostle Paul calls the "prohibition to become married" a doctrine of the devil. (1 Tim. 4, 1-3.) That he does not want to forbid marriage to the preacher, the bishop, is evident from the fact that he prescribes that a bishop should be blameless, blameless before the world, the husband of one wife. (1 Tim. 3, 2. Tit. 1, 6) This is what the apostle Paul taught, "driven by the Holy Spirit". In the very early days of the Christian Church, no attempt was made to command priests to remain celibate, even though the Roman Catholic Church would like to make it appear so in the interest of its false doctrine of the celibacy of priests. Even in early times, especially on the part of Jewish-minded Christians, people tried to present celibacy as something much more pleasing to God than the married state. Already Paul had to oppose such approaches to the false doctrine of the supposed special holiness of the celibate life. (1 Cor. 7.) But it was not in the time of the apostles, but only in the second and third centuries, at the time of the zealous Montanists, that the first traces of false holiness appeared, which finally led to the prohibition of priestly marriage, and one can see how groundless it is when it is still asserted in Roman circles that the celibacy of their priests is based in the last analysis on apostolic precepts. Only then did they begin at first to make out that second marriage was something improper for a priest, then to advise celibacy to priests, to advocate celibacy for priests on councils, and later to forbid marriage to priests "in the higher degrees," until at last in the fifth century the false doctrine of the prohibition of priestly marriage was so gradually brought to bear, even if it was only later carried out with ever greater severity. This we find acknowledged in all the major impartial reference works. Quite significantly, for example, the *Encyclopedia Britannica*, speaking of celibacy, writes: "Those who first sought this perfection" (?) "among Christians were not people in ecclesiastical offices as such, but hermits and monks, who, among other means, also used this means for the attainment of acknowledged special holiness." And having first set forth the gradual smuggling in of the doctrine of the prohibition of priestly marriage, the readers of this impartial work of reference, so widely used even in this country, are finally told: "On the whole, it is clear that the presumption of the Roman Church to insist on celibacy on the part of her priests first appeared tentatively and gradually, in that such celibacy was regarded as desirable and leading to higher perfection, but not as something absolutely necessary, - and that this presumption, like so much else in that Church, is an encroachment upon Christian liberty...." Thus the *Brittanica*. From all this, even the most simple-minded follower of Rome, who has long groped in papist darkness, should see that the world almost universally recognizes that the prohibition of priestly marriage is based neither on apostolic model nor apostolic regulation. It originated as a false doctrine long after Christ and developed in later centuries under the shadow of medieval darkness only from the lying spirit of Rome. C. Dreyer.



(Sent in by P. C. M. Zorn.)

Our East Indian Mission.

(Conclusion.)

Missionary Freche also reports all kinds of things about his preaching to the Gentiles. We want to share a few things. He writes:

In Sinnamödu I preached three times and each time I had an audience without contradiction. As I was distributing tracts, a young man to whom I had just given a tract asked me whether there was anything about whores on this paper. When I asked him this, I looked at him closely and saw that he seemed to lead a life with whores. I took the tract from his hand again and said that our Saviour says that one should not cast pearls before swine. "This tract is a pearl, but thou art a sow, for he that dealeth with harlots is a sow; therefore thou shalt not have this tract." These words were like a fright to the surrounding heives.

In Nikundi, not only the village schoolman, but also many of the workers who built our mud house listened to me. My entry into the village turned into half a procession. The whole village gathered when they saw me. This was because they all knew me from the construction site and had become familiar with me.

In Kallupalli I had several women among the audience. One of them, after I had presented blessedness and damnation to them, said, "But if we do not become Christians, what then?" One of my listeners, a young man, answered: "Well, then we cannot become blessed either, but come to damnation. Hast thou not heard what the Lord hath said?" I was very glad of the young man's answer.

In Turayeri someone wanted to lead me astray, but not with cleverness, but with foolishness. He said, "Are not our stones gods?" I said, "No, they are only stones." He, sure of himself, "Who made the stones?" Me: "God." He: "There, you say so yourself, God made the stones, therefore it is right that we should worship them." Me: "Is the carpenter a bench or a carpenter?" He: "The carpenter is a carpenter." Me: "So the bench that the carpenter made is not the carpenter. Or do you talk to the bench when you want to talk to the carpenter? Behold, God made the stones, but therefore the stones are not God Himself, just as a bench is not the carpenter himself who made it. There is a difference between the Creator and the creature. God is very angry with you that you worship not him but his creature." Hereupon I told them the first commandment. The pagan did not object further.

In Krisamuttiram, right at the entrance of the village, several people listened to me. My topic was the forgiveness of sins. They asked about the outward way to become a Christian? I replied, "You come and learn for a few months. Then I baptize you. Then you are Christians. Then you come to worship every Sunday, give glory to God, and hear his holy word." One listener replied, "If this goes on, no one in our village will become a Christian." But some others shouted to him, "How can you say that? How do you know that?" I also said to him, but in all meekness, "You do not have to say that, for the

you do not know, only God knows." Some of the listeners accompanied me to another street and heard my words for the second time. Several said, "Well, if we obtain forgiveness of sins, let us become Christians."

In Vaniyambadi, where I live, I could hardly be seen on the street lately because of ridicule and scorn. Since I distributed the many tracts in January, the ridicule has not diminished at all. The youth, the smallest boys, came in droves after my wagon, mocked and demanded - in mockery - tracts, and also threw sand and stones at me. It was at its worst during the construction period. I therefore did not distribute any tracts in Vaniyambadi. The people - especially the children - first have to calm down a little. The mockery of the youth towards the "proclaimers" of his word is pleasing to the Lord God, as shown by ^lisa, the mocking children and the bears tearing them apart.

On the other hand, in Sorkkanattam I was able to deliver my message to many people. A pagan asked if, when they became Christians, I wanted to build a church in their village? I: "If over fifty souls become Christians, then yes, but if under fifty souls, they must come to me. You have time to go to market, to drink and gossip, you go many miles to weddings; travel is your pleasure; to everything you have air to do you have time and money; but if you are to give glory to God, you will not walk a step, for God you have no time, your legs and everything hurt right away." They laughed sheepishly at my words. They always do that when they realize the truth of the words. As I walked, one of them accompanied me across the field. We passed an idol temple. I pointed to the idols and said, "What folly, misery and darkness it is that you worship such idols; therefore God's wrath comes upon you: cholera, pestilence and all plagues, for God does not put up with sins. When I went to visit Kallupalli, the whole village team - Kallupalli is a little high - was down on the army road. I immediately got out of the car and began to tell them God's word. One of them said: "There is a man in Vaniyambadi Pudur who has a room where he preaches to the people passing by. He says that you have come to destroy our religion and that your religion is a religion of lies." I replied, "I know this man in Pudur, and I know his room also. He is a great enemy of Christianity. By the way, he has already visited me and inquired of me about the Christian religion. He says we are coming to destroy your religion. He's right. And it is a very good thing if we come to destroy your religion. For to destroy a false religion, through which the wrath of the true God comes upon you and you must suffer eternal damnation, is indeed a very good work. To this we bring you a substitute, another, better religion, the only true religion. But the religion we bring you is a lie, says the man in Pudur. Now open your eyes for once. I have come to you to tell you God's word. I have left my home, my parents and my relatives, I have come so many thousands of miles for this. Do you think, then, that in order to tell you a lie I have undertaken such hard things? The man in Pudur has never

manden left to preach his religion, right by his house he has set up the room. There he can easily preach his lies to you." Some said, "You did not come to us to preach lies." I say, "By the way, my word is not mine, but God's word, and God himself says that his word is truth."

Saved a fire from the fire.

(An experience from the Inner Mission.)

A story that describes the saving and saving power of the Gospel in a human soul is always read by Christians with joy and with a benefit for their own inner man. If the same story is told in the field of the Inner Mission, for which dear Christians so abundantly offer gifts of money and prayer, it can contribute a mite to keep warm and rekindle the willingness and joyfulness for this important and blessed work.

Mr. Sch. came from Saxony to America in his youth, where, after many deceived hopes and dismal experiences, he enlisted in the Federal army. The military life must have appealed to him, for he remained in the service to the end of his life. During the Civil War he belonged to an Iowa regiment. On the battlefield at Corinth, in the state of Mississippi, he distinguished himself to such an extent that he was promoted to lieutenant. As such he belonged almost continuously to the frontier regiments after the Civil War, and took part in many Indian campaigns. He finally found a haven of peace in two senses in the "Sailors and Soldiers Home" at Ch. in the state of W. One day the administrator of this home appeared at the pastor's house with the request to visit Lieutenant Sch., who was lying ill and seemed to be a German. He told me that the man had a terrible temper, that he cursed everyone who entered his room, and that no one could do anything to thank him. That same day I visited the man. I found an emaciated suffering figure lying on clean pot with a sullen, morose face. Yet a lively spirit still dwelt in the emaciated shell, as was proved by the conversation which I now began with him, and which he in his turn carried on without any effort. After about an hour's visit I had pretty much got the story of his life. With an anxious heart, sighing to God, I entered; with a lighter heart, filled with hope for this soul, I took my leave.

He asked me to visit him again soon.

At the second visit I was already received more friendly. After some sympathetic inquiries about this and that, I came to the main thing; his relationship to God. It turned out that he was deeply stuck in self-righteousness, and this was based on his faithfulness and honesty, on his good heart. No one in need of help was ever hard-heartedly rejected by him, he always had an open hand, etc. What sin and grace were, what the law demanded and the gospel gave, he knew nothing about. How then was this heart to be brought to right repentance? To bring a soul out of grossness, so that one generally confesses himself to be a sinner, that is.

as experience teaches, not so difficult, but to bring a self-righteous Pharisee's heart to true repentance, so that it appeared and had brought their trombones and other throws itself into the dust before God and cries out from the instruments with them, in order to let them resound in lovely depths, "God, be merciful to me a sinner!" that is very difficult. melodies. A mass choir, with orchestral accompaniment,

But God's Spirit and grace prevailed over this heart, as we masterfully performed famous compositions by Haydn, shall see. In the course of our conversation, the sick man Beethoven, Handel, and others, and the great Hallelujah, the handed me a number of letters from his brothers and sisters 150th Psalm, was especially heartrending. The celebration in Germany and asked me to look through them. From these began on Saturday evening, October 14. Prof. Larsen, who it appeared that he was the son of a teacher in Saxony. Two forty years ago was professor at our seminary in St. Louis of his brothers had followed in their father's footsteps and had and since then has been principal of the aforementioned high taken up the teaching profession. Several letters were from school in Decorah, gave the main speech that evening; his sister. From the latter's letters I learned that he had left Advocate Torrison of Chicago gave an English speech about his parents and brothers and sisters without any news of him Christian schools and our country. Finally, the entire for many years. The parents had died in the meantime, the seminary building was magnificently illuminated. The main last prayers and sighs of the dying mother were for the celebration, however, took place on Sunday, October 15. The distant, lost son. So the sister reported. Using the fourth wise general synodal president, D. Koren, held the actual commandment as a guide, I showed him the sinfulness of his consecration speech, a witty, powerful speech, which marked conduct, the ingratitude of which he was thereby guilty the position of the synod with clear features, and also towards his parents, the grief and heartache which he had remembered our synod in a loving way. The entire thereby caused his parents, and so on. This went to his heart, congregation, which probably numbered 4,000 people, stood the ice was now broken; tears streamed down his pale outside in front of the large front porch of the institution and cheeks. God's Spirit had brought him to the knowledge of his sang the old victory song: "Ein feste Burg ist unser Gott. Prof. sins, and this grew more and more as the spiritual meaning Brandt then gave an English speech on the great importance of the law was opened to him. He received the gospel of of Christian community schools for the true edification of the Jesus Christ, the Savior of sinners, all the more willingly and church from the bottom up. In the afternoon celebration, Prof. joyfully.

His favorite sayings and verses were those that told him seminary for preachers in our time. Halvorsen spoke in of the wonderful love of the one who gave his life in death out English. Now the time had come for our Synod to testify to of love for us. Six weeks had now passed since my first visit; our Norwegian fellow believers what St. Paul calls out to the strength of the sick man was consumed more and more; them, as he does to us: "If one member is kept glorious, all his eyesight was diminishing more and more, the end was the members rejoice with it." The greetings of the entire near. One Saturday I visited him for the last time. A last, Missouri Synod were brought by its General Praeses, Prof. glorious confession to Christ, his Saviour, flowed from his Pieper - German greetings which at the same time expressed lips. I said goodbye to him and entrusted him to God and His the unity in the Spirit through the bond of peace. Prof. grace. On Monday, when I returned from the preaching place Gräbner, who emphasized the honor due to God alone with out of town, I learned that he had quietly fallen asleep on Lutheran determination, spoke lively, substantial words in Sunday. A soul had again been saved from the fire by God's English. Since Luther Seminary is built within the borders of grace. The gospel of Christ had helped a soul from death. our Minnesota and Dakota Districts, our District President The prayer of a dying mother had been answered.

But what would have happened, dear Christian, if we had no discord here?

H. W.

Ylvisaker gave a long speech on the great task of a Lutheran had also sent an extra greeting.*) Among the congratulatory glittering celebration was finally concluded, the golden evening sun was sinking behind the mountains on the other side of the great Mississippi river, while the Decorah College students rushed in closed ranks, but at the double, to our Concordia College, where a delicious supper was prepared for them, which they seemed to actually acknowledge.- May the gracious God now also bless this institution of our dear Norwegian sister synod, which has always been such a faithful sister to us, with his best blessing! May he make it a planting garden, in which, through his pure, unadulterated Word, free from fraternal communion with unbelieving churches, free from the world's hankering after praise and recognition, righteous die-

Rejoice with the glad!

The old Norwegian Synod, which is of one spirit with ours, has recently, through God's goodness, been able to celebrate a glorious feast. A few years ago it was severely afflicted when its seminary in Robbinsdale, built in 1889, was destroyed by fire. Now, however, she has been able to rebuild her dear Luther Seminary in a much more suitable location, namely in Hamline, in the so-called "Midway District" between Minneapolis and St. Paul, only about a mile away from our Concordia College, much larger and more beautiful than the previous one was, and to dedicate it on October 15. Great preparations were made for the celebration of this festival, and thousands of guests, not only from the above-mentioned regions, were invited.

*) This extra greeting was delivered by the writer of the foregoing report, Father Fr. Sievers, in a well-set Norwegian speech. Editor's note.



Let them be raised up in the Church of our Lord Jesus Christ on earth. May he always give to this institution faithful teachers, and from it give his word with great multitudes of evangelists and make them a blessing for many in time and eternity! Bro. S.

To the ecclesiastical chronicle.

America.

Church building fund. This institution in some of our synodal congregations, which was recalled in this paper some time ago, namely, that money from a special fund is lent to poor congregations interest-free for their necessary church construction, has borne good fruit. Willing donations have been made, and several letters have been received by a treasurer, as well as by the editors of the "Lutheraner," from which it is clear how our Christians can be warmed up to this cause, if it is only presented to them in the right way and again and again. Thus a dear Christian from another synodal district wrote, among other things, the following: "In the last issue of the 'Lutheran', which I received last week, I read about church poverty in B.. Because of this urgent need, I would like to make a contribution to this cause of God.

contribute a little. I put ten dollars in this letter and place it at the free disposal of the church building fund. My most ardent wish is that it may contribute something to the spreading of the pure, truthful Word of God and the Lutheran Church in this country. I sincerely ask you to accept this gift, which I send you from my savings as a worker, praying that the good Lord may richly bless our faithful Lutheran Synod." Another member of our Synod expresses his gratitude that the matter has again been initiated, and eagerly wishes that it be taken up in wider circles, and possibly that a collection be levied annually from all congregations for this purpose. How many a congregation would then be spared the usurious interest which it must pay, and which sometimes endangers the existence of a congregation; how many another congregation could be helped to have such a needful church property!-At the same time news comes from our Eastern District that the church building fund of that district has received a very considerable gift. From the children of Mr. Cord Meyer, who died in New York, the sum of B5000.00 has been transferred to it. Thus God again and again makes the hearts of his Christians, so richly pardoned by him, willing to sacrifice for his kingdom from their earthly fortune, and to remember their church in their wills. And such gifts again move others to give, as Paul writes to the Corinthians willing to sacrifice: "Your example has provoked many." 2 Cor. 9, 2. L. F.

On the 22nd Sunday after Trinity, October 29, the Trinity congregation at Crete, Ill celebrated the **jubilee of its fiftieth anniversary**. On October 31, 1949, Mr. Anton Weyel, most recently a student at the practical seminary in Fort Wayne, was called by the new small congregation at Crete and was coordinated and introduced before it by Father Selle with the assistance of Father Stubnatz. His successor was Father C. A. T. Selle, who entered into eternal rest on April 3 of last year, and who served the congregation faithfully and with great blessing until his removal to Rock Island in 1858. He himself carried out the introduction of Fr. Wilhelm Heinemann, who was called to take his place. The same has the parish

continued with the word of pure doctrine until 1866; his successor, Father Gottlieb Traub 86u, was the same. When the latter followed a call from the congregation in Peoria, Ill. in 1878, the congregation appointed

?. E. A. Brauer. For eighteen years, until his blessed retirement on September 29, 1896, he did the work of an evangelical preacher (2 Tim. 4, 5.) in the congregation. The undersigned, his son and eleven-year-old assistant preacher, was chosen by the congregation as his successor. The congregation has three schools, one two-class in Crete and one one-class in each of the two school districts in the country. On the day of the jubilee, Father W. Heinemann of Bremen, Ill, preached in the morning on Exodus 20:24, and a part of the history of the congregation was read by the local pastor. In the afternoon service, Rev. G. Kühle of Milwaukee, Wis. preached on Ps. 126, 2. and Rev. Albert Brauer gave an English lecture on Lutheran doctrine and practice. The collection for the inner and negro mission amounted to about \$100.00 after deductions. The daughter congregation of Eagle Lake, as well as four sister congregations from the neighbourhood, participated in our jubilee celebration with their pastors. Although the attendance was not as great as it would have been otherwise, due to the softened roads caused by several days of rain, there were nevertheless about a thousand guests present. It was a great joy to have the venerable 83-year-old first woman pastor of the congregation, widowed Elisabeth Weyel, in our midst on the anniversary. The inscriptions on the three festive banners, which were carried in the morning procession, were: "1849 - To the Golden Jubilee - 1899, Glory to God alone! The Lord has done great things for us. Praise the Lord! Lord, keep us thy word!" With the singing of the wonderful Luther hymn: "Ein feste Burg ist unser Gott" and the common confession of the three articles of our Christian faith, the uplifting celebration closed. Fr. E. Brauer.

Indian Mission of the Wisconsin Synod. In place of Missionary Plocher, who resigned due to illness, Pastor Daßler of Rapid River, Mich. has been appointed as Indian Missionary. May God soon supply the mission station in Arizona with a faithful messenger of the gospel and strengthen him in body and soul, so that he may be able to wait on his ministry for the salvation of many souls. F. P.

The Uniate Churches here and the Uniate Churches of Germany. The American Uniates claim the immigrants from the united German regional churches for their local united church fellowship. According to a report available to us, the Iowa District of the Uniate Synod has requested the Synodal President to contact the Oberkirchenrath in Berlin and all Uniate church authorities, so that emigrants to the United States will be assigned only to the Uniate and not fall into the hands of the Lutherans. In this connection it should be noted that there is a great difference between the American Uniate Synod and the Uniate Churches of Germany, e.g. the Prussian Church. The Prussian Landeskirche, of course, has a unirt church government. Also, the pastors in the Prussian Landeskirche can teach approximately what they want, if it is only not completely naked unbelief. Just like the Unirte in America! But the great difference is that in the Prussian church the Lutheran catechism is the generally used textbook, while the Uniate here have manufactured and introduced their own, washed-out catechism. Thus, in spite of the deplorable conditions of the regional church, Lutheran believers can still be brought up, while in the Uniate Synod here the youth is taught Unionism from the beginning through the Uniate catechism. This distinction was also formerly very highly suggested by the Unirten. We remember having read a number of years ago in a local Uniate magazine the verdict that the Prussian State Church was not properly Uniate at all, because it generally used the Lutheran Catechism as a textbook. From the general use of the Lutheran Catechism

Within the Prussian Landeskirche, this also explains the fact that the great majority of those who have immigrated from Prussia, if they want to be church members at all, do not join the Uniate Church here in America, but rather the Lutheran Church. This will probably remain so in the future, in spite of the letter to the Oberkirchenrath in Berlin, etc.

Once more a funeral oration, such as unfortunately often occur, but ought not to be, was recently delivered in Chicago. The referent of the same is a well-known Unitarian-Methodist pastor. For obvious reasons such preachers are sought after and celebrated, especially in certain German circles, who often belong to the wealthy and rich, and in many cases therefore already count themselves and are gladly counted among the educated. - It was on November 1, when the pastor in question stood at the coffin of a deceased person, to whom "the mourners gave the escort to the cemetery in an incalculable line of wagons. There he said, as a newspaper puts it in eulogy, the following: "When one admires Chicago's prosperity, its splendid achievements, one sometimes involuntarily asks oneself who brought it all about. The prosperity and growth of the city is owed to people like N. N., who was snatched away so early from his family and friends, a man who knew the value of work, who intervened where and when it was necessary, and who placed an honor in seeing the city in which he lived and worked flourish. He was a self-made man in the true sense of the word, and occupied a prominent place in the local business world. His heart was pure and noble, like the metal he dealt with in his business activities, and those who have had the good fortune to know the deceased personally know only too well the great loss which has affected his family and friends. Let us cherish the memory of our friend!" And this is called "a deeply moving funeral oration," since it is, after all, a miserable claptrap of which a man who wishes to be a Christian should be ashamed. Chicago, then, owes its prosperity and growth, not to God, but to men like the deceased! That is to seduce the great multitude of sufferers into the meanest unbelief and idolatry of men. And if the man - he was in the gold-goods business - had by nature or by his own power a "heart pure and noble" like gold, then the Lord Christ did not need to become man for him and die on the cross, nor did he then need repentance and faith. Thus preaches, and not for the first time, the Unitarian pastor in question. From this, however, one sees how what the old Lutheran church teacher Dannhauer, among others, says about idolatry in the first commandment also applies to certain Unitarians, namely: "But there is another atheism in the world, which is somewhat more subtle than the foregoing, and is called 'all-religion,' of those who do not subscribe to a certain religion, one religion applies to them like the other, with pretence: 'All have one God unto me,' when John saith, 'Whosoever transgresseth, and abideth not in the doctrine of Christ, hath no God. 2 John 9. Exactly related to such people are the untimely peacemakers, who, under the pretense of religious peace, "introduce an abominable chaos" (that is, confusion, turmoil, and that is the Union), "high leaders argue that Lutheran and Calvinistic are fundamentally one, and that the rest is only a vain school quarrel. (Catechism in Gräbner's Excerpt, 1st Part, p. 65.) But such funeral orations - an old teacher calls them lying orations - often bring in much, very much money but are not worth a worn-out copper cent, nay, incalculable, eternal harm. Oh, how we should thank God that even at the coffins of our loved ones we hear God's pure word for our blessedness and not rationalistic unbelieving gossip and disgusting human praise!

The "Evangelical Fellowship," or the so-called Albrechtsleute, a well-known large Methodist sect of our country, recently held its quadrennial General Convention at St. Paul, Minn. Among the four bishops re-elected is the aged Bishop J. I. Escher, much mentioned a few years ago, who has held that office for 36 years, and is also the author of the catechism used in that church fellowship. When the Evangelical Fellowship split about eight years ago, Escher was at the head of one party, the so-called Escherites, while the followers of Bishop Dub (Dubfites) formed a new fellowship under the name of the "United Evangelical Church." The controversy between the two parties and their leaders was very fierce and passionate, and thoroughly disgraced the unbiblical doctrine of entire sanctification, which was also asserted by the Albrechts. The Evangelical Fellowship, which now numbers about 120,000 communicating members, has not grown much in the last four years, but has raised a large sum for missionary purposes. Four years ago they had a debt of more than \$100,000 in the missionary treasury. This debt is now fully covered, and in addition the community has contributed about \$150,000 annually for current missionary expenses. As reported by a member of the community in the Independent, the 120,000 members, although very few are rich, have in the past four years raised nearly \$700,000 for missionary purposes, each member averaging \$1.50 a year. Unfortunately, this sum has also been used for the propagation of their false doctrines in Christian countries. From the negotiations it should be noted that a revision of the Church Order, which is of great importance in this section, is intended, and that the lay members of the community have sought representation in the General Conference, which up to now has been composed only of preachers, but in vain. In the coming year it will be 100 years that this community was founded by Jakob Albrecht. A great jubilee celebration is to take place, and as a jubilee gift \$100,000 is to be collected for two higher educational institutions.

L. F.

Abroad.

From Berlin comes the news that Fr. H. G. Amling was solemnly ordained there on October 1 in the midst of his small congregation, which is in unity with us, by Praeses Willkomm from Planitz, assisted by the previous pastor of the congregation, Fr. Hanewinkel from Dresden, and inducted into his office. The ordination service was very well attended, and several persons came forward to be received into the small congregation. A pastor of our synod, who visited Germany this summer and preached three times to the small group in Berlin, testifies to these fellow believers that they show a keen interest in the affairs of the Kingdom of God, especially in the knowledge of pure doctrine. "I was royally pleased," he writes, "to perceive such earnestness and zeal among these people, and ashamed of the lukewarmness and indolence which have often set in among us in America." May God bless the little congregation and its pastor abundantly, that many souls may be won through his ministry; may he also make our Christians here willing to remember the Berlin congregation with intercession and giving. L. F.

From the circle of the Australian Synod it is to be announced that Candidate J. Homann, who studied six years at our High School in Fort Wayne and three years at our local Seminary, passed his Candidate's Examination in June of this year and then returned to his Australian home, was ordained there on August 20 as assistant preacher to his father, who had been suffering for some time, and was commissioned into the sacred office of preaching. - FR. O. Müller, who in the year

completed his studies here in 1897 and then entered the service of his home church as a travelling preacher,

has in these two years gathered seven small congregations, which have recently called him to be their preacher and pastor. This was, in a sense, the first attempt by the Australian Synod to send out an actual traveling preacher, and success has shown that the Kingdom of God can be built in this way in that country as well. - From our Australian brethren's own training school in Murtoa, three candidates employed in the church ministry. Two of them will actually do missionary work, one as a travelling preacher in the large colony of Queensland, the other in New Zealand, first in some orphaned Lutheran congregations; originally he was destined to be a missionary for the heathen Maoris in New Zealand, among whom the missionary Bläß, who was trained at our Seminary in Springfield, has been working for about seven years in the service of the Hermannsburg Free Church.

Thus the preaching of the pure doctrine of the divine Word is also blessedly progressing in faraway Australia and New Zealand, which will rejoice all lovers of the Kingdom of Jesus Christ. Almost at the same time, however, extremely sad and distressing news has come from Australia. Two young seminarians from the institution in Murtoa, who had gone boating on September 4 on the lake not far from the institution, had an accident and drowned. The blow is all the more severe as both were due to take their final exams at Christmas to serve the church as parish school teachers. Faithful Lutheran teachers are sought after everywhere in Australia; the directors of the institution already complained that they would only have three pupils at their disposal to fill the most necessary positions at Christmas; and now they have only one left. Truly, God's counsel is wonderful, but he brings it all out gloriously. Isa. 28, 29.

At the Catholic Congress held some time ago in Neiss, Silesia, the complaint was again voiced about "the terrible situation of the pope, who is still a prisoner, and who feeds meagerly on the St. Peter's penny given to him." At the same time, however, it is reported that in Austria the St. Peter's penny is constantly increasing, and is now rising in this country alone to 50,000 florins a month, that is, to 600,000 florins (\$300,000) a year. To this are added large sums from other European countries and from America. Poor Pabst! L. F.

The Bible in school. The following statement is reported from a well-known Italian physician, the deputy Vianchi, professor of medicine at the University of Naples: "You will never receive a healthy, religious and practical education as long as we do not give the Bible to the pupils of our elementary and secondary schools. At the same time, the famous scholar extolled the unique virtues of the Holy Scriptures and described them as the only means of effectively combating Pabstry. What is said here of Italy applies to the whole world. The right foundation of all education is religious education based on the Holy Scriptures, but this can only be given in parochial schools. And as the Bible is the right means of combating antichristian piety, so it is also the right weapon and the right protection against all misbelief and unbelief. Therefore the Bible should and must be given to the pupils in the schools, and church schools must be established and maintained.

"For God's sake, parents should send their children to school and prepare them for God the Lord, so that God may use them for the benefit of others.

(Luther.)

From World and Time.

Church and Theatre. The "Gemeinde-Blatt" of the Wisconsin Synod reports that an "ecclesiastical association of actors" has been founded, and adds: "They (the actors) want to create an atmosphere for the theater among superficial, ignorant, weak Christians and to acquire a liking for it. - We suspect that the actors who have formed the 'church association' are not serious about this association themselves. They will not visit the churches much; at least not those churches in which God's word is preached. That real Christianity and acting, or going to the theater, do not get along with each other, Christians and un-Christians know. The world regards Christians who go to the theater as hypocrites.

F. P.

Concerning theater advertisements and reviews in a Christian daily newspaper, the "Hausfreund-Kalender," published in Germany and recommended in the last number of this newspaper, rightly says the following: "Even if the Christian newspapers do not bring such advertisements as the most widely read daily newspapers, - since under the nice-sounding names 'Frauenschuß', 'Gesundheitspflege,' and the like, means and writings for the secret infanticide and promotion of immorality are brought, every number, e.g., of the 'Reichsboten', brings advertisements of all plays and opera performances. For years and years one has been able to read in this 'Christian' paper the advertisement that the great play 'Mene-Tekel' is to be given at the Olympia Theatre, with a magnificent ballet. We do not know the play, but we know the terrible meaning of the words 'Mene-Tekel,' and we are horrified when we hear that these words are in any way being misused for frivolous plays. Should such horror never have seized the editor of a Christian paper when he took out this advertisement and got paid for it? But that is just the lamentation of Christians and especially of the 'Christian' newspaper editors of our day, that they have neither resolvedly broken with the worldly goings-on that are spreading in theatres and operas, nor are they aware of the responsibility that they themselves invite from themselves by spreading such advertisements, by which, however, visitors are to be attracted. Of course, one will say that then even fewer readers would be found for such papers. But should one do evil or participate in evil so that good may come out of it?"

Gold is proven by fire.

1 Petr. 1, 7.

A man who had lived in great wealth lost all his possessions and became quite melancholy. In order to disperse and recover himself, he left the city and went to the country. He first came to a village. There he saw a farmer turning over the grain in a barn with a shovel; he asked him why he was doing this. The farmer answered, "So that the grain may not be damaged and turn to rot." Then he came into the field and saw another farmer plowing, and he asked him also why he was doing it. The farmer answered, "That the earth may become loose, and receive rain and sunshine." He went on and came to a vineyard; there he saw a third farmer pruning the vines. He also asked him why he was doing this. He answered, "That they may bear much good fruit." - Then the discontented man went into himself and said: "Why does my soul fear so much? I am the wheat that must be winnowed, the soil that must be torn up, the vine that must be pruned." Humbly he bore his affliction henceforth as a wholesome trial of the Lord.



† P. J. G. Goehringer. †

On the 25th of October, in the morning at 7 o'clock 45 minutes, gently and blessedly passed away in the faith of his Saviour k. Johann Georg Goehringer, pastor of the German Lutheran St. Paul's congregation at Wartburg, Morgan Co, Tenn. After a funeral service was held in his church at Wartburg on October 27, his deceased body was taken to Kncxville, Tenn. and there solemnly interred in Woodlawn Cemetery on Sunday, October 29, from the First Lutheran Church with great congregational participation. Father H. A. Klein of Chattanooga and the undersigned officiated. Father Goehringer leaves behind a grieving widow with seven children, some of whom are still minors.

Jul A. Friedrich.

Ordinations and introductions.

At the request of the Honorable President Pftenhauer, Cand. H. Bouman was ordained and inducted by F. C. Ahrens in the Lutheran congregation at Sebeka, Minn. on the 13th of Sunday, N. Trin.

On the 20th of Sunday, A.D., Cand. Heinrich Böttcher was ordained and introduced in the Lutheran congregation of Springfield, Minn. by Theo. Schlüter.

Cand. Heinrich Sieker, called as mission pastor of the Lutheran St. Matthew's congregation in New York, was ordained by order of the honorable President of the Eastern District on the 22nd of Sonnt, n. Trin. under the assistance of the kl'. C. Steup, O. Sieker and W. Schönfeld, ordained by J. H. Sieker.

Cand. H. Richter, called by the congregations in Denham and Winona, Ind., was ordained by order of the Honorable President Niemann on 21st Sunday, Trin. in Denham, Ind. and introduced by W. Rösener on 22nd Sunday, Trin. in Winona, Ind.

In the discharge of the Venerable President's penalties, on the 20th of Sonnt, n. Trin. A. F. Imm in his churches at and near Spencer, Wis. instituted by A. Kuring.

On 20 Sonnt, n. Trin. Fr. Theodor Groß was ordained by order of the Venerable President of the Eastern District, assisted by C. Merkel, A. Würstlin and E. Jsler in St. Paul's Parish in Brooklyn, New York, inaugurated by August Emil Frey.

By order of the Honorable Praeses Niemann, Rev. N. F. Jensen on the 21st of Sonnt, n. Trin. in St. Peter's parish at Vöglein, Ind. introduced by S. F. Stock.

By order of the Hon. Praeses Hilgendorf, on the 21st of Sonnt, n. Trin. A. Merz was introduced into the midst of his Zion congregation at Plainview, Nebr. by F. H. Iahn.

On the 21st of Sonnt, n. Trin. Father F. Neben was installed in his new sphere of activity at Campbell, Nebr. by order of Venerable Praeses Hilgendorf, assisted by Father Geo. Arkebauer introduced by J. F. Rusf.

C. W. Rodend eck was introduced by order of the Hon. Praeses Hilgendorf on the 21st Sunday, A.D., in his congregation on Pebble Creek, and in Snyder, on the 22nd Sunday, A.D., in the congregation at Dodge, Nebr. by F. L. Treskow.

On the 22nd of Sunday, A.D., by order of the Hon. President of the Middle District, H. Bauer was installed as assistant preacher in Trinity Parish, Goodland, Ind. by G. Bauer.

By order of the Honorable President of the Jllinois District, ?. J. F- Carl Schmidt on the 23rd of Sunday, n. Trin. at Trinity Lutheran Church, Stewardson, Ill, introduced by Martin Daib.

According to orders, W. J. Kaiser was introduced at his church in Little Rock, Ark. on the 23d of Sonnt, n. Trin. assisting Rev. Kleimann, by J. K. E. Horst.

Kivr^elrrweiliations.

On the 18th of Sunday, A.D., the Trinity Lutheran congregation at Forestville, Mich. dedicated their newly built church (30X50 feet) to the service of God. Festival preachers were: In the morning the PP. L. Wißmüller and P. Stamm; in the afternoon the l"?. H. Schüßler and W. Schwartz (English). C. Born.

On the 22nd of Sunday, A.D., the Lutheran Zion congregation at Alexandria, Minn. dedicated their newly built church (34X54, with altar niche and 83-foot steeple) to the service of God. Festive preachers were: Praeses Pftenhauer,

Srhuleirroeihurrger.

On the 14th of Sunday, A.D., St. Peter's parish at Arlington Heights, Ill, dedicated its new four-class school building (33x78 feet) to the service of God. Festival preachers were: PP. tz. tzaak andC . M. Noack.

On the 20th of Sunday, Trinity Lutheran Church in Blair, Nebr. consecrated their newly built mission school to the service of the Lord. The sermon was preached by the local pastor, F. C. Giese.

OvgelrVeihL.

On the 22nd of Sunday, A.D., the Lutheran Zion congregation at Wayside, Wis. dedicated their new organ to the service of God. Preachers: PP. Brenner andE . Duerr.

Kivrtirveitjfuvtläunr.

On the 23rd of Sunday, A.D., the Emmaus congregation at Dorsey, Ill. celebrated the 25th anniversary of their church. Celebrant: in the morning P. E. T. Richter, in the afternoon the undersigned (English). Collecte after deduction: 815.00.

H. P. Kühn.

Mission Festivals.

On the 17th of Sunday, A.D.: The congregation of P. G. Möller and the other congregations in Benton Co. and Morgan Co. F. Möller and W. Matuschka. Collecte after deduction: 883.37. - St. JoHannis parish at Humberstone, Can. Preachers: PP. A. T. Hanser and Sander. Collecte: 820.57. - The congregation at Rhineland, Can. Preachers: PP. Battenberg and Kretzmann (English). Collecte extra: 832.50. - St. Peter's congregation in St. Louis, Mo. preachers: Prof. Mezger and P. Kretzschmar. Collecte: 823.52. - The two congregations at Onaga, Kans. Preachers: Stemmermann, Schilling, and Jüngel (English). Collecte after deduction: 853.58. - St. Peter's Parish at Blooming, Oreg. Preachers: PP. Döring and Paul. Collecte after deduction: \$105.50. - The congregations at Schuyler, Nebr. preachers: k?. A. W. Freseu. H.Mießler. Collecte after deduction: \$830 60. - The Zion congregation at Princeton, Minn. Preacher: ???. Destinon, Ingebrigtsen (English), and K. Reuter. Collecte after deduction: 834.00. - St. John's parish at Edgerton, Wis. Preachers: PP. A. E. Frey and J. C. Spilman. Collecte: 820.80. (Rainy.) - The congregation at Clintonville, Wis. Preachers: UU. Luebckemann and W. Naumann. Collecte after deduction: 853.75. - The Zion congregation at Naper, Nebr. with guests from neighboring churches. Preachers: kk. I. D. Ehlen and J. C. Meyer. Collecte: 835.25. - St. Peter's congregation at Detroit, Mich. Preachers: kU. Trülzsch and Hagen. Collecte: 860.00. - Bethlehem parish at Milwaukee, Wis. Preachers: PP. A. Rump and H. Sieck. Collecte: 898.73. (Rainy.) - St. Paul's parish at Baltimore, Md. preachers: Chr. Kuehn and P. Brand. Collecte after deduction: 8101.50. - The congregation at Lu Verne, Iowa. Preachers: PP. Judge and Jipp. Collecte after deduction: 842.63.

On the 18th of Sonnt, n. Trin.: St. Paul's congregation at Havana, Ill. preachers: Prof. Herzer, PP. Hallerberg suu. and G. Groth (Engl.). Collecte: 850.02 and from the Virginians' Association 812.00. - The congregation at Lyons, Tex. Preachers: PP. Schaaf and Heinemeier. Collecte: 814.40. - The congregation at Fulda, Minn. Preachers: k?. H. G. Müller and Hannemann. Collecte: 838 58. - The congregation at Jarvis, Mo. preachers: PP. E. Lehmann, Ed. Brueggemann, and Stud. Fischer (Engl.). Collecte: 836 74th - The congregation at Wathena, Kans. Preachers: kk., H. Wagner, and M. Senne (Engl.). Collecte after deduction: 832.37. - The parish near Holyrood, Kans. Preachers: U1". Breihahn and v. Gemmingen. Collecte: 8106.82. - The congregation at Rochelle, Ill. preachers: ?. State. Collecte: 828 02. - The congregation at Shiner, Tex. Preachers: UU. Bünger, Bernthal and Oertel. Collecte after deduction: 846.00. - St. John's congregation at Decatur, Ill. preachers: Prof. Streckfuß and the UU. M. Luecke and W. Heyne. Collecte: 865.72. - St. Peter's parish at Lebanon, Wis. Preachers: Prof. Hamann and P. Rowold. Collecte: 857.35. - St. Paul's parish at St. Bernard, Nebr. preachers: H. Schulze and Sexton. Collecte after deduction: 831.76. - Trinity Parish at Los Angeles, Cal. preachers: ???. Kogler and Kiesel. Collecte after deduction: 862.25. - The Zion congregation at Arcadia, Iowa. Preachers: PP. Aron and A. Mueller. Collecte after deduction: 833.00. - St. John's parish at Grand Rapids, Wis. Preacher: P. Kössel. Collecte after deduction: 812.73. - Zion parish at Independence, Kans. Preacher:

Ramelow (and lecture), Am End and W. Lüsfenhop (English). Collecte: -91.99. - The Trinity congregation at Minneapolis, Minn. Preacher: P. Fr. Sievers. Collecte: -18.00. - The two Immanuel congregations at Mayville, Wis. Preachers: Nammacher and O. Hanser. Collecte: -76.57. - Immanuel's congregation at Baltimore, Md. preachers: H. L. Steup and E. Couple. Collecte after deduction: -122.42. - The two congregations of Louisville, Ky. Preachers: kk.F. Schroeder and Bro. Markworth. Collecte: -90.00. - The Zion church at Tripp, S. Dak. with its sister church. Preachers: ?? J. Bernthal, C. Messerli and J. D. Ehlen. Collecte: -110.58. - The congregation at Sturgis, Mich. Preachers: Horsch and Th. F. Hahn. Collecte after deduction: -17.40. - The congregation at Wartburg, Ill Ecclesiastes: G. Wangerin and Brust. Collecte: -39.57. - The congregation in Rice County, Kans. Preachers: ?? H. v. Gemmingen and C. Tews. Collecte after deduction: -39.13. - The Trinity congregation at Wall Lake, S. Dak. Preachers: ?? Light and Long. Collecte: -32.25. - The congregation at El Paso, Ill. preachers: ?? Graupner and L. Plehn (English). Collecte after deduction: -38.55. - St. John's congregation at North Prairie, Wis. Preachers: ?? Coiner and Adascheck. Collecte: -50.14. - The congregation at Elkhart, Ind. preachers: A. Lange and A. Schlechte. Collecte: -23.00.

On the 19th of Sunday, A.D.: The congregation at Worden, Ill. preachers: ?? Dallmann and Flach. Collecte: -104.66. - The congregation of St. Peter at Serbin, Tex. Preachers: kk. Hodde and Mürbe. Collecte: -140.00. - The congregation at Parker, S. Dak. Preachers: ?? Pasche and Marth. Collecte: -38.20. - The congregation at Center, Wis. Preacher: P. Roehrs. Collecte: -12.18. - The congregation at Hanover, Wis. Preacher: P. Roehrs. Collecte: -9.35. - The congregations of Immanuel near Litchfield, Nebr. and St. Paul near Ansley. Preacher: P. Affeldt. Collecte: 11.85. - The congregation at Albany, Minn. Preachers: ?? Daberkow and Krumsieg. Collecte: -49.57. - The Trinity congregation at La Gränze, Tex. Preachers: ?? A. L. Gresens and J. Bünge. Collecte: -32.00. - St. Paul's parish at St. Thomas, N. Dak. with guests from Crystal. Preacher: C. Seltz (Engl.) and hangers. Collecte: -76.00. - The Church of the Cross at Milwaukee, Wis. Preacher: ?? C. Penalties 8sn. and O. Hanser. Collecte: -61.50. - St. John's parish at Griswold, N. Dak. with guests from neighboring parishes. Preachers: ?? Kleweno and Heine. Collecte after deduction: -31.55. - St. John's congregation at Town Harrison, Minn. Preachers: PP. E. Kolde and Erthal. Collecte after deduction: -32.00. - The congregations at Indianapolis, Ind. preachers: 1'?. L. Hölter and Bro. Wambsganß. Collecte: -182.92.

(To be continued.)

Conferenz - Display.

The Northeastern Special Conference of Iowa will meet, s. G. w., November 21 and 22, at the parish of the undersigned at Fairbank, Iowa. - Speaker: P. Theo. Händschke (no subject given); substitute: P. R. H. Beer: Doctrine of the Church. - Preacher: ?? Matzat - Kautz; confessional speaker: ?? Knies - Burmeister. - Timely registration is requested by R. H. Beer.

Request for Admission.

k. Paul Päsckke, a native of Silesia, heretofore pastor of an united congregation near Parkville, Mo. and a member of the united synod, seeks admission to our synod.

P. Rösener,
President of the Western District.

Notice and request.

The Commission for the Emigrant Mission has instructed the undersigned to send the message to the dear fellow Christians through the "Lutheran" that it would not like to make use of the decision of the Synod, according to which the salary of the missionary is to be taken from the General Fund if it is not covered by voluntary contributions. In recent years, however, contributions for this very purpose have been very sparse, and the Emigrant Mission has therefore fallen into debt. She now thinks that if she brings this to the attention of her fellow Christians and adds the request that they would cover the funds for the emigrant mission a little more generously, then the problem will soon be solved. May this be granted to God, who makes hearts willing and strengthens hands to carry out his works with joy and vigor.

On behalf of the Emigrants Commission

I. P. Beyer.

Thanks.

To all the congregations and persons who have helped the poor parish at New Dennison, Ill. by contributions of money, on behalf of the parish, hearty thanks are expressed to

F. H. Melzer, k.

Income to the Illinois District coffers!

Synodal treasury: Reformation f.-u. Soll. d. Gemm. d. ??:- Brockmann at Hoffman -9.00, Weisbrodt at Mount Olive 7.35, Grörich at Lost Prairie 2.00, and Zapf at Melrose Park 10.50 (half); dch. Wm. Balzer v. d. Gem. at Addison 36 63; from Chicago by the ???: Engelbrecht 37.00, Merbitz 8.10, Werfelmann 25.25, A. Wagner 38.59, and K. Schmidt 22.57. (S. -196.99.)

Synodal Building Fund, Specifically for Milwaukee: For signatures: 1. tb. by Fr. Theo. Kohn in Chicago from the women's ver. 25.00, dch. P. K. Schmidt that. 6th Sendg.: vr. C. Barnard and Carl Gölzow 5.00 each, Mrs. Wellermann and Wm. Degner 2.00 each, Fr. Schwartz and H. Treskotsch 1.00 each and Chr. Freundt.50. (S.-41.50.)

Synodal Building Fund: From? Brauer's congregation in Eagle Lake by teacher F. Fathauer 27.75 & A. Albers 25.00, Fr. Bertram, 4th cent. from congregation in Crystal Lake, 2.00, Fr. M. Wagner in Decatur, Reformation coll., 20.00, by Fr. Lußky in Ottawa 16 00, dch. H. A. Block in Rockford, Reformation coll. of St. Paul's parish, 18.50, by Miss Hegel 1.00 & tzn. Schmeline Sr. .50, by L. Balgemann, reformation coll. of ? Hild's congreg. at Elmhurst, 14.27, P. Steege v. d. congreg. at Dundee, posttr., 19.35 & 16.95, Fr. Fricke of the congregation at Batavia, 4.00, Fr. C. H. Müller, Reformation coll. of the congregation at Mount Carroll, 7.08, Fr. C. A. Mennicke of the congregation at Rock Island, 10.00, Fr. Brecht, Reformation coll. of the congregation at Darmstadt, 12.00, Fr. Gräf at Blue Point of the congregation, 2nd plat, 6.16, ?. Wunder in Chicago, Coll. of the Gem., 31.00, by Joh. Güsloff 3 00 and G. Wessel 1.00; for signatures: by P. Hallerbergesen. in Quincy, 1st plat., 50.00, P. Füllung in Chicago by W. Stolzenberg 1.00, Max Hennig & J. Fischer each .50, dch. ?. Lußky in Ottawa 50.00, dch. P. A. J. Bünge in Chicago, 1st drawing, 10.00 and P. Döderlein v. d. Gem. in Venedy, 2nd drawing, 25.50. (S.-373.06.)

General Inner Mission: P. Brockmann, part of the mission funds of the congregations in New Minden, Hoyleton and Hoffman, 70.00, P. L. Lochner in Chicago, proceeds of the bequest "Savings of a Pastor's Wife" and "Steinfatschen Bequest", 16.60, P. Brauns' congregation in Nashville 4.15. (p. -90.75.)

Inner Mission in Southern Illinois: Father Dorn at Pleasant Ridge v. J. Ostermeier 2.00 and W. Deterdina 1.00. (pp. -3.00.)

Polish Mission in Chicago: Fr. Theo. Kohn in Chicago, part of the Coll. on Oct. 31 at the Children's Service, 5.00, ?. Engelbrecht the. from Frauenver. (for the purchase of hymnals) 15.00. (S.-20.00.)

Mission in the poorhouse at Dunning, Ill: ?. Engelbrecht in Chicago from the Frauenver. (for the purchase of hymnals) 15.00.

Inner Mission in the Michigan District.- Fr. Brecht in Darmstadt v. a member 1.00.

Inner mission: mission festival coll. (Theil): P. Berg at Beardstown 69.00, P. Schaller at Renault 10.00, P. Leeb at Chicago 96.00, P. Blanken at Buckley 50.00, P. Als. E. Reinke in Kewanee of St. Paul's Parish 14.50, Fr. Berthold of sr. and the Trinity! Congregation in Danville 60.00, Fr. Küffner of the congregation in East Wheatland 12.85, Fr. Pardieck in Chicago 40.00 and Fr. W. Heyne in Decatur 35.00; Reformation f. and other Coll.: P. Traub in Bath, part of the Coll. on the 50th Anniversary of St. John's, 13.66, P. Leeb in Chicago 15.00, P. C. A. Mennicke of the Buffalo Prairie congregation 9.55 and of the Rock Island congregation 20.00, P. Theo. Kohn in Chicago by St. Marcus congreg. 17.10, P. W. C. Kohn 9.36 & coll. in children's worship. 11.80, P. A. J. Bünge, Coll. at G. T. Raabe's gold. Hochz. in Chicago, 6.00, P. Ullrich of the Gem. in La Grange 6.50, ?. Feddersen v. d. Gem. in Bethalto 5.00; P. Th. Hohn in Chicago by Maria Großmann 1.00, P. Bruegmann in Nashville by N. N. 1.00, P. Succop in Chicago by Mrs. Faust 3.00 and Wm. Niederhelmann 1.00, P. Cngelbrecht the. of Gustav Kühn 2.00. (p.-509.32.)

Inner Mission in the Southern District: k.Brauer v. d. Gem. in Eagle Lake 5.00, P. W. Dorn in Pleasant Ridge, Reformation coll., 5.77, P. Füllung in Chicago v. H. Schmersahl 1.00, P. Brecht in Darmstadt by a Gemgl. 1.00, ?. Heyne in Decatur, part of the Reformation Poll, 6.07. (p. -18.84.)

Negro mission: mission fcoll. (Theil): P. Berg at Beardstown 34.50, P. Schaller at Renault 5.00, P. Brockmann v. d. Gemm. at New Minden, Hoyleton & Hoffman" 30.00, P. Blanken at Buckley 12.70, P. Als. E. Reinke in Kewanee of St. Paul's congregation 14.50, Fr. Berthold v. sr. & the Triune congregation in Danville 24.00, Fr. Pardieck in Chicago 10.00 and ?. Heyne in Decatur 13.56; Fr. Traub in Bath, part of the Coll. on the 50th anniversary of St. John's congregation, 5.00, dch. P. C. A. Mennicke of the congregation at Rock Island 10.00. (p. -159.26.)

English school at Venice and Madison: by Kaff. Th. Menk at St. Paul, Minn. 5.00.

English Mission in Chicago: From Chicago: ?. Leeb, part of the missionary coll. at 16.00, Fr Theo. Kohn, part of the Coll. on Oct. 31 at the children's service, 17.50, P. Pardieck, part of the mission coll. 10.00 and P. Bünge, Coll. at G. and T. Raabes gold. High:., 6.00. (p. -49.50.)

English mission: mission fcoll. (Part): Bro. Berg at Beardstown 34.51, Bro. Schaller at Renault 6 50, Bro. Berthold v. sr. and the Triune Congregation at Danville 12.00, Bro. Kueffner v. the Congregation at East Wheatland 10.00, Bro. Heyne at Decatur 10.00, ?. C. A. Mennicke of the congregation at Rock Island 9.38. (p. -82.39.)

Jewish mission: P. Traub in Bath, part of the coll. on the 50th anniversary of St. John's parish, 2.50.

Emigrant Mission in New York: Fr. Theo. Kohn in Chicago v. Joachim Meadow 3.00.

Emigrant Mission: P. Traub in Bath, part of the Coll. on the Co. jubilee of St. John's Parish, 2.80, P. Heyne in Decatur, part of the Reformation Coll., 10.00. (p. -12.50.)

Indian Mission: Bro. Rabe in Warsaw from Mrs. L. S. 1.00, Bro. Feddersen v. d. Gem. in Bethalto 3.00. (S. -4.00.)

Heathen mission: mission scoll. (Part): Fr. Leeb in Chicago 16.00, Fr. Berthold v. sr. and Trinity congregation in Danville 26.16, Fr. Heyne in Decatur 5.00; Fr. Traub in Bath, part of coll. on 50th anniversary of St. John's congregation, 5.00. Congregation, 5.00, k. Succop in Chicago from Mrs. Schwerin 1.00, Mrs. Halbröder 1.00 and Wwe. Düsing 1.00, P. C. A. Mennicke from the congregation in Rock Island 10.00. (S. -65.16.)

Support fund: teacher F. Fathauer of Crete Teachers' Conf. 20.00, Fr. Brueggemann at Nashville, two communion scolls, 7.60, dch. Wm. Balzer v. d. Gem. at Addison 9.00, k. Wockenfuß v. d. Gem. at Dwight 9.00, P. Estel at Fountain Bluff, coll. at Möckel-Richters Hochz., 11.00, P. Pfotenhauer, coll. d. Gem. at Lemont, 8.75, P. G. Schroeder v. d. Fox River Pastoral conf. 7.60, P. Uffenbeck at Chicago v. sr. Gem. 9.30, dch. Aug. Wilde teacher at Wine Hill, Coll. at Ernsting-Koch's, 10.00, and P. Schwandt of the congregation at New Berlin 6.36. (p. -98.41.)

College household in St. Louis: Dch. L. Kölling at Hoyleton, Harvest Fcoll. by P. Kathhains Gem., 19.45.

Students in St. Louis: P. Mayer at Bonfield, Reformation Coll. 7.50, dch. H. F. Rathe v. P. Feddersen's Gem. in Homewood for H. J. Oetjen 10.00, P. A. Wagner in Chicago v. Women's Ass. for Victor Richter 20.00. (P. -37.50.)

Laundromat in Springfield: Prof. Simon by Mrs. Sell in Springfield 2.00.

Students in Springfield: P. Füllung in Chicago, Coll. at F. Schröder's silb. Hochz. for Treskow, 4.90, P. Landeck v. d. Gem. in Freevort for Graf 15.25 & P. G. Schröder v. d. Gem. in Squaw Grove for Theo. Sieving 11.50. (S. -31.65.)

Martin Heintz in Fort Wayne, Ind.: P. Fricke v. Women's Ass. in Batavia 5.00.

Herm. Brewer in Milwaukee, Wis.: P. Brewer in Eagle Lake v. Heinr. Waßmann 1.00 and Seeger's father 1.00. (S. -2.00.)

Seminarians in Addison: Fr. H. Engelbrecht in Chicago v. Frauenver. 15.00, Fr. Leeb the. v. Women's Assoc. f. Wm. Bachert 15.00, further for dens. dch. Fricke from the Women's Association in Batavia 5.00. (S. -35.00.)

Studying Orphans from Des Peres: P. Link in Red Bud v. Mrs. N. N. 5.00.

Illinois district church building fund: mission fcoll. (Part): By P. Schaller in Renault 5.00, P. Leeb in Chicago 32.00 & P. Pardieck the. 8.60; P. Hornung in Sadorus, Reformfcoll., 5.67, P. C. A. Mennicke in Rock Island v. J. Lindenberger 2.00. (P. -53.27.)

Deaf and Dumb Institution in North Detroit, Mich. Ferd. Sievers in South Chicago by the Young and Young Friends. 10.00, Fr. Steege in Dundee by the congregation 10.00 and f. Alb. Handrock from the congregation 9.43, Fr. Werfelmann in Strasburg, thank offering from Mrs. C., 1.00. (p. -30.43.)

Mission to the deaf and dumb: Fr. Traub in Bath, part of the coll. on the 50th anniversary of St. John's parish, 2.50, 1". Berthold in Danville, part of missionary coll. of s. and Trinity congregation, 12.00, dch. Caff. Menk in St. Paul, Minn, 40.93, k. Schwagmeyer in Neelyville, harvest scoll. of Trinity congregation, 6.60, P. Berg in Beardstown v. Concordiaver, 6.91, P. Pardieck in Chicago, Thril of Missionsscoll. 10.00, and P. Füllung das. v. s. Gem. 6.40. (S. -85.34.)

Danish Free Church: Brockmann, part of missionary coll. from congregations in New Minden, Hoyleton & Hoffman 10.00, from Fr. Brauer's congregation in Eagle Lake 5.00. (S. -15.00.)

? K. Zahn's comm. at Watertown, Nebr.: k. Brewer's comm. at Eagle Lake 3.34.

Township at Denison, Ill: P. K. Schmidt in Chicago v. N. N. .50.

Concordia congregation in Chicago: k. Brauerv. d. Gem. in Eagle Lake 20.00, P. Sallmann in Highland Park v. Frauenver. 5.00; from Chicago by Gemm. dch. theirk.: A. Wagner 33 63, P. Lücke 10 75, K. Schmidt v. N. N. .50; dch. H. C. Zuttermeister v. d. St. Lucas-Gem. in Chicago 28.50. (S. -98.38.)

Turner Park Parish, Ill: P. P. Luecke's Chicago Parish 10.00.

Champaign congregation, Ill: Fr. Brewer of the Eagle Lake congregation 10.00, Fr. Bertram of the Crystal Lake congregation 5.21, Fr. Fruchtenicht of the Elgin congregation 9.11, Fr. Mariens of the Danville congregation 19.46. (P. -43.78.)

Retirement Home in Arlington Heights: 1?. Uffenbeck v. s. Gem. in Chicago 8.00.

Orphanage at Des Peres: Teacher Hildebrandt at Troy v. s. Schoolk. 1.50, P. A. Werfelmann, half of Harvest Fcoll., 14.50 & nightly 2.00. (S. -18.00.)

Orphanage in Addison: Direct 26.78 and dch. Kaff. G. Ritzmann reports 66.50. (p. -93.28.) NR. Treasurer G. Ritzmann acknowledges individual items.

Mission School in London: k.H. Brauns at Nashville v. s. pupils 3.00, Fr. Weisbrodt at Mount Olive, Coll. in a children's service, 10.70. (S. -13.70.)

Mission in London: Brockmann, part of the missionary coll. of the congregation in New Minden, Hoyleton and Hoffman, 6.50, Traub in Bath, part of the coll. on the 50th anniversary of St. John's congregation, 5 00, Küffner, part of the missionary coll. of the congregation in East Wheatland, 10.00. (p. -21.50.)

Mission in Hamburg: P. Bröumann, Theil d. Missionsscoll. v. d. Gemm. in New Minden, Hoyleton u. Hoffman, 5.00.

Mission in Berlin: P. Traub in Bath, part of the Coll. on the 50th anniversary of St. John's, 2.50, P. Heyne, Decatur, v. N. N. 1.50. (S. -4.00.) Total: -2392.30.

NR. Signatures for the synod building fund were filed: By P. E. Berthold v. s. Gem. in Danville 100.00.

Addison, Ill, Nov. 4, 1899; H. Bartling, Cassirer.

Incoming to Kansas District Coffee:

Inner Mission: P. H. C. Sennes Gem., block, -50.00. k. Her v. Mrs. Elis. Samson 2.00. Fr. Ramelow's Gem. 8.10. Dch. P. Cousin v. P. Eschbach's Gem., Odee, 7.90, Wittrup 5.65, v. P. Roglitz's Gem, Albert, 5.00, Wellmanville 1.30, Riverside 2.50, Ransom 4.00, Horace 2.00, Leoti 5.65, Scott City 1.76. Gem. d. kk.: Eschbach, Odee, 2.80, Dodge City 3.35, Wheatland 2.96, Polster 21.78, Schlobohm, Oak Creek, 34.60, Am End, Coffeyville, 18.25, Wagner, Berne, 32.25, Drögemüller 50.00, Storm, Spring Valley, 45.69, Wine, Herkimer, 91.83, Brewer, Claflin, 30.00, Muller 4.50, Moeller, Chepstow and Winklers Mill, 24.00, Lews 30.00, Schmid, Breihan, Mitchell Co., 1.12, Bauer, Notoma, 18.66, Frese, Luther, 79.58, Hoyer 200.00. By P. N. N. 5.00. Gem. in Hillsboro dch. Aug. Ebel 56.88. Gem. of kk.: Voß 45.00, Lill, Plevna, 13.37, Kauffeld, Humboldt & Owl Creek, 40.63, Schilling 23.57, of N. N. at Netawaka 5.00, Meyer, Clay Center and Riley, 34.00, Hahn 50.00, Fischer 22.69, F. W. Pennekamp, Templin, 56.40, Eggert 25 90, Obermowe 60.00. (S. -1295.66.)

Negermission: Fr. Sennes Gem., Block, 5.75. Fr. Her v. Frau Elis. Samson 1.00. Church congregations: Drögemüller 20.00, Tews 10.00, Hoyer 12.96, Voß 10.00. Fr. Jacob from the piggy bank 1.15. Church congregations: Kauffeld 10.00, Hahn 25.50, Obermowe 23.20. Fr. Lüssenhop from Anna Cohrs .50, Adelh. Bredehöft 2.00. (S. -122.06.)

English Mission: Fr. Her v. Mrs. Elis. Samson 1.00. k. Drögemüllers Gem. 8.26. P. Voß' Gem. 5.00. (S. -14.26.)

Mission in Hamburg: Through Fr. Her by Mrs. Elis. Samson 1.00.

Synod treasury: P. Kellers Parish 12.00. P. Jacobs Parish 8.00. (S. -20.00.)

Mission school in London: Fr. Wendtv. young people and schoolchildren 4.45. Fr. Bützows Sonntagssch. 2.23. (p. -6.68.)

Widows' and Orphans' Fund: gem. d. kk.: Wendt, Linn, 4.80, Möller, Chepstow, 4.07, H. C. Senne, Block, 12.75. k. Lüssenhop of Adelh. Bredehöft 1.00. (S. -22.62.)

St. John's College in Winfield: Fr. AmEnds Gem. .10.00. Fr. Kauffelds Gem. 3.00. (S. -25.00.)

Parish at St. Joseph, Mon: Fr. Drögemüllervon Gottfr. Schlesener 2.00. Fr. LüssenhoponH. Baden 1.00. (S. -3.00.)

Synod Building Fund: Gemm. d. kk.: Drögemüller 9.38, Arkebauer, Germantown, 14.45, Stuttgart, 9.95, Naponee 9.75, Reamsville 2.50, Womer 2.75, Kensington 2.00, P. Pennekamp, Bremen, 95.00, Obermowe 20.66, Hoyer 17.01. (S. -183.34.)

Heathen Mission: Gemm.d.kk.: Drögemüller 8.26, Tews 12.50, Hoyer 5.00, Hahn 25.00. (S. -50.76.)

Indian Mission: P. Drögemüllers Gem. 8.26.

Students at Winfield: k. Brauers Gem., Ellinwood, 4.06. P. Lüffenhop v. Mrs. Cohrs .50. (S. -4.56.)

Students from Kansas: k. Menckes Gem. 7.00. Hochz. Kohls-Kelzow 3.30. P. Lüssenhop v. H. Bredehöft .25. (S. -10.55.)

Fremont Orphanage: P. Mueller, McFarland, Thank Offering by N. N., 1.00.

Community in Hiawatha: From Kaff. Bartling, Addison, 8.64.

Danish Free Church: P. Schmid's Gem., Alma, 3.50. k. Lüssenhop of Father Meisner 1.00, Adelh. Bredehöft 1.00. (S. -5.50.)

Saxon Free Church: P. Schmid's Gem. 3.00. k. Lüssenhop v. Adelh. Bredehöft 1.00. (S. -4.00.)

Students in St. Louis: P. Lüssenhop of H. Bredehöft .25, Mrs. Cohrs .50. (S. -.75.)

Orphanage near St. Louis: P. Landgraf, Oberlin, Hochz. Jording-Nüger, 11.50. Total: -1799.14.

For the General Building Fund is still pledged by P. Krenkes Gem. 6.63, P. Eggerts Gem. 35.00.

Leavenworth, Kans. 1 October 1899.
H. F. Oelschlager, Kassirer.

Income in the coffee deS Michigan district:

(October.)

Synod Treasury: Lansing -4.92.

General Construction Cash: Frankenmuth 67.25. New Haven 3.60. Ludington 11.00. Argyle 2.40. Bay City 18.05. Unionville 5 25. Frankenmuth 61.25. Port Oneida 1.70. Tawas City 6.52. Steiner 13.00. Jda 14.00. (S. -204.02.)

General Inner Mission: Fr. Mayer of G. M. Beyerlein sen. 2.50, Hochz. Keinath-Schiefer 9.75. (S. -12.25.)

Heathen Mission: P. Spiegel von Frau Lenski 1.00. k. Umbach, legacy of the same widow C. Weidner, 100.00. (p. -101.00.)

General English Mission: Fr. Meinecke's parish, missionary coll., 5.00.

Mission in London: Teacher Himmler's school coll. 5.00. For the school: Father Meinecke's coll., mission coll., 15.00, Teacher Zeile 1.57, Jonia, Teacher Ulrich's school coll., 10.00. (S. -31.57.)

Danish Free Church: Beaver 3.37. Kilmanagh 2.00. k. Meinecke v. Teacher D. 1.00. p. Arendt v. Mich. Forester 1.00. (S. -7.37.)

Negro Mission: P. Meineckes Gem., Missionsscoll., 10.00. k. Hügli v. Wilh. Schiefelbein 5.00. P. Mayer v. Mrs. Weber 1.00. (S. -16.00.)

Baltimore Emigrant Mission: Frankenmuth 19.44.

Emigrant Mission to New York: Frankenmuth 19.45.

Inner Mission: Sturgis, Missionsscoll., 17.40. teacher Läsch's school, Adrian, 1.20. Fr. Spiegel v. Mrs. Lenski 1.00. Kilmanagh 4.20. Fr. Meinecke's Gem. missionsscoll., 30.00. k. Fackler v. C. Schmidt 2.00. Tawas City a. d. Missionssb. 4.37. P. Mayer, Hochz. Keinath-Schiefer, 9.75, by G. M. Beyerlein 2.50. P. Arendt v. Mich. Förster 1.00. P. Umbach, legacy of the same widow C. Weidner, 100.00. (p. -173.42.)



Support fund: From think...: O. St. 1.50, Th. E. 2.00, Ad. A. 2.50, P. W. 2.00, F. L. Sch. 2.00, G. Sp. 5.00, Th. W. 3.00, Th. B. 3.00, J. C. H. 2.00, H. Kionka 2.00, I. M. G. 2.00, J. A. H. 2.00, J. K. 3.00, F. D. 1.00, Th. Sch. 4.00, J. T. 5.00, W. G. 2.00, J. Sch. 5.00, J. G. N. 3.00, B. H. S. 2.00, W. B. 5.00, Fr. H. 2.55, O. B. 2.00, J. U. R. 5.00, C. J. U. 2.00, K. F. M. 2.00, L. A. W. 2.50, E. G. F. 2.00, E. R. Sch. 1.00, L. J. Sch. 2.00, H. Sp. 2.00, J. G. N. 2.00, M. T. 1.85, P. J. F. 3.00, O. M. 2.00, C. L. W. 1.00, W. Sch. 5.00; of teachers, H. S. 2.00, H. R. 2.00, W. M. 3.00, L. F. 3.00, O. R. 2.00, C. P. 2.00, J. C. A. W. 2.00, A. B. 3.00, C. F. B. 1.00, O. L. W. 3.00, H. H. H. 1.00, W. v. R. .50, L. A. 2.00, O. W. 1.00, E. R. 5.00, G. W. 1.00, W. H. 2.00, J. D. B. 5.00, A. H. 2.00. P. G. Spiegel of N. N. 5.00, N. u. W. Past.- u. Lehrerconf., Uebersch., 3.91. ? Hügglis Jungfrver. 10.00, from Wilh. Schiefelbein 5.00. ? Wi ening by W. Hahn, Kindtaufcoll., 2.25. P. Hügglis Women's Club 10.00. Richville 4.40. P. Schatz' Jungfrver. 23.00. Port Huron 8.55. Steiner 6.36. Burr Oak 2.94. P. Arendt by Mich. Forester 1.00. (S. -221.81.)

Taubstummenanstalt: Teacher Käselitz' Schulk. 1.50. Kaff. P. Soll a. d. Mich.-Distr.-Synod 1.75. P. Hagen's Women's Association, foundation party, Dec. 18. J. Nüchterlein, wedding Rummel-Nüchterlem, 13.50. Steiner (Sept. and Oct.) 4.00. (S. -38.87.)

Home for the aged in Monroe: Fraser 8.62. Mt. Clemens 5.52. Hemlock 3.50. Fr. G. A. Bernthal's Gem. 4.00. Fr. Fackler's Schulk. 3.85. Teacher Denning's Schulk. 3.85. Fr. Fackler of Mrs. J. Karl .50. P. Dümlings Gem. 8.54. teacher C. Zehenders Schulk. 5.70. P. Wuggazers Schulk. 2.06. Steiner (Sept. u. Oct.) 4.00. (S. -50.14.)

English Mission in Michigan: Sebewaing 19.55.

Poor Michigan students: Frankenmuth 23.00. ? Hügglis Jungfrver. 10.00. Marion Springs 1.71. P. Dümling v. Mrs. N. N. 5.00. P. G. Bernthal, Sr., Aug. Stanges Hochz., 2.55. Adrian 10.00. P. Umbach of J. C. L. 5.00, bequest d. sel. Wwe. C. Weidner 100.00. P. G. A. Bernthal's Gem. 11.62. (p. -168.88.)

Students in St. Louis: P. Mayer, Hochz. Heinlein Rupp f. E. Walther, 5.00. Frankenmuth, Hochz. Schellhaß Vates f. dens., 8.00. (S. -13.00.)

Students in Springfield: Frankenmuth, wedding Gugel-Schluckebier for O. Stamm, 7.00: P. Dümling of Mrs. N. N. for J. Pfeifer 5.00. (S. -12.00.)

Student Milwaukee: Arcadia, Hochz. Böttcher-Klaas, 12.00.

Orphanage in Wittenberg: Mrs. Gottfr. Torsch 1.50.

Orphanage at Addison: P. Born v. W. Härtet, thank offering, 5.00. Halfway (Roseville) 4.56. (S. -9.56.)

Michigan Children's Friend Society: ? Gräbner, Hochz. Gygi-Böhm, 3.50.

West Roxbury Orphanage: Halfway (Roseville) 4.55.

? Schroeder in Windom, Mo.: From etl. Gl. d. Südu. East-Past.- u. Lehrerconf. 10.00.

Parish in Bismarck, Mo.: Fr. Hügglis Frauenver. 10.00. Fr. Mayer v. d. Frauen sr. Gem. 8.00. (S. -18.00.)

Parish in Watertown, Nebr.: Fr. Mayer of the Ladies sr. Comm. 8.00.

Orphanages of our Synod: P. Umbach, Vermächtniß d. sel. Wwe. C. Weidner, 100.00.

Total: -1285.80.

Signed for the general building fund: ? Gugels Gem. 30.00. Sebewaing 150.00. (S. -180.00.)

Detroit, Mich. 31 Oct. 1899, G. Wendt, Cassirer. 572 IVkled
^vo.

Income to the Middle District coffers:

Synodal treasury: Gemm. d. ??.: Lange, Minden, -15.00, Tirmenstein, Logansport, dch. H. W. Hoppe 11.00, Wyneken, Convoy, 7.74, Frscher, Gerald, 10.40, Schmidt, Decatur, 6.70, Diederich, Hoagland, 5.30, Markworth, White Creek, 5.65, Eyler, Pougstown, 10.25, Bohn, Fort Wayne, dch. N. Keltsch 5.77, Miller, Fort Wayne, dch. F. E. W. Scheimann 63.27, Tirmenstein, Logansport, by H. W. Hoppe 13.00, Hüge, Bingen, Reformation Festcoll., 12.19, Schumm, La Fayette, 64.00. (S. -230.27.)

Construction fund new buildings: Gemm. d. ??: Tirmenstein, Logansport, dch. H. W. Hoppe 175.50, Schumm, Garrett and Auburn, 1.80, Miller, Fort Wayne, dch. F. E. W. Scheimann 51.75, P. Franke at Fort Wayne by F. Hormann 1.50, by C. Frosch 1.00, by F. Brand 1.00, by F. W. Franke Jr. 1.00. Gemm. of the ??.: Lindhorst, Reynolds, 18.00, Wyneken, Convoy, 1st Sendg., 28.75, Jüngel, Avilla, 2.63, Diemer, South Ridge, 19.90, Eirich, Aurora, dch. F. W. Jsielhardt, missionary festival coll., 35.20, Gotsch, Sherwood, 8.00, Stock at Fort Wayne 40.00. P. Schumm, Garrett, by W. Kessler 7.40. Gemm. of the ??.: Ludwig, Tocsin, 25.00, Kretzmann, Vincennes, Reformation coll. 18.35, Beyer, Gar Creek, 8.20, Schulz, Madisonville, 2nd Sendg. 18.75. (S. -463.73.)

Fort Wayne Building Fund: P. Jaus' Gem. at Fort Wayne 8.25.

Inner Mission: Missionsfcoll. d. ??: Frank, Heinicke, Zimmermann, Mohr and Barth, 100.00. Gemm. d. ??: Eickstädt, Hamilton, through E. Schmucker, Missionary Collection, 20.00, Kretzmann, Vincennes, part of Missionary Collection, 60.00, Haffold, Fairfield Centre, Missionary Collection, 30.00, Heintz, Winfield, 5.87, Stühm, Leetonia, Missionary Fest. coll., 25.50. P. v. Schlichten, Cincinnati, v. Minna Meier 5.00. P. Schlesselmann, Euclid, v. N. N. 5.00. P. Rumps Gem, Tolleston, 34.70. P. Reinking, Ridgeville Corner, by Bro. Leiniger, Sr. 3.00. P. Diederich, Hoagland, by D. W. 5.00. P. Diemer, Defiance, by Mrs. Otto Tröger 1.00. Missionary Festival Coll. d. Gemm. at Holgate and Flatrock Tp. 62.50. Gemm. of the ??.: Eirich, Aurora, by F. W. Jffelhardt, Missionfcoll., 17.60, Thieme, South Bend, Missionfcoll., 35.00, Tirmenstein, Logansport, by H. W. Hoppe 36.00, Kleist, New Haven, dch. J. Brudi 39.40, Sauer, Cleveland, by Fried. Fortlage 3.00. Mission coll. d. Gemm. in Indianapons dch. F. Buddenbaum 75.00. P. Wambsganß,

Indianapolis, by mother R. Schmidt dch. F. Buddenbaum.50. k. Jensen's Gem., Vöglein, dch. H. Stellhorn 10.83. p. Kuechle's Gem., Marysville, by J. Scheiderer 22.75. p. Schumm, La Fayette, by John Schnaible, Sr. 5.00. p. Biedermann's Gem., Kendallville, f. Southern District, 6.00. p. Miller, Fort Wayne, by d. Coldwater Road 3.00, by Claus & Aug. Gerberding 1.00 each. (P. -613.65.)

Negermission: Missionssestcoll. d. PP. Frank, Heinicke, Zimmermann, Mohr u. Barth 10.00. Missionssestcoll. v. k. Eickstädt dch. E. Schmucker 3.40. Fr. Kretzmann's congregation, Vincennes, part of missionary feast, 20.00, missionary office 5 21, Aug. F. .50. Fr. Hassold's congregation, Fairfield Centre, missionary feast coll, 15.00. Fr. Miller, Fort Wayne, v. Wwe. Kleinegeß 1.00. Mijsionsfcoll. of congregations at Holgate and Flatrock Tp. 10.00. Fr. Thiemes congregation, South Bend, missionfcoll., 20.00. k. Sauer, Cleveland, v. Fried. Fortlage 2.00. mission coll. of Gemm. in Indianapolis dch. F. Buddenbaum 20.00. (p. -107.11.)

Heathen Mission: Fr. Kretzmann's congregation, Vincennes, part d. Missionfcoll., 5.15. Fr. Hassold's congregation, Fairfield Centre, Missionfcoll., 4.00. Fr. Rump, Tolleston, by a pupil 1.00. Missionfcoll. of congregations at Holgate and Flatrock Tp. 5.00. Fr. Thieme's congregation, South Bend, Missionfcoll., 8.50. k. Zorn, Cleveland, of Mrs. Feth, Canal Dover, 2.20. k. Schumm, La Fayette, of John Franz, Boswell, 1.50. k. Biedermann's Gem. of Kendallville, 4.52. Mission coll. d. Gemm. in Indianapolis by F. Buddenbaum 20.00. (S. -51.87.)

Emigrant mission in New York: Mission coll. d. kk*. Frank, Heinicke, Zimmermann, Mohr & Barth 10.00. k. Hassold's gem, Fairfield Centre, missionary coll, 2.00. k. Schufts Gem., Holgate, 2.76. (S. -14.76.)

Baltimore Emigrant Mission: Fr. Hassold's Gem, Fairfield Centre, Mission Fcoll, 2.00.

Jewish Mission: Fr. Hassold's congregation, Fairfield Centre, missionary coll., 1.00. Missionary coll. of congregations at Holgate & Flatrock Tp. 5.00. (p. 86.00.)

Deaf and Dumb Mission: P. Hassold's Gem., Fairfield Centre, Missionfcoll., 1.20. Missionssestcoll. of Gemm. in Indianapolis dch. F. Buddenbaum 7.92. (S. -9.12.)

Mission in London: P. Jaus' Schulk. at Fort Wayne 3.00. Mission coll. of PP. Frank, Heinicke, Zimmermann, Mohr & Barth 10.00. Fr. Kaiser, Jonesville, v. Theo. & Ella Arnholt .25, Clara Kaiser .15, Otto and Paul Kaiser each .05. k. Fischer, Gerald, v. Theo. & Oscar Fischer each .50. teacher Dunkels Schulk., Tolleston, 6.40. teacher Grothmanns Schull., La Fayette, 2.60. teacher Paars and H. Koß' Schull., Indianapolis, 6 25. (S. -29.75.)

Mission at Albany, Ind: P. v. Schlichtens Jünglingsver., Cincinnati, Theil d. Stiftungscoll., 5.16.

Mission in the East Indies: mission test coll. of PP. Fran!, Heinicke, Zimmermann, Mohr and Barth 10.00.

Mission in Creston: Fr Steinmann, Liverpool, Mission Festival, with guests from Berea 34.02.

Upper Country Mission: P. Wesel's Gem., Cleveland, 32.00.

Slovak, Latvian and Finnish Mission: Mission Festival Coll. d. PP. Fran!, Heinicke, Zimmermann, Mohr and Barth 5.00.

District Mission: Missionsfcoll. d. PP. Frank, Heinicke, Zimmermann, Mohr and Barth 10.00.

English Mission: Missionfcoll. d. PP. Frank, Heinicke, Zimmermann, Mohr and Barth 10.00. Fr. Hassold's congregation, Fairfield Centre, missionary coll., 2.50. Missionary coll. of congregation at Holgate and Flatrock Tp. 10.00. Fr. Tirmenstein's congregation, Logansport, dch. H. W. Hoppe 20.00. Missionary Coll. of Gemm. at Indianapolis by F. Buddenbaum 20.00. (p. -62.50.)

Students in St. Louis: P. Trautmann's Gem., Columbus, for Koß 14.10. Hochz. Lampe-Jost, Vöglein, 8.26. k. Fischer, Gerald, from Wwe. Dammann 25.00. Fr. Miller, Fort Wayne, from etl. limb, for R. 11.00, for R. 4.00, for B. 7.06. Fr. Lange, Fort Wayne, Hochz. Bro. Albrecht for B. Richter, 11.00. P. Schmidts Gem., Elyria, for A. Both 10/27. k. Hüge, Bingen, Rev. Berning-Bulmahn for G. S., 3.04. (S. -110.56.)

Students in Springfield: P. Ludwig, Tocsin, (missing from Sept. receipt) .40. P. Preuß, Friedheim, Döhrmann-Scheumann wedding, 7.13. P. Schlesselmann, Euclid, v. the comm. for M. Gallmeier 15.00. P. Niemann, Cleveland, v. F. H. for H. H. 25.00. P. Hüge, Bingen, Hochz. BerningBulmahn for L. K., 3.03. (p. -50.56.)

Pupils in Fort Wayne: Fr. Lange's congregation, Minden, for Schimmel 14.00. Mission coll. of PP. Frank, Heinicke, Zimmermann, Mohr and Barth 15.00. P. Lange, Fort Wayne, Hochz. Döhrmann-Hanefeld, 4.85. Fr. v. Schlichten, Cincinnati, part of endowment fund for Ansoerge, 12.00. k. Miller, Fort Wayne, of etl. members for O. Dreyer 10.00. k. Schuff's congregation, Holgate, for F. 5.00. Fr. Miller's congregation, Farmers Retreat, 9.94. Fr. Meyr, Brownstown, birthday celebration of Mrs. W. Heckmann, 6.55. Fr. Mohr, Staser, Hochz. Scharnhorst-Keck for B., 5.00. Fr. Jensen, Arcadia, by Mrs. M. Bardonner for B. 10.00. Fr. Schumm's congregation, La Fayette, forRehwaldt 10.00. Fr. Left's congregation, Laporte, dch. L. Schumm for C. F. 21.95. P. Rottmann's Gem. in Florida for K. Palm 5.20, at Florida for dens. 1.80. P. Hüge, Bingen, Hochz. Berning Bulmahn for F. B., 3.03. (p. -134.32.)

Students in Milwaukee: P. Jensen, Arcadia, by Mrs. M. Bardonner for A. Dörffler 10.00.

Student in Conover: P. Daus Wom enver., Hammond, for N. Trams 5.55.

College household in Fort Wayne: P. Links Gem., Laporte, dch. L. Schumm 20.65.

Negro schoolhouse in Drys: P. Wesel, Cleveland, Hochz. Schmidt Scherler, tmcke üul8dillF, 8.62.

Indian Mission: Missionsfcoll. d. PP. Frank, Heinicke, Zimmermann, Mohr & Barth 10.00. P. Miller, Fort Wayne, by Wwe. Kleinegeß 1.00. (S. -11.00.)

Orphanage in Indianapolis: P. Schmidt's Gem., Monroeville, 2.20. P. Mueller's Gem., Farmers Retreat, 6.19. k. Jensen, Arcadia, by Mrs. M. Bardonner 10.00. Fr. Jung-

kuntz' school c. in Columbia City 1.02. P. Wesel, Cleveland, v. Mrs. P. Schneider 1.00. (p. -20.41.)

Deaf and Dumb Institution: P. Schwan's Gemm., Cleveland, 50.07. P. Neuendorf's Gemm., Tracy & Hamlet, 3.50. P. Mohr, Staser, Hochz Scharnhorst Keck, 5.25. v. Mrs. Th. Schwiersch 1.50. (S. -60.32.)

Saxon Free Church: Missionsfestcoll. of PP. Frank, Heinicke, Zimmermann, Mohr a. Barth 10.00. Missionary coll. of congregations at Holgate a. Flatrock Tp. 5.00. Congregations of the church: Neuendorf, Tracy a. Hamlet, 4.00, Mohr, Staser, 5.00, Biedermann, Kendallville, 3.07. P. Wambsgaß, Indianapolis, v. etl. limb, dch. F. Buddenbaum 5.00. (S. -32.07.)

Danish Free Church: gem. d. kk.: Zorn, Columbus, 10.50, Kaiser, Jonesville, 6.50, Mohr, Staser, 5.00. P. Niemann, Cleveland, of H. N. 10.00. P. Lindhorst, Reynolds, Hochz. Buß-Drewes, 6.25. P. Biedermann's parish, Kendallville, 2.00. (S. -40.25.)

Haughville congregation: mission coll. of Indianapolis congregation dch. F. Buddenbaum 35.00.

Parish at Marquette: P. Jungkuntz, Columbia City, v. H. Kaiser.50.

Community in Sweet Springs: P. Bösters Gem., Tipton, 3.10.

Champaign congregation: Fr. Kaiser's congregation, Huntington, 5.51. Fr. Ludwig, Tocsin, from Father Werling, birthday party, 4.25. (p. -9.76.)

Watertown parish, Nebr.: P. Kretzmann, Vincennes, v. C. F. .25.

Relief Fund: P. Lange's Gem., Minden, 7.25. k. Frankes Gem. at Fort Wayne, 14.00. North - Indiana Pastoralconf. 128.75 and 14.50. Fr. Fischer's Gem. at Gerald, 15.00, Wwe. Dammann 25.00. Fr. Zorn, Cleveland, from W. Herbkesmann 1.00. Fr. Kaiser's Gem. at Huntington, 4.50. Teachers' Conf. at Cleveland 29.30. Fr. Henkel's Gem, Julietta, Thanksgiving, 13.60. Fr. Wilder's congregation, Bremen, 15.35. northeast Ohio pastoral conf. 58.00. congregations of kk.: Jungkuntz at Columbia City 6.39, Biedermann, Kendallville, 29.00, Scheips, Peru, 18.30, Hassold, Fairfield Centre, 7.10. (S. -387.04.)

Total: -2635.15.

Signatures for the building fund: Gemm. of kk.: Rupprecht, North Dover, 50.00, Wambsgaß, Indianapolis, 300.00, Schmidt, Decatur, 40.00, Lothmann, Akron, 200.00, Kuechle, Marysville, 100.00, Schmidt, Seymour, 100.00, Lange, Minden, (75.00 to 100.00) 75.00, Hassold, Fairfield Centre, 50.00, Markworth, Waymansville, 30.00, Ludwig, Tocsin, (when \$ meet) 25.00, Niemann, Cleveland, 200.00, Miller, Fort Wayne, 500.00, Schleicher, Lanesville, 85.00, Kaiser, Jonesville, 55.00, Giese, Indianapolis, 25.00, Trautmann, Columbus, (100.00 to 150.00) 100.00, Stock at Fort Wayne 100.00, Zorn, Cleveland, 250.00, Bahn, Fort Wayne, 25.00, Westerkamp, Cleveland, 18.00, Wesel, Cleveland, 75.00, Meinzen, Woodburn, 10.00, Pohlmann, Sauers, 100.00, Henkel, Julietta, 50.00, Querl, Toledo, 80.00, Walker, Cleveland, 100.00, Kretzmann, Vincennes, 60.00, Heinze, Decatur, 90.00, Hassold, Fairfield Centre, posttr, 27.00, Wyneken, Convoy, 41.00, Rump, Tolleston, 50.00, Schmidt, Decatur, Filial, 6.75. (S. -3017.75.)

Fort Wayne, October 31, 1899. C. A. Kämpe, Cassirer.

Entered the coffee of the Eastern District?

Synod treasury: Gemm. d. PP. Walker -10.00, Sander, Little Valley, 10.00, Schaller 4.60, Dubpernell 3.00. (S. -27.60.)

Building fund: mission feast coll. of congreg. Fr. Schulzes 20.00. St. Andr. congreg. Buffalo, (Addison) 11.00. P. Halboth of Gemgl. in Accident 10.00, Cove 7.25. Gem. in Wellsville 100.00. P. Schumm v. Gemgl. 8.50. E. Mueller, Baltimore, 1.00, N. N. 5.00. Gem. P. Köpchens 75.00. Gem. P. Walkers, 1 figure, 33.00. (S. -270.75.)

Progymnasium building fund: P. Halboth from J. Möller 1.00. Dch. Prof. Feth 6.00. P. Steup from Mrs. M. Severs 2.00. Given by P. Köpchens Gem. 3 shares, No. 362. 365. 367. shares: Dch. P. Bröcker 20.00. (S. -29.00.)

Pilgrim House: Gemm. d. PP. Spannuth 5.50, Dubpernell 2.60, Köpchen 15.00. (S. -23.10.)

Progymnasium: Prof. Feth by Mrs. J. Jägeler 3.00, N. N. 3.00. (S. -6.00.)

Emigrant Mission in New York: Missionary coll.: Coll. in Albany 6.00, Bridgeport, Danbury and New Haven 9.50, Coll. Fr. Düssels 6.00, Coll. Fr. Löbers 3.00, Coll. in Brooklyn 5.00. Coll. in Wellsville 2.50. (S. -32.00.)

Inner Mission to the East: J. Engel, Baltimore, 2.00. k. Schulze v. G. Knop .50, N. N. 1.00. comm. at Wellsville 5.00. comm. d. PP. Walz 19.00, Reisinger, Mortons Corner, 4.50, Hein 20.00, Kretzmann 5.00, Köpchen 50.00, Rowaldt 6.10, Hering 5.00, Schild 17.50, P. Kühn by Sch. d. S.-S. .75. P. Bröcker by Mrs. B. Rabold 5.00. Prof. Feth by Fr. v. Glahn 3.00. Missionscoll.: Gemm. in Albany 50.00, Gemm. in Bridgeport, Danbury u. New Haven 15.31, Gemm. P. Müllers 10.00, Gemm. P. Halboth's 25.00, comm. k. Düssels 50.15, comm. P. Löbers 15.00, St. Paul's comm. martinsville 41.00, St. Paul's comm. kingsville 30.00, comm. k. Walkers 25.00, Brooklyn congreg. 100.00. mission ver. d. congreg. Fr. Brunns 8.00. (p. -525.81.)

Relief Fund: Albany Congregational Mission Fund 15.00. Congregational P. Walkers 9.62. P. Mönkemöller v. N. N. .50. Triune Congregational Repayment, Springfield, 55.00. (S. -80.12.)

Gentile Mission: J. Engel, Baltimore, 2.00. Congregation in Wellsville 5.00. Congregation Fr. Köpchens 5.00. Fr. Trömel, Brooklyn, 5.00. Missionary Coll. P. Müllers 5.00, congregations in Bridgeport, Danbury and New Haven 4.37, congregation in Albany 12.00, congregation P. Düssels 5.00, congregation P. Walkers 20.00. (p. -63.37.)

Negro Mission: congregation in Wellsville 10.00. congregation of PP. F. Brand 17.00, Köpchen 5.00, Hering 5.00. Mission festival coll.: coll. in Albany 12.00, coll. in Bridgeport, Danbury u. New Haven 4.37, coll. P. Müllers 5.00, Gemm. in Buffalo (after hours) 3.20, Gemm. P. Halboth's 10.00, Gem. k. Walkers 15.00. (p. -86.57.)

Jewish Mission: E. Melitzer, Kingsville, 2.50. Congregation in Wellsville 2.50. Congregation P. Köpchens 5.00. Mission Festival Coll.: Congregations in Bridgeport, Danbury and New Haven 4.37, Albany 12.00, Congregation P. Halboth's 5.00, Congregation P. Düssels 25.00. P. Halboth's 5.00, P. Düssels 25.00, P. Walkers 7.50, Brooklyn 5.00. (p. -68.87.)

English mission: congregation in Wellsville 5.00. Mission festival coll.: congregations in Bridgeport, Danbury and New Haven 4.37, congregations in New Haven. P. Halboth's 3.00. (S. -12.37.)

English Mission in New York: P. Schoenfeld of W. S. 5.00.

English Mission in Harrisburg: Congregation in Wellsville 3.00. Congregation in Unionville 2.00, Mrs. Weißbrod 1.00. Congregation of the PP. Senne 14.60, Schaller 2.00, Köpchen 2.00. Mission festival coll.: Gemm. P. Halboth's 2.00, Gen", P. Düffels 2.00, Gem. P. Löbers 2.00. Missionsk. d. Gem. P. Schulzes 3.00. Missionsb. d. Gem. P. Walkers 2.00. (S. -35.60.)

English Mission in Jersey City: P. Schoenfeld v. W. S. 5.00. Gem. P. Köpchens 5.00. (S. -10.00.)

Pittsburg Mission. Gem. P. Heins 14.25.

Mission in New York: Fr. Schoenfeld of Gemgl. 8.00. Gem. Fr. Steups 5.80. (S. -13.80.)

Lettenmission: Missions!, the parish of P. Schulzes 5.00. E. Melitzer, Kingsville, 2.50. Parish in Wellsville 2.50. k. Löber v. A. M. 1.00. missions ver. d. Gem. P. Brunns 7.00. Gem. P. Köpchens 5.00. missionsb. d. Gem. P. Walkers 2.00. k. Gräßer v. Gemgl. 22.00. Prof. Feth v. Fr. v. Glahn 2.00, congreg. in Unionville 2.00. Mission coll.: congreg. in Albany 7.00, congreg. P. Müllers 2.00, Gem. P. Düssels 20.00, Gem. in Bridgeport, Danbury u. New Haven 4.37, Gem. in Brooklyn 7.00. (p. -91.37.)

Slovak Mission: Gem. Fr. Henkels 5.10. Gem. k. Köpchens 5.00. Mission coll.: Gemm. P. Müllers 2.00, congregations in Bridaeport, Danbury and New Haven 4.37, congregation in Albany 12.00, congregation P. Düffels 10.00, congregation in Brooklyn 5.00. (p. -43.47.)

Missionary school in London: congregation in Wellsville 2.50. Missionary office of the congregation of P. Walkers 2.00. Missionary coll. Halboth's 2.00, Gem. P. Düffels 2.00. (p. -8.50.)

Indian Mission: Gem. at Wellsville 2.50. Gem. k. Köpchens 5.00. Mission coll. d. Gemm. in Bridgeport, Danbury u. New Haven 4.37. (S. -11.87.)

Mission in Berlin: Peter, N.A., 1.00. Gem. in Wellsville 2.50. (S. -3.50.)

Lutheran Free Church in Germany: missionary coll. of the congregation of P. Schulzes 3.00. missionary coll. of the congregation of P. Düssels 10.00. congregation of P. Sennes 14.60. missionary coll. of the congregation of P. Walkers 2.00. P. Schild v. Fr. G. 1.00. Denmark: missionary coll. of the parish of P. Schulzes 2.00. missionary coll. of the parish of P. Düssels 10.00. P. Senne v. F. R. .50. missionary coll. of the parish of P. Walkers 2.00. Prof. Feth v. N. N. 2.00. (S. -47.10.)

Champaign Township, Ill: Comm. P. Hamms 3.00.

Community in Violetteville, Md.: Imm.-Gemm., Baltimore, 07/20.

Chapel in Harrisburg: E. Melitzer, Kingsville, 5.00.

School building in Watertown, Nebr.: P. Mönkemöller v. N. N. .50.

Community in Medina: Erntedankcoll. d. Gem.k. Hochstetters 8.05.

k. F. Sattelmeier: Gem. P. Bröckers 15.00, teacher List 5.00.

P. Kühn, ges. v. Fr. E. N., 3.40. Gem. P. Schallers 2.00. P. Bröcker v. B. H. Voskamp 5.00. (S. -30.40.)

Students in St. Louis: Women's Assoc. of Imm. Comm., Baltimore, 25.00 for Fr. Henry.

Students in Springfield: mission k. d. Gem. k. Mönkemöllers 1.60, Mrs. G. W. Preiting 5.00 for J. Dürr. (S. -6.60.)

Students in Fort Wayne: Fr. Schoenfeld by Mrs. Bräutigam 5.00, Ruth-Guild d. Imm.-Gemm. in New York 10.00 for O. Hötzer. (S. -15.00.)

Students at Neperan: P. Schoenfeld v. Mrs. Bridegroom 5.00 for Fleischmann, v. F. Loose 10.00 for C. Loose. Conn. River Conf. 10.00 for E. Recknagel. (S. -25.00.)

Poor Students: Gem. at Allen Centre 7.00. Stud. at Wellsville 15.00 for W. Bennett. P. Restin, ges. on Hochz. v. Bayer schoolmaster, 1.86, from sr. Gem. 6.53. Gem. k. Kochs 15.07. (p. -45.46.)

Deaf and Dumb Mission: Missioncoll. of Gemm. k. Halboth's 5.00. P. Bröcker of J. R. Voskamp 5.00. (S. -10.00.)

Deaf and Dumb Institution: P. Sennev. A. D. 5.00, F. R. .50. (S. -5.50.)

Hospital in East New York: From Gemm. in N. A.: Dreieinigk. 18.25, Tremont 3.75, Imm. 2.00. From Gemm. in Brooklyn: Dreieinigk. 8.00, St. John 8.00, St. Marcus 2.00. Gem. in P. Richmond 10.00. (S. -52.00.)

Orphanage at West Roxbury: Bro. Schumm of Jda Schno .50. N. N. .50. Bro. Mönkemöller of N. N. .50. comm. k. Köpchens 10.00. (S. -11.50.)

Orphanage at College Point: Women's Assoc. d. Gem. k. Gräßers 10.00.

Mission in Brooklyn: Mission Festcoll. of the Gemm. in Brooklyn 10.00.

Support fund: Gemm.d.kk.Beyer 12.35, Totzke 9.00, Scholz 4.30, Hein 20.50, Kretzmann 8.00, O. Schröder 19.83, Hamm 6.00, Lohrmann, Eden Valley, 17.00, Markham 2.01, Köpchen 6.65, Gräßer 20.00. P. E. H. Fischer 3.00. St. Pauls-Gem, Martinsville (k. Laux), 14.50. congreg. at Wellsville (k. Buch) 28.65. teacher Miller 2.00. P. Schaller 2.00. P. Biewend, ges. by Wm. Pacht, 12.40. (p. -188.19.)

Total: -1981.29.

Baltimore, October 31, 1899. C. Spilman, Cassirer.

Entered the coffee of the Southern District:

(September.)

Inner Mission: Missionscoll. der Gemm. der kk.: Bernthal - 140.00, Jäbker 62.00, Oertel 46.00, Gans 56.00, Buchschacher 90.00, Ernst 70.00, Gresens (Theil) 50.00, Ost-

hoff 82.00, Hodde 11.40, congreg. at Giddings, Tex., 96.68. ?
 Ernst, baptismal coll. at E. Weiser, 3.00. Fr. Wegener's St. Paul's
 Women's and Young Men's Missionary Society 30.00, v. Chr. Champaign congregation, Ill: Fr. Drewes' congregation at
 Schmalz 1.00, v. Joh. P. 1.00. Fr. Süß v. Wwe. Sticher 1.00, Fr. Hannibal, part of missionary coll. 10.00. Fr. Pflantz' congregation
 Süß 1.00. U. Birkmann's Gem. 13.18, v. Herm. Urban 2.00. ? at Gordonville 4.50. (S. -14.50.)
 Crämers Frauen-Missionsver. 9.28, Jungsr. -Missionsver. 6.15. Indian Mission: By P. Meyer at Jefferson City by the
 P. Kuß' Gem. 15.00. u. Niermanns Gem. 1.65. R. Büngrer von F. congregation at Honey Creek 5.00.
 Kaase 10.00. A. C. Reisig v. ein Gliede a. d. St. Joh.-Gem. 25.00. Church at Denifon: By M. S. Tirmerstein v. N. N. at Staunton,
 P. Huges Gem. 5.00, v. J. 1.00. (S. -779.25.) Ill, 1.00. Total: -534.13.
 Negermission: P. Gresens, Misionscoll.(Theil)s. Gem., 2.00. Drawn for new construction: Cape Girardeau congregation
 R. Büngrer v. F. Kaase 5.00. A. C. Reisig von einem Gliede a. d. 28.00. Fr. Goessle's congregation in Corning 80.00.
 St. Joh.-Gem. 25.00. (S. -32.00.) St. Louis, November 4, 1899.
 Orphanage in New Orleans: A. C. Reisig from a member of St. H. W. C. Waltke, Kassirer. 1525^8t
 Joh.-Gem. 25.00. P. Büngrer from F. Kaase 2.50. R. Hüge from J.
 1.00. P. Gresens from D. Z. 1.00. ? Böppler by Anna Kleinhans
 1.00. (S. -30.50.)
 Support fund: P. Gresens from D.Z. 1.00. ? Büngrer from F.
 Kaase 5.00, from L. B. 1.50. (S. -7.50.)

Received for the orphanage at Addison, Ill:

Institution for the deaf and dumb: A. C. Reisig from a member
 of the St. Joh.-Gem. 25.00. P. Hüge from 1.1.00. (S. -26.00.)
 Heathen Mission: R. Hüge by J. 1.00.
 Synod Building Fund: R. Crämers Gem. 51.00. A. C.
 Reisig from a member of St. John's parish 20.00. Fr. Hodde's
 parish 1.25. Fr. Niermann from Miss A. Schöne .50. (p. -72.75.)
 Student fund: Poor students: P. Hüge v. J. 1.00. ? Büngrer v.
 F. Kaase 2.50. For E. Buchschacher: R. Buchschacher, gift s.
 Gem., 22.00. For J. Behnken: P. Birkmann, baptismal coll. at G.
 Mann, 1.50; P. Gresens, baptismal coll. at J. A. Petor, 3.20, from
 Y. Z. .80, for L. Werner: U. Kilian, baptismal coll. with J. Nitsche,
 G. Wukasch, 3.50. (P. -38.35.)
 Total: -987.35.
 New Orleans, La., October 15, 1899.
 Aug. C. Reisig, Kassirer. 322 N. Roman 8t.

Income to the Western District coffers:

Synodal treasury: comm. of the Uk.: Roschke in Freistatt -
 7.47, Schmidt in Carrollton 8.50, Will in Stuttgart 1.90. (S. -17.86.)
 General Building Fund: Gemm. d. ??: Hedge! at Kirkwood
 8.00, Horst at Fort Smith 24.00, Wilk at Stuttgart 17.00. (S. -
 49.00.)
 Inner Mission of the District: Gemm. of the UR.: Wacker at
 Cole Camp 14 25, Bundenthal at August", Theil d. Abdmcoll.,
 3.32, Swan at Millbrook 5.66, Biltz at Concordia 20.00, Schäfer at
 Lone Elm 8.75, Höneß at Lincoln 11.70. Gemm.: Jefferson City
 44.50, Honey Creek 53.35, parts v. Missioncoll. of Gemm.: R.
 Bernthal at St. Louis 50.00, Drewes at Hannibal 20.88. W. K. G.
 at Ch. T. 1.00. (S. -233.41.)
 General Inner Mission: by M. S. Tirmerstein v. Gottfr. Brauns,
 Beaver Falls, Pa. .50, B. Winkemover, Nebr. .80, Elisabeth
 Traub, Louisville, Ill. .25. R. Bernthal in St. Louis by H. Thielke
 for the South!.. Distr. 1.00. P. Goessle's comm. in Corning 7.83.
 (S. -10.08.)
 City Mission: Franz Hörmann in St. Louis 1.00.
 Negro Mission: by M. S. Tirmerstein from G. Balke, Owosso,
 Mich., 1.58, F. Funk, Milwaukee, .25, Mrs. P. Wink, Hüll, Iowa,
 .25, Mrs. Burkwowit Manistique, Mich., 1.00, H. Janeke, Aberdeen,
 S. Dak., 1.00, C. Mariens, Chicago, .25, Ad. Wagner & Aug. Paul
 in New Brittain .25 & .50, Abraham Tröster, Aurora, Nebr. 2.50
 (7.55). By R. Meyer of the congregation at Honey Creek, 15.00.
 R. Bernthal's congregation at St. Louis, part of the Mission Fcoll.
 10.00. P. Moeller's congregation at Mora, 2.70. (S. -35.25.)
 English Mission: by M. S. Tirmerstein from A. Hager at
 Lincoln, Mo., .25, Paul Hager .15 for Madison and Venice. P.
 Drewes' Gem. at Hannibal, part of mission coll., 10.00. (S. -
 10.40.)
 Heathen Mission: By P. Meyer v. d. Gem. in Honey Creek
 10.00, v. Wwe. K. Beck 1.00, Wwe. B. Beck 1.00. ? Mießler's
 congreg. at Des Peres 12.50. P. Bernthal's congreg. at St. Louis,
 part of the Mission Fcoll. 7.00. P. Horst at Fort Smith by Herm.
 Sorgenfrei .75. W. K. G. in Ch. T. 1.60. by M. S. Tirmerstein from
 F. W. Kühnke, Dallas, Oreg. 5.00. Sophie, Albert, Lorenz, Maria
 Hage in Aurelia, Iowa, .30. (S. -39.15.)
 Mission in London: By M. S. Tirmerstein of Walther, Martha,
 Anna, Eduard and Karl Greif in Lake Linden, Mich., .50. P.
 Bernthal's Gem. in St. Louis, Theil of the Mission Fcoll., 7.31. (S.
 -7.81.)
 Support Fund: St. Louis Teachers' Conf. 3.70. Gemm. of kR.:
 Biltz at Concordia 6.00, Höneß at Lincoln 5.55. (S. -15.25.)
 Orphanage at St. Louis: Gemm. der??: Meyer at Jefferson
 City 5.25, Höneß at Lincoln 5.55, Hartenberger at Melber 4.00. P.
 Mießler at Prairie City, Soll. a. d. Hochz. Seider-Klinksick, 3.50.
 R. Janzow in St. Louis from Mrs. I. Heitbrink 1.00. P. Bernthal in
 St. Louis from Louis Lande! 1.00, F. Lilienkamp Jr. 1.00, debit, on
 the Hochz. DehntjerWilhelms 3.60 (5.60). G. Wendt, Kaff, of
 Mich.-Distr., 9.10. ? Roschke in Freistatt, Coll. a. d. Hochz.
 Bugen Hagen-Hürkamp, 3.55, Tiesel-Schön 9.25 (12.80). (S. -
 46.80.)
 Deaf and Dumb Institution: P. Rupperecht's Gem. at Clarks
 Fork, Abdmcoll., 5.70.
 Students in St. Louis: Gemm. d. kk.: Klindworth at Feuersville
 3.26, Gihring in Freedom 2.10 f.. Joh. Gihring. (S. -5.36.)
 Seminarrians at Addison: Fr. Gaßner, Friedheim, f. O. Hüscher
 4.60.
 Kirchbaufonds: R. Bundenthals Gem. in August", Theil d.
 Abdmcoll., 3.00. N. N. in Freistatt 1.00. (S. -4.00.)
 German Free Church: P. Rohlfings Gem. in Farmington 5.45.
 Danish Free Church: by M. S. Tirmerstein from Gottfr. Braun,
 Beaver Falls, Pa., .50. P. Meyer in Jefferson City from Wwe. K.
 Beck 1.00. (S. -1.50.)

From churches, etc., in Illinois, for current expenses: P. Haake,
 Elk Grove, Hochz. Schwake-Busfe, -14.17. P. Gose, Grant Park,
 Coll., 9.10. P. Hölter, Chicago, from Mrs. Wischmeyer 2.00. P.
 Heinemann, Belvidere, from H. Uteg 1.00. P. Kuehn, Staunton,
 for orphan reports 1.00. k. Frederking, Chicago, coll. of the
 commons, 3.20. P. v. Törne, Algonquin, coll. of the commons
 (late), 8.61. P. Reinke, Chicago, by Emma van der See 1.00. P.
 Sapper, Bloomington, for orphan reports 1.10. P. Rösel,
 Burlingon, by Mrs. N. N. 5.00. Teacher J. Hoffmann, Lansing, by
 Bro. Vier! sen. .50. k. W. C. Kohn, Chicago, by H. Hoehne 2.00.
 by P. Uffenbeck's comm. of Chicago, 1.53. P. Zapf, Melrose Park,
 Reformation coll. of, 10.50. P. Theo. Kohn, Chicago, from
 H. Oettker, 3.00. P. Leeb, Chicago, coll. at Grotheer's birthday,
 4.00. By Kasf. Theo. Menk, St. Paul, Minn, 5.00. k. Werfelmann,
 Strasburg, half of the crop coll., 14.50. (S. -87.21.)
 From children: 15.98. (Quittirt in the "Kinder- und
 Jugendblatt".)
 Boarding fees: Dch. P. Schmidt, Chicago, v. Mrs. S.
 Stumpfhaus 12.00.
 KL. In the "Luth." No. 21 reads: From Fr. Fricke's parish in
 Batavia 4.80, instead: Theil . . . and West Chicago.
 Addison, Ill, November 4, 1899.
 G. Ritz mann, Kassirer.

For poor students from South Dakota

received with thanks: From P. Schneider -3.00, N. N. 2.00, k.
 Brauer 3.15, P. Uhlmann, Hochz. Völtz-Bernstetter, 6.00, N. N.
 1.11, P. W. Eifert from Gerh. Jürgens 7.00, Kasf. Th. Menk 11.00,
 Confer. coll. in Sioux Falls 25.00, Fr. Oberheus congreg. in
 Wentworth 10.80, congreg. in Madison 1.08, Fr. Rörig v. sr.
 Martins-Gem. 5.00. (S. -74.81.)
 F. Pasche.

With heartfelt thanks received for the household treasury by k.
 E. A. Grothe -3.75; dch. P. Baumann 1.00; dch. P. Eggers 1.00.
 Milwaukee, November 6, 1899. m. J. F. Albrecht.

SV" The receipts of Messrs. Kassirer J. H. Abel and F. H.
 Harms had to be postponed due to lack of space.

New printed matter.

Tracts on the Creed.. 24 numbers, each
 comprising two pages 8X5, American Lutheran
 Publication Boarel. Pittsburg, Pa, Price: -1.00 for 25
 copies of each number or 600 tracts.

These are 24 well-written short tracts dealing with the main
 doctrines of the Christian faith, intended for mass distribution and
 therefore set at such an extraordinarily low price. May many take
 hold of them and in this way help that the truth of the divine Word
 and of our most holy Christian faith may become known and
 recognized in ever wider circles of the English-speaking citizens
 of our country.
 L. F.

A Christmas Service for English Lutheran Schools.

Adapted largely from the "Liturgy" of the Rev. F.
 Lochner by A. W. Meyer. American Lutheran Publication
 Board. Pittsburg, Pa. , 1899. 8 pp. 7zX5.

The Christmas liturgy of our aged Fr. Lochner is known far
 and wide in our Synod. We welcome it also in English and wish it
 a wide circulation wherever an English children's service is held.
 The price of the copy is not stated, but the same will not exceed
 3 cents.
 L. F.

Lectures for Children for Christmas Celebration in Church,
 School, and Home, collected by Bro. Sievers, Lutheran
 Pastor. First booklet. Concordia Publishing House. St.
 Louis, Mo. 16 pages 7X5. Price: 5 cents, by the dozen
 40 cents, by the hundred -2.50 and postage.

In some congregations, one likes to have some nice
 presentations on the part of the children, dialogues, etc. for the
 children's service at Christmas. Such things are also sometimes
 desired for the Christmas service in the home. There is as little
 lack of collections for this purpose as there is of Christmas
 liturgies.



But despite the many collections, one finds very little that is useful. Most of it is either much too high and far above the childish mind, or else ludicrous, tasteless and completely unworthy of the high object. The present collection contains only good and beautiful pieces. The collector has diligently looked around in the many volumes of our various magazines and elsewhere and snatched many a pearl from oblivion. The 9 numbers of this booklet contain lovely poems by H. Fick, G. Schaller, J. P. Beyer, A. L. Gräbner, Fr. Sievers, H. Ruhland, F. Weyermüller. If the booklet meets with approval, further issues will appear later. L. F.

In the Service of the Prince of Peace. Three stories from ancient times by M. Lenk. Zwickau i. S. Printed and published by Johannes Herrmann. 170 pages 7^X5. Beautifully bound in cloth. To be obtained from Concordia Publishing House. St. Louis, Mo. Price: 75 cents.

Our readers are already accustomed to the well-known and gifted writer for young people, the free-church pastor's wife Margarethe Lenk, presenting a story for the Christmas table every year. This year, too, this has been done, and we are pleased to be able to recommend the newly published volume only unreservedly and most warmly. This is truly wholesome and instructive entertainment literature, and the wide distribution of Lenk's writings shows how much they appeal both here and there. In the present volume three shorter tales are strung together under the common title: In the Service of the Prince of Peace. For all three stories introduce us to persons who recognized Christ as Savior and served him in love. The first story, "Swanwit," is set in ancient times, in the sixth century in Thuringia, when Christianity was first brought to the heathen there; the second, "Lutz and Fridolin," in the Middle Ages, at the interesting time of the Crusade to the Promised Land under the Emperor Frederick Barbarossa; the third, "Wolfgang and Edeltraut," at the time of the terrible Peasants' War in 1525, a few years after Luther's church reformation. In all three stories we again find the author's merits: a fine talent for narration, a true portrayal of the characters, especially of the children, a noble language, and above all a genuinely Christian assessment.

Following this advertisement, we would like to draw your attention to the fact that a reprint of the following work, which has already been discussed and recommended here, has been published:

Des Pfarrers Kinder. Narrative from the time of the 30 Years War by Margarethe Lenk. Zwickau i. S. Printed and published by Johannes Herrmann. 304 pages 7^ X 5. Tastefully bound in cloth. To be obtained from the Concordia Publishing House. Price: tzl.00.

Who does not know the Lenk's stories yet, who loads himself nevertheless once this greatest and probably also most interesting come as a reading or as a gift for housemates and friends. He and the readers of the book will certainly not regret it. L. F.

Daughter of Zion, rejoice!

Christmas carol for mixed choir by F. Rechlin juu. For specimen copies, contact R. Rsobliu juu. of Torrs Saute, luck. F. B.

Nevändercko addresses:

Rsv. L. Lasse, 2320 8tats 8t., blii^vaukss, IVis.
 Rsv. L. Riskstaectk, 236 kortü Traut 8t, Samiltou, O.
 Rsv. S. T. Pensen, Lox 452, Tort IVazuw, Inci.
 Rsv. IV. 4th Emperor, 314 L. 8tb 8t., Littls Roek, ^rk.
 Rsv. 4V. O. S. Lusbksrt,
 40 Sortb Siutb ^vs, Llouvt Vsruou, p. 15.
 Rsv. ^4th Llsrr, Tlaiuvistv, Tieres 6o., Llo.
 Rev. IV. Lloeuksmosllsr, 391 ^reb 8t., Se^v Lritaiu, 6ouu.
 Rev. Louis blusllsr, 434 IV. 7tb 8t., traverse 6itz, stayed.
 Rev. T. Sedev, Oampdell, Traubliu Oo., ksbr.
 Rev. 6. T. Obliu^sr, 73 Croesus 8t., Tazvtuekst, R. I.
 Rev. Rsbu, lcka, blouros 6o., stayed.
 Rev. 8. R. Riebter, Deubaiu, Tulaslri 6o., lu<1.
 Rev. 4th T. 6th 8ebmickt, 8tstvarilsou, 8bslb^ Oo., III.
 Rev. Rsiur. 8i6lrsr, 146 Tlixabstb 8t., kstv 15ork, p. 15.
 Rev. 8. 8pauuutb, 44 IVbitus^ ^4vs., Lrlck^eport, 6ouu.
 Rev. 6. tosojss, trsmout, Hebr.
 Rev. Rsub. IVsiuiasclsr, climax 8x "riuAS,kamcksu 6o., blo.
 6. 8. kutkoslrz^, 214 IV. 5tb 8t., Roebssster, bliuu.
 ^u^ IV. Rollmauu, 18 Tlsasaut 8t., Trsssport, 111.
 6bas. 6th Riess, 891 bleckbur^ /4vs., Detroit, stayed.

The "Lutheran" is published every fourteen days for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where the same is brought to the house by porters, the subscribers have to pay 25 cents extra for porter's wages.

To Germany, the "Lutheran" is sent by mail, postage paid, for P1.25.

Letters containing business, orders, cancellations, gratuities, etc., should be sent to the address: Oouooräia TuUiliskiuu Houss, 3oLrsrou ^ve: Oouooräia TuUiliskiuu Houss, 3oLrsrou ^ve. L dliami 8t., 8t. Louis, blo., to be sent here.

Letters containing information for the paper (articles, advertisements, receipts, changes of address, etc.) should be sent to the editorial office at the address: "Lutdoraus", Ooueoräl" Semivarv. In order to be included in the following issue of the journal, all recent announcements must be in the hands of the editorial office no later than the Thursday morning before the date of the issue.



Herausgegeben von der Deutschen Evangelischen
Zeitweilig redigirt von dem Vel.

Vol. 55.

Advent.

Come, O JESU, sweet light, Seek us home and tarry not. Enter with thy bright light into this earth's darkness.

O, how the night of sin has brought wrath and cursing upon us! Come in this time of grace, Sun of Righteousness.

The nights of gloom are heavy upon us and around us.

Come, who art A and O, joyful sun, make us glad.

Night of death, who does it not frighten, When now heart and eye break! Shine brightly into the grave and death's shrine, the sun of life.

Go us up again and again Here in earth's pilgrimage. Show us soon thy face; Come, O JESU, sweet light! A. G.

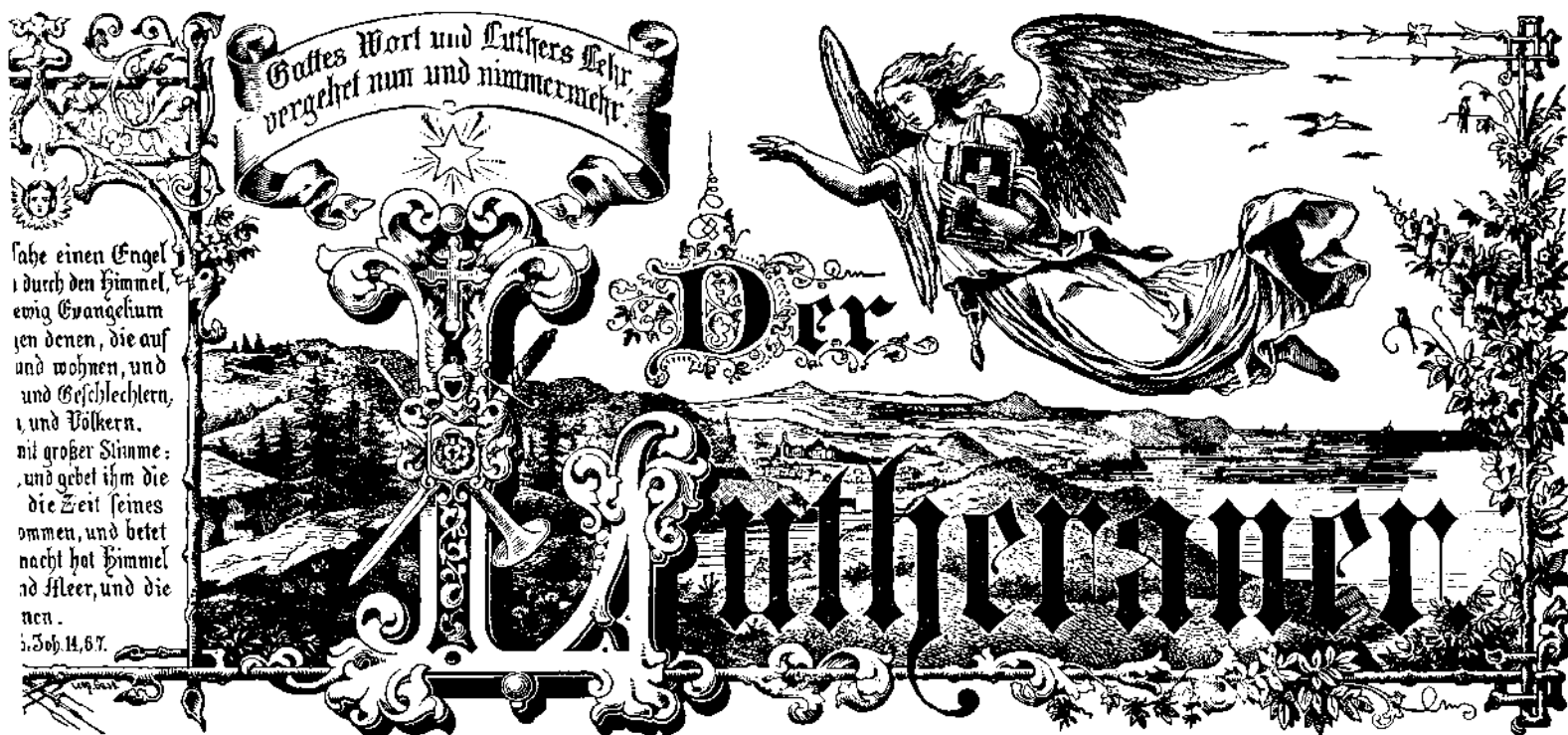
(Sent in by decision of a pastoral and teachers' conference by H. G. Schmidt). *)

What should encourage a Christian parochial school teacher to carry out his ministry with joy?

A Christian church school teacher has an extremely important ministry, namely the teaching and education of Christian children within our churches. In such a work, every worker needs encouragement and strengthening. It is not a matter of achieving such things, to which man's own nature already tends to drive him, not of promoting earthly advantages, money and goods, power, honor and applause. It is a work that the sinful nature that we carry in us always seeks to inhibit, to which the world with its advocacy of the good and the good of the good is always a hindrance.

*On the occasion of this work presented to it, the Conference also drew attention to how important and necessary it was that the parish school teachers attend the Conferences diligently and regularly and that the parishes should not place any obstacles in their way.

Redaction.



Siehe einen Engel
 durch den Himmel,
 ewig Evangelium
 den denen, die auf
 und wohnen, und
 und Geschlechtern,
 und Völkern,
 mit großer Stimme,
 und gebet ihm die
 die Zeit seines
 kommen, und betet
 nachts den Himmel
 und Meer, und die
 den.
 Joh. 14, 67.

Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
 Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., Nov. 28, 1899.

No. 24.

The Lord is fierce in the end, and continually throws obstacles and vexations in the way, so that in our weakness we easily become discontented, despondent, careless, and unfit.

God wants this work to be done not only with faithfulness, care, and diligence, but also without constraint, out of free love, with heartfelt joy. This attitude, however, since it comes from God alone, must be generated and maintained through the manifold application of the divine word, which is also served by the common brotherly discussion at conferences.

If we now consider the office of the Christian church school in the light of the Word of God, we must say: If there is anyone who has every reason to carry out his office with great joy, it is the Christian church school teacher. This is why Dr. Luther, who had such an ardent heart for Christian schools, says: "And I, if I could or had to give up the ministry of preaching and other things, would prefer no other office than to be a schoolmaster or boys' teacher. For I know that this work, next to preaching, is the most useful, the greatest, and the best, and I do not yet know which of the two is the best."

Christian teachers are in the service of God; he has placed them in this office, ordained them for this work. Although they are called by men, they are called by the Lord Himself. And this gives the Christian teacher support and strength in all storms and temptations; this is the invisible power, which again and again inflames him to joy in his office. For it is a great Lord who has called him to his service, the Lord of lords, the King of kings, the Son of the living God. And more. It is his God who became a man and his Saviour, and redeemed him, who was lost and condemned, by his blood; it is the good Shepherd who sought and found him, the lost little sheep; in short, it is his God and Saviour who called him, the unworthy and unworthy, into his service. Should not this make a Christian teacher merry and joyful to work in God's vineyard? Must he

And when he wants to become discouraged and despondent, he pours out his heart to the Lord and hears from his Lord's mouth, that is, from God's Word, the serious question, "Do you love me?" but also the command, "Feed my lambs," and joyfully he goes back to his work.

This is the other reason why a Christian teacher should carry out his ministry with joy, because the lambs of Jesus, baptized and therefore born-again Christian children, are commanded to him. These children are highly esteemed in the eyes of the high and great God. Christ says Matth. 18, 10: "Take heed that ye despise not one of these little ones. For I say unto you, that their angels which are in heaven do always behold the face of my Father which is in heaven." So dear then are the children to God, that he hath chosen his angels which stand before his throne, the high princes of heaven, to watch over them. If our eyes were opened, we would be astonished to see what armies and mighty men and powerful princes the children have around them. We would be more afraid of a child, as Luther says, than of the mightiest emperor on earth. How much God cares for children! Our Lord Christ also turned his precious blood of God to the children. Therefore the Lord, in the days of his walk on earth, went after the little ones also, as Isaiah foretold: "He will gather the lambs into his arms, and carry them in his bosom." Therefore his heart rejoiced when mothers brought their little ones to him, that he touched them and blessed them. Wherefore he was displeased with the disciples that led the mothers, and said, "Suffer the little children to come unto me, and forbid them not: for such is the kingdom of God." Therefore he seeketh them even now, and causeth them to be brought unto him in holy baptism. There he gives them all the treasures of his blessedness as his own; there he pours out the Holy Spirit upon them, and accepts them as his children and heirs of eternal life. They are the joy and delight of his heart, his temple; they are the noblest part of his Christianity. The ancients must

repent, and become as children, if they will enter into the kingdom of heaven. Out of their mouths he has prepared for himself a power for the sake of his enemies, that he may destroy the enemy and the avenger of vengeance. How, then, should the heart of a teacher be filled with joy when he often stands among his schoolchildren and God calls out to him, "Here I give you my poor children, the joy of my heart, my precious treasures. Truly, it is a delightful work to work on the children; it is a joy to serve the children who are Christ's own!

But what is the aim of this work on children? None other than this: The teacher is to educate the children to be citizens of the kingdom of God and for eternal life. Can there therefore be a more glorious service? Therefore he pastures the children in the green pastures of the gospel, instructs them in the word of God, in the catechism, and in Bible history. The teacher in the parochial school is therefore first and foremost a minister and teacher of the divine Word, a priest of the Most High, who speaks to the children in the name of God, precisely because he teaches God's Word. And this word is living and powerful. Happy is the teacher who recognizes this; he will again and again carry out his office with joy, for he knows that he comes to the children as a messenger of the living God to proclaim to them the blessed truth. What joy it is also for the teacher when he perceives how his children increase in heavenly wisdom and knowledge, when he sees how their eyes shine, when he tells them about the great deeds of eternal love for the redemption of the world of sinners and tells them about their Saviour.

But the school ministry is also glorious and delicious in that, in addition to God's Word, other charitable knowledge is also taught in the school. Through this the children are to be educated to become useful citizens of the state, so that they may orient their civil profession in a Christian way. What a high task the teacher has with this, how important and far-reaching is his work! What a powerful influence the teacher's work has for the State and the Church!

Finally, however, a Christian parochial school teacher should also be encouraged to joy in his office by the certain success of his work. It is already discouraging and depressing for a righteous teacher to see how many a child makes almost no progress at all, despite all the effort he puts into it. But it is even more painful and saddening for him to learn that so many of his students, whom he has taught many a year, day after day, in God's Word, become estranged from the church after their confirmation, leave their Savior, run with the world, and walk the broad path of unbelief to damnation, so that it seems as if all his work is in vain. Such experiences want to rob a teacher of all joyfulness. But God's Word restores joy to the believing teacher, for it assures him that his labor is not in vain in the Lord. This word is his comfort and his joy. He knows that God's word never comes back empty, that some of his disciples will be saved and blessed, that some are in the hands of their good Shepherd, and that no one can snatch them out of His hand. Thus a Christian teacher never labors in vain; the success of his labor is always assured. In cheerful faith scatters

he therefore sows the seed of the divine word day by day; he knows that he always works in blessing. He is sure that he saves immortal souls from eternal destruction and helps them to blessedness. And how many blessed fruits may Christian teachers see even here. They may see with their own eyes how a congregation has become a flourishing garden of God through the quiet work in the school, how many of its former pupils have become pious servants and maids, godly fathers and mothers, Christian, zealous members of the congregation. Yes, many a teacher has the joy of seeing how one or another of his pupils later stands in blessed work in church or school and thus becomes a blessing to many. How important, how significant is the teacher's work for the good of the church; it is the same, to speak humanly, placed, as it were, in his hands.

Once, when one of our professors met his teacher again after years, with whom he had gone to school as a boy, and the latter wanted to address the learned professor as "you," the latter refused him, saying, "To you, my dear teacher, I am still the A; I owe you so much; I still revere you as my teacher."

On the evening of a hot battle in the last Franco-Prussian war, a large crowd of severely wounded and dying soldiers lay in a large barn. One could hear the sighing, wailing and gasping of the poor. Suddenly a soldier raised his voice aloud and began to pray the exposition of the second article, and behold! immediately all fell in and spoke it to the end. What a glorious fruit of the work in the school was this! Many a one was reminded of the one and only Saviour just before he died, and probably fell asleep in peace.

With many a pupil, of course, it is only later in life that the seed of the beatific Word, which was sown in his heart at school, comes to fruition, so that he may well say: "Blessed be my teacher still in his grave, who so faithfully instructed me in God's Word; before I did not recognize it, but now I thank him. And this often happens. Therefore, O blessed ministry, O glorious, delicious ministry!

But only eternity will reveal the glory of this service. Then, when all who have sown here with tears bring forth their sheaves, so will the pious teachers. The Lord will receive them with honor and crown them with life. It is therefore certain that a Christian teacher has every reason to carry out his office with great joy. And this joyfulness is also necessary for every teacher in his work, a certain holy, joyful enthusiasm that burns with love and is certain of success. Our service in the church and school ministry is, after all, the highest and most glorious there is in this world: we are working on the building of the holy Christian church. We have the means to help sinners, who are doomed to death and damnation, to salvation. When all the works of human hands have passed away, the church we have worked on will not have passed away, but will remain for all eternity. Then she, the Church, the multitude of the saved, whom we have been privileged to serve, will enter heaven rejoicing. May God give to all who work in the church and in the school this holy, joyful enthusiasm for their ministry and keep them in it.



Our East Indian Mission.

Our field of work.

A foster father of our Heathen Mission has directed many questions to me to answer. The first series can easily be titled, "Our Field of Work."

Where is it located? - If you look at the globe, our mission field is just on the opposite side of the globe from America. When you get up in America, you go to bed here; when it is noon here, it is midnight in America, etc., and vice versa. - and vice versa: the difference in time between there and here is about twelve hours; and in other respects, too, the difference is as great as the contrast between day and night: there Christianity prevails, here paganism; there the vast majority of the people are lighter, here they are darker-skinned; there everything goes more or less with steam and in a hurry; here they say: "Always slowly ahead," "Tomorrow, tomorrow, only not today," etc. But wait - we still have to define the situation of our mission field more closely and must not digress!

So where is it? In Asia! But Asia is great, greater than any other inheritance. Where in Asia? In the very south, Asia has three large peninsulas; they are called Arabia, the Indian subcontinent, and the Indian subcontinent. We are in the Indian Peninsula.

But the Indian subcontinent is said to be as large as Europe without Russia and Scandinavia, as large, therefore, as Germany, Austria, Hungary, Turkey, Greece, Italy, Switzerland, France, Spain, England, etc., put together. And as many different languages are spoken there, so manifold are they in the Near East. So many different peoples make up the approximately 300 million "Indians".

Our field of work lies in the south of this enormous peninsula of the Indian subcontinent, namely in the Presidency of Madras, the southernmost part of the Indian Empire, whose Empress is the Queen of England. The Madras Presidency is divided into 22 districts, each of which is about as large as the Kingdom of Saxony or Württemberg. In the District of Salem the Missouriian Mission has three, and in that of North Arcot it has one "Station." That is, its four missionaries have settled in four places, of which the western three are in the north of the Salem District, while the eastern one is in the south of the North Arcot - District. The four stations are situated on the Bangalur-Madras road, and their names from the west are Krischnagiri, Bargur, Vaniyambadi and Ambur. Between the first two places and between the last two the distance is about 10 to 11 English miles each, while the second and the third are about 25 miles distant from each other. The two stations of Ambur and Vaniyambadi are on the Madras railway, while the other two places have hitherto been without railway communication. But they too are soon to become stations of a "light" railway, which will join the Madras Railway at the town of Tirupattur: the cost of the preparatory works for the railway construction find already approved by the Government.

How large is our working area? - The two terminus stations (Krischnagiri in the west and Ambur in the east) are, as can easily be calculated from the figures given above, 45 miles apart. If we now add to this all the places that lie around our four stations, the out



The current working area stretches from west to east about 55 to 60 miles in a width of 10 to 14 miles. Of the places in this area (about 600 to 700 square miles), many are still unknown to us, especially those villages that are farther from the roads and can only be reached on foot. The missionary of Krischnagiri, for example, counts about 160 places within a radius of 7 miles which he has visited and continues to visit, and he still knows of many places lying there which he has not yet entered and which he could only reach with the greatest difficulty if he had the time and strength to visit them. There are many a place where certainly not even a single Christian preacher has ever heard his voice. The area of work can be extended in various directions, although the London (Congregationalist) Mission occupies the east and especially the south of the Salem District and the American Presbyterian Arcot Mission the greater part of the North Arcot District. Over 60,000 people live scattered on various mountain ranges in the Salem District, to whom no one has yet brought God's Word. And there should still be enough opportunity and space for Christian Lutheran seafarers back and forth.

As far as the nature of the region is concerned, which we are working on missionarily, it cannot be called monotonous at all. On the contrary! While the eastern part of the Madras Presidency, where our former profession took us, is a lowland, where only a few hills are to be found, the middle, where we are now staying, and the west have mountains, hills and mountains in great numbers. The country rises gradually from the east coast westward, to form in the northwest the plateau of Maisur, the kingdom of an aboriginal king. This plateau is about 3000 feet above the sea. Krischnagiri and Bargur are about 1800 feet high, while the other two stations, Vaniyambadi and Ambur, are somewhat lower. Krischnagiri lies at the southern foot of the coffin-shaped rock of the same name, about 800 feet high, 1 mile long and up to a mile wide. All around are individual mountains of similar height - some of them solid rocks, others looking like large piles of rubble or cyclopean walls. Similarly Bargur lies on the slope of a row of hills. Vaniyambadi and Ambur each lie in a plain surrounded by mountains. Often these mountains are of whimsical shape. If you stand on the northern verandah of the mission house at Ambur, or look round on the hill at Vaniyambadi, where our missionary there has built temporary mud houses and settled, or if you climb even halfway up Krischnagiri Rock, or again if you turn west (towards Krischnagiri) from the highest point of the Bargur fields, you have quite delightful views, and you may argue which of them is the most beautiful. The palm forests near Vaniyambadi or Ambur enliven the landscape immensely. And near the other two stations, the jungle areas (desolate land, overgrown with low bushes and undergrowth), seen from the right point of view and in the right lighting (such as when the sun is setting), enhance the romantic character of the landscape quite a bit. When, in the "cool" season, the great ponds, which are everywhere here, are filled, and when, at the same time, all the

has become green all around, one regrets that one is not a painter; what a landscape picture could be painted there! Also the different cultivation of the fields has an influence on such an overall picture. In the lowlands on the east coast of the Presidency, rice is the only crop, and green rice fields (in the midst of palm groves, for instance) certainly make a beautiful picture - but the eye might get tired if it always sees the same picture; in any case, in the hot season, when everything is barren and empty and burnt that was otherwise full of water - rice thrives only in the middle of water or mud - there is nothing or not much to be found that is beautiful. In our region, where there is at least as much, if not more, "dry" land than "wet" land, the variety, moreover in the union with the mountains and hills, is greater even in hot and dry seasons.

How is the climate - hot? always hot? is further asked. It is not as hot as it is, for example, in the already mentioned lowlands in the East, as a rule in May, with us who live higher up. But hot enough it is all the year round. For instance, if I go half a mile to my little pariah school on - New Year's Day in the afternoon between 4 and 5, I arrive there bathed in sweat. If the early mornings in January are so cold that one would like to believe that one could tolerate European clothes (our jackets and trousers are still as thin as the summer jackets of the Americans in August or September and are only worn over a shirt or a "baman"; European clothes seem to one even in January like the armor of medieval knights), - then the sun only needs to go out in order, especially in combination with the water channels, puddles, etc., in which it is reflected at that time, in which it is reflected at the time, make it desirable for us to flee from it again as soon as possible: just then it seems to sting twice. March to June are the hottest months for the whole of India, and so also for our region. Here, too, it is usually so hot that one would not catch a cold if one were only clad in a bathing suit. One sweats not only while working or walking, but also while sitting, eating, drinking and sleeping, and all this in spite of the lightest clothes one can decently think of. The hottest months are sooner or later followed in our region (if it does not fail completely, which is a misfortune for the cultivation of the "dry" fields in particular) by the west monsoon, which announces itself by violent winds; these then often have the consequence that the heat of the day quickly alternates with great coolness at night, which can have all kinds of diseases in its wake for the people, as I have lost my two children in such a time (at the end of June this year) within four days to sudden, malignant dysentery. Cholera is also not such a rare guest, especially in our two eastern stations. The plague has also taken away many a person in and near Krischnagiri, the neighbour of the badly afflicted towns of Sulagiri, Husur and Bangalur, and also quite a few in Vaniyambadi. (To be continued.)

We would never become true Christians, nor could we remain Christians; need and fear force us to do so and keep us firmly in Christianity. For this reason, the cross and tribulation are as necessary to us as life itself, and even more necessary and useful than all the world's goods and honor.

(Luther.)

Should we in South America, especially in Brazil, support the work of the Inner Mission in Attack?

This question had been before the Synod of Delegates in its meetings for years. Submissions on it had also been made and presented for its meetings this year.

That it would be very good if we could also take up in South America the blessed work of the Inner Mission, so richly blessed by God in this part of America, was clear to all who listened to the reading of the petitions and their discussion. After all, thousands of our fellow Germans live there. Let me tell you, dear reader, about a state in Brazil, S. Paulo. It is about the same size as the Kingdom of Prussia, but has only two million inhabitants. The number of Germans in this state is estimated at about 60,000. In the capital of the state, in the city of S. Paulo, which has about 130,000 inhabitants, live 5000 to 8000 Germans. In the second largest city of the state, Campinas, live about as many. In various little towns in the interior the number of Germans may be estimated at from 300 to 600 each. There are several small towns there which are settled almost exclusively with German peasants. In addition to this, the emigration from Germany to Brazil is great, so that a regular steamer connection has been established between these two countries.

What a great mission field! Whose heart should not warm at the mere thought, "O, if we could begin missions there!" What Lutheran's heart should not beat faster in blessed joy when he thinks, "Perhaps God will use you, your little earthly gifts, to send there the blessed message of salvation!" There our missionaries would not need to laboriously learn foreign languages; in our dear German mother tongue they could proclaim the sweet message of the redemption of the human race through Jesus Christum to our German brothers and sisters. There they would not have to search for individual Germans living in scattered places; there they would find them living together in hundreds and thousands in the towns and villages.

And how necessary it is that work be done there! In the aforementioned state, S. Paulo, there are at present only three university preachers and two teachers working among the Germans - do not be alarmed, dear reader! Truly, there is need, crying need!

Our synod, however, has always acted in such a way that, even when the need seemed great and the work seemed promising in a field, it always asked itself first: "Does the Lord want us there? Does He call us into the work there? If so, He will give us a clear sign and an open door."

The last Synod of Delegates also acted in this sense with regard to the mission in Brazil. It passed the following resolution: "Resolved that the request that our Synod now also undertake the work of the inner mission in South America, especially in Brazil and Argentina, since the conditions there are currently very favorable, be placed in the hands of the General Commission for Inner Mission, with the mandate that it - the General Commission - give special attention to this matter and, depending on the state of affairs there, may decide on a new mission in Brazil."

the best judgement of the situation. Should the Commission, with the advice of the General Praeses, come to the conclusion that now is the time to begin the Inner Mission in South America, it should bring this to the attention of our congregations and at the same time ask for the necessary funds, but keep the latter strictly separate from the funds of the previous fund for the Inner Mission.

The Commission acted accordingly. Among other things, it was informed that a German pastor had been working in Brazil for many years, who had been a reader of our publications for a long time and had announced that he was in complete agreement with the teachings of our Synod, and even wanted to be accepted into it. He would also gladly assist us with advice and action if we wanted to begin a mission there. Recently, however, the situation has changed. This pastor wants to return to Germany soon because of his weakened health and asks us to send him a man to whom he could transfer his large field and introduce him to it. So action had to be taken quickly. Here, then, are not only a large number of dearly bought souls who are quite close to us as Germans, here is not only great need, since hundreds and thousands of our brothers and sisters are languishing spiritually, but here also the direct call has gone out to us: "Come over and help us!" The Commission held a consultation and discussion with the venerable General Praeses and with former members of this Commission. The result was: "Yes, now it is time, now we can and must no longer evade the duty of love to bring the Gospel to the Germans of Brazil." Two large pastoral conferences to which the matter had been submitted had also come to the same conviction.

And now we hereby bring the matter to the attention of our congregations and at the same time ask for the necessary funds. Now, dear fellow Christian, it depends on you. If you leave us without means, if you do not send any of the earthly goods lent to you by God for this mission, then it will not take place, then we will not send workers into the great harvest there, but then the responsibility for it lies with you. But if you, who are sitting here with your children at the richly laden tables of the house of God and are a happy and blessed person through the pure Gospel, want that the bread and water of life may also be given to your brothers and sisters in Brazil and their children, then send in your mite for this mission. But, please, very soon! Haste is necessary! In February our missionary should already begin his long journey. The Commission has therefore already been on the lookout, in connection with the General Praeses, for a man who has the necessary ability for this difficult work, and who is also willing, for the sake of Jesus and his poor brethren in Brazil, to leave home and go abroad, in order first to keep an eye out there and, if it pleases God, to take up the work there. But one more thing. The main concern about starting a mission in Brazil has been that too much would be taken away from the Inner Mission here. Of course, that would be a great pity. This is and will remain our main task for the time being. Therefore, do not forget the Inner Mission here! Remember it diligently with your prayers and

Gifts! She needs it, desperately needs it! Do not deprive her of a cent for the sake of the mission in Brazil! But it was our conviction that the God who gave us the open door to work in Brazil would also give us the necessary means without any harm coming to the mission here. We remembered the beautiful promise of the Lord Jesus: "Pray, and it shall be given you. This promise also applies to you. Therefore, onward to the mission in Brazil! May God bless you!

The General Commission for Inner Mission:
L. Lochner.
Karl Schmidt. C. A.
Eseman.

Dr. Martin Luthers Sämmtliche

Schriften, herausgegeben von Dr. Johann Georg

Walch. Fünfzehnter Band.

Reformation Writings.

First part. Documents belonging to the history of the Reformation. Against the Papists, from the years 1517 to 1524.

Published anew by order of the ministry of the German Lutheran Synod of Missouri, Ohio, and other states. St. Louis, Mo. Concordia Publishing House. 1899.

L pages (preface and index) and 2647 columns (text). Price: \$5.00 bound in sheepskin.

The preface of the present volume of our great and beautiful edition of Luther was written by the careful and indefatigable editor, Prof. A. F. Hoppe, dated it on the past Reformation feast. And the whole volume now appears a few weeks after this year's celebration of the Reformation Feast, just in time to hopefully be placed on the Christmas table of many a reader of this journal, many a faithful Lutheran, as a welcome gift. Hardly any other part of the collected works of Luther leads so vividly into the history of that great period of the Reformation years as the newly published one. Step by step, the unique events of the years 1517 to 1524 are presented to us in the relevant documents. The first chapter shows, in 104 longer or shorter documents, the horrible evil and terrible destruction in the Roman Church, especially Tetzels indulgences, which gave rise to Luther's 95 Theses and thus to the beginning of the work of the Reformation. The second chapter describes in 59 documents the beginning of the Reformation, Luther's opposition to indulgences, and the papal countermeasures up to the Diet of Augsburg in 1518. The third chapter then presents the history of this Diet in 84 numbers, especially the well-known quarrels between Luther and the papal delegate Cajetan. The fourth chapter brings in 103 documents the likewise known negotiations of Luther with the second papal delegate Carl von Miltitz. Particularly detailed is the fifth chapter, which gives the complete history of the famous Leipzig disputation between the papal Dr. Eck on the one hand and Dr. Luther and Dr. Carlstadt on the other hand in 77 different documents.



The book is a collection of no less than 576 columns. No less interesting is the sixth chapter, which contains the entire history of the ban imposed on Luther by the pope and its consequences in 90 documents. The seventh chapter then leads into the time of the famous Diet of Worms in 1521, when Luther, because he did not want to recant, was declared under the imperial ban and led by his Elector on his way home from Worms to Wartburg Castle for protection (102 documents). This is followed in the eighth chapter by an account of what happened during Luther's stay in his Patmos at the Wartburg, specifically in Wittenberg, and how Luther was prompted by Carlstadt's iconoclasm to leave his safe haven and return to Wittenberg (91 documents). Finally, the ninth chapter reports on the two imperial congresses at Nuremberg in 1522 and 1524 and their consequences (49 numbers). The important letters of Luther included in these chapters, 130 in number, are printed together in an appendix and, if possible, provided with the exact dates. In general, the venerable editor of the volume has taken great pains to determine the time of the documents contained therein, which is of great value for the entire history of the early years of the Reformation. Thus it is a manifold and rich content that is presented to the reader in this large volume, a content whose knowledge is indispensable to those who want to learn the history of the Reformation of the years 1517-1524 in detail. For this purpose, the present volume is hereby warmly and urgently recommended.

Some readers who now acquire this volume and look at and study it more closely, however, might find it disconcerting that it also contains so many gruesome papist writings. What is the point of these, if they are otherwise necessary for a complete historical account, in an edition of Luther's works? Here we should note what Prof. Hoppe says in his preface, namely, that Luther himself repeatedly had the most wretched works of his papist adversaries printed right in the early years. The truth is quite clearly recognized in contrast to error. "Through the opposition of the papist darkness, the light of the Gospel, which Luther has again placed on the lampstand, the great grace of God which has been granted to us in the same, only comes forth in full splendor and encourages us to praise and glory for God's bestowal of grace upon us." Thus it is rightly said on page V. And when Luther in 1538 once again published a Papist pamphlet, he introduced it with the following words: "Our people, in my opinion and advice, would truly do very well if they took care that this and similar books were preserved for their descendants, in order to perceive and hand down to memory the incredible and innumerable cunning of Satan, which reigns in the Roman court, the den of sin and ruin." "If, therefore, this and similar books (as I have said) are preserved and brought down to posterity, it will be useful and salutary, not only for Germany, but also for the whole world, against this exceeding shameful mountain of Roman Babel, which corrupts all the world." (St. Louis edition XIV, 422 f. 426.) Thus also the reading of the papist writings contained in the present volume will



The author's own words, which would otherwise be accessible to only a few, serve to reveal the true form of the abominable Roman antichrist. If, for example, one reads only the papal bulls and letters of indulgence presented here in print, then one understands how Luther, on one occasion, could write in holy anger and zeal of the great Antichrist, the Roman Pontiff: "O, what a depth of his wickedness, his avarice, and his robbery! How innumerable find his thefts, and immeasurable his robberies! For who hath known the shrine of his heart? Or who has given anything to the church before, that he has not robbed afterwards? For from him, through him, and in him, find all the evils of the church. To him be horror and shame for ever and ever. Amen." (XIV, 427.)

In the foregoing it has already been indicated that this new volume contains not so much Luther's own writings, but above all the most valuable and interesting documents and papers on the history of the Reformation, some of which are written in the language and style of the time. In order to prevent all misunderstandings, we wish to state this again and expressly. Our lay readers should, of course, first and foremost read Luther's own writings. We recall here only the wonderful catechetical writings (Volume X), which so deeply affect the daily life of the Christian, the excellent, unique Church Postil (Volumes XI and XII), the pithy Home Postil (Volume XIII), Luther's mighty and venomous interpretations of Scripture, such as the First Book of Moses (Volumes I and II), the Epistle to the Galatians (Volume IX), the Sermon on the Mount and the Gospel of John (Volumes VII and VIII), etc., etc. Whoever has none of these volumes should first reach for them and get to know the greatest teacher since the time of the apostles from his writings. But whoever already has several of the volumes mentioned, let him also reach for the newly published one, in order to take a close look at the great time with its struggles and victories. And above all, our pastors and teachers should familiarize themselves with the contents of this important volume in order to learn to understand the Reformation period and the Reformation work better and better. And therefore we have written the detailed advertisement of this part, for whose appearance and excellent decoration we again have every cause to be heartily thankful. L. F.

To the ecclesiastical chronicle.

America.

A welcome guest. One day about this time three years ago a stranger comes to the home of Prof. A. C. Burgdorf, treasurer of the Negro Mission, and asks if he may disturb him a few minutes in matters pertaining to that mission. He has scarcely sat down when he pulls out a wallet and counts out \$250.00 on the table for a negro chapel at Rockwell, N. C. Asked his name, he replies, "It doesn't matter." To the second question, "Are you from St. Louis?" the answer is, "That has nothing to do with it either." To the third attempt, "But shall I not at least know the state for which I am to acknowledge the rich gift?" the stranger smilingly replies, "Well, write St. Louis," gets up, and goes on his way. - A few days ago this dear stranger comes again to Kassirer Burgdorf and hands him in a few words \$300.00 for the building of another chapel in the negro mission and \$300.00

for the distressed Inner Mission of our southern district. A similar conversation ensued as three years ago with the same result: the name and place of the friendly donor remained hidden. When the treasurer finally asks: "For which Synodal District should I acknowledge the gift?" and the donor hears, in answer to his counter-question, in which District he is now, "In the Western District," he says briefly: "Well, write in the receipt: 'From the Western District,'" and cheerfully goes on his way. Neither Cassirer Burgdorf nor any other member of the Negro Mission Commission has any idea who this liberal fellow-Christian is. But we know that although he is unknown to us, he is known, 2 Cor. 6, 9, known to the Lord, who knows his own, 2 Tim. 2, 19, and who loves a cheerful giver who has such a warm heart and such a sacrificial hand for the spreading of the kingdom of God. 2 Cor. 9, 7. This rich Lord will one day also be a rich retributor for our stranger, whom we also heartily thank at this point.

The end of the church year reminds us again of the end of all things, of the end of the world. The signs of the times are increasing. And also the fulfillment of the word that the Lord spoke concerning the coming of the last day: "Men shall faint for fear and for waiting of the things that are to come upon the earth", Luc. 21, 26, begins to be fulfilled in many ways. Even the mostly unbelieving daily press is seriously concerned with the possibility, yes, with the certainty of the end of the world, the end of all things. Soon people are concerned that the earth will lose its ability to produce or its fertility, so that people will have to die of starvation. But God's Word says: "As long as the earth stands, seed and harvest, frost and heat, summer and winter, day and night shall not cease." Gen. 8:22. Another time it speaks of a possible collision of our world body with another, in consequence of which everything would be shattered and destroyed. But even this is not the way of the end of the world according to the Holy Scriptures. Recently, as the "Lutheran Church Messenger" reports, a new "fear" appeared in the newspapers. The well-known expert on electricity, Tesla, is said to have expressed the opinion that the powerful electrical sparks that are now being produced everywhere could set the air on fire, since it is capable of ignition and combustion. But if the atmosphere once caught fire, then no extinguishing by human effort would be possible. A dead globe without light and life would then whirl through space. - We Christians, however, now believe and know that the world will perish in fire, about which the unbelievers have so far laughed and mocked so much. But we believe it not because of who! We believe it not because men say it, but because God's Word, the eternal truth, declares it to us. And this great world conflagration will not be caused by electric sparks, but by the almighty power of him who will come from heaven with the angels of his power and with flames of fire to take vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus Christ. 2 Thess. 1, 7. f. Yea, "the day of the LORD shall come as a thief in the night; in the which the heavens shall pass away with a great noise; but the elements shall melt with fervent heat, and the earth and the works that are therein shall be burned up." And from this arises for us the admonition, "If all these things shall pass away, how then shall ye be skillful in holy walk and godly conduct, to wait and hasten unto the future of the day of the LORD, in the which the heavens shall pass away with fire, and the elements shall melt with fierce heat." 2 Pet. 3, 10. ff.

L. F.

L. F.

In the matter of the "Germania" published in Milwaukee, the "Lutheran" has already spoken out twice this year. The content of the articles in question will be remembered by our readers. After the foregoing, the "Lutheran" owes it to its readers to inform them of the present state of affairs. After seven weeks of waiting, it must unfortunately be stated that up to the day we are writing this, there has not yet been any decisive and radical change and improvement in the columns of the daily "Germania". The paper is not yet free of offensive and annoying announcements and advertisements. The screaming theatre advertisements, the frivolous theatre reviews and other coarse, offensive things, as they used to be almost the order of the day, have fallen. But the thing itself has remained, only refined and innocently stamped, and therefore, in our opinion, all the more dangerous and annoying. A few examples may show this. In the issue of Nov. 16, at the top of the sixth page, under the bold headline: "Music and Drama," there are the following two theater advertisements: "Pabsttheater: Sunday, Nov. 19, German performance: Nachruhm', comedy by Robert Misch. - Academy: Today and throughout the week until Sunday evening, with matinees on Saturday and Sunday: 'A Parisian Romance.'" And among these advertisements is a 59-line review of a French comedy, "The World You're Bored With," calling it a "model comedy" and expressing regret "that the modern theatre does not have a whole number of such gems at its disposal." How can this be understood otherwise than as a recommendation of the play in question and of the theatre in general? But one learns something of the content of this French "Musterlustspiel" when it is said of one of the actresses who exits in it that she was "mischievously sweet and of delightful comedy in jealousy!" It has also happened that the performance of the play "Sappho" was repeatedly announced in the "Germania," a French drama with such immoral content that local secular newspapers were indignant about the play, and the leading actress has been asked by reporters of incredulous newspapers in St. Louis and elsewhere why she plays such immoral things. Yes, in the latest numbers of the "Germania" of Nov. 20 and 21, which come to us shortly before the end of the form, five Milwaukee theatres are once again reported, among them those which are considered objectionable even by the respectable world. Furthermore, almost every issue of the "Germania" (e.g. those of Nov. 12, 14 and 15) still contains advertisements and reviews of secular club festivities and entertainments. Everyone who lives in a city knows how they tend to proceed. The end is almost regularly formed by a dance. This is also the case in Milwaukee. In the advertisements of the "Germania" it is no longer said, as in former times, that this and that festivity is to end with a ball. But it continues to announce the very same festivities which, according to the report of another political paper in Milwaukee, conclude with a "brilliant ball," with a "lively ball," with a "little dance," etc. And it also discusses them afterwards. And it also subsequently discusses such festivities, in part in detail, except that nothing is mentioned of the "dancing party" in the discussion. Thus such sinful, worldly amusements are given a harmless appearance. Likewise, in the "Germania" there are still constant news items from false-believing communities, without any criticism, such as this, that the Women's Association of the Methodist Episcopal Church is holding a "Fair" and "will be glad if its efforts are rewarded by a fairly numerous attendance," and that the "Fair" of the Catholic Gesu Church will be open for a fortnight, and "will have special entertainments for each evening for the

Visitors to the 'Fair' are arranged". (No. of Nov. 13 and 14) In the paper of Nov. 16 there is also an advertisement of a meeting of the "Socialist Workers' Party" in which a lecture on "Science and Faith" is to be held. It is well known how the Christian faith is treated in Socialist associations. Likewise, the lodges still have their place among the club announcements and news. In the number of Nov. 20, for example, a festivity of the "Bards" is mentioned, in which "all the local lodges of the Order of the Harugari took part," and an initiation ceremony at the "Knights of Pythias. From these examples it will be clear that the words in the "Lutheran" Oct. 17 are at present still suffering their application to the "Germania": "The secular newspapers which are published by Christians must really keep everything offensive out of their columns. If, however, such newspapers make themselves equal to the world, e. g., by advertising theaters, balls, and other worldly things, they are a double common injury. Because they sail under the Christian flag, they seduce Christians to a more worldly Christianity, to the deadly opinion that Christ agrees with Belial." As soon as a radical, thorough change and improvement has taken place in the "Germania," we will inform the "Lutheran" readers of this, just as we have brought the foregoing to their knowledge in brief words. L. F.

Secular Newspapers. The Lutheran Evangelist, Nov. 17, reports that the editor of the Carroll Record (Taneytown, Md.) recently published the following: "The public in general seem to take it for granted that a newspaper may take up anything that pays. We do not do this, whether it brings us loss or not. Everything is kept out of our columns that has a corrupting effect, whether it be reading matter or advertisements." But if the Lutheran Evangelist...

notes that among the advertisements perhaps only one kind is excluded, namely the saloon advertisements, this would be too cheap a way to claim the fame of a "not degrading paper". Among the pernicious advertisements are, above all things, those of theatres, balls, secret societies, etc. F. P.

"Why are there so few conversions?" With this question an English ecclesiastical paper deals, which is before us. In answering this question, the paper cites all sorts of things, but they do not go to the heart of the matter. If - in spite of all the preaching today - so few people are converted, it is because so little of God's Word is preached by today's preachers. The conversion of a man consists in his taking refuge in Christ before the wrath of God, which he has earned by his sins, that is, in believing in Christ as his Savior. Therefore, only by such preaching can a man be converted, in which, by the preaching of the law of God, God's wrath is continually revealed against all sin and unrighteousness of men, and, by the preaching of the gospel, God's grace in Christ is continually offered to all sinners. But in most churches neither the wrath of God against sin, nor the grace of God in Christ, is preached, but only an outward ecclesiastical or civil morality inculcated. Hence so few conversions to Christ! F. P.

Abroad.

Revised Bible. The introduction and distribution of the so-called Revised Bible in the Lutheran churches of Germany has been repeatedly mentioned in this paper. As is well known, this revised Bible, under the innocent-sounding titles: "revised" Luther Bible, "new edition" of the Luther Bible, has in hundreds of passages changed the text of the

Luther's old, unsurpassable translation of the Bible, eliminated Christ from the Old Testament in many cases, added newer heresies to the Bible, and in this way robbed the German Christian people of the old Bible. Its spread is now increasing to such an extent that, as the "Freikirche" reports, at the 85th annual celebration of the main Saxon Bible Society in Dresden on September 5, it was possible to report: "The ... Committee at first kept its attention directed to the completion of the New Testament with revised text in its own publishing house. The New Testament is now much sold. In the first 10 months since its completion, 7532 of the 30,000 copies printed have already been sold. A new edition of 20,000 copies of the Bible with a revised text also had to be commissioned. Thus the new edition of the Luther Bible" (meaning the revised edition, which is not the Luther Bible) "is being introduced into the school and through the school without any coercion" (?). The old text" (that is, the genuine Luther text) "will in any case not require a new edition." In other Lutheran regions of Germany, too, the introduction of this revised Bible is being worked toward. Thus the President of the Bavarian High Consistory, A. v. Stählin, the highest dignity of the Bavarian State Church, who died a few years ago, has expressly spoken out in favor of this matter, and news has also come from Mecklenburg that revised Bibles and New Testaments are also being distributed there. Once this has begun, there is no stopping and no turning back, as is obvious. It was all the more necessary and important that the "Schriftenverein" of our fellow believers in Germany printed Bibles and Testaments with the unadulterated Luther text and put them on the book market. L. F.

Associations and the Christian community. The

reformed Superintendent Carl Krummacher, who became known throughout Germany and beyond through his work for all kinds of Christian associations, died recently in Elberfeld. The German newspapers reporting Krummacher's death recall that Krummacher used to say, "The Young Men's Associations are my troops." As certain as it is that even the young men of a Christian congregation should render service in the kingdom of God, it is wrong to abandon the Christian congregation and to substitute the associations for the Christian congregations. According to God's will, the whole Christian congregations are God's "troops." Not only to the young, but to the whole Christian community, young and old, male and female, the apostle Paul writes Rom. 12:1: "I beseech you by the mercies of God, that ye present your bodies a sacrifice, living, holy, acceptable unto God." F. P.

Papacy and Theatre. The

"Australian Church Messenger" reports: "That there is a certain similarity and affinity of spirit between the Catholic Church and the theatre, between Catholic priests and actors, was recently illustrated quite clearly in Genoa by the performance of the musical drama 'Lazarus'. The theater was largely filled with priests, among whom was the archbishop, and the play itself was composed by a priest, Don Perosi. Actors and singers appeared in modern suits. Jesus was portrayed by a rather obese man in a formal suit and white neck ribbon. John, the evangelist, also wore such a suit. Martha appeared in white, Mary in blue ball gown. The audience was enraptured and the priests, together with the archbishop, gave a rousing applause! When the priests appear in church every Sunday as actors, one should not be surprised that they like to change roles and also pretend something in the theatre."



...and let it be. The only thing to deplore is that both in the church and in the theater the holy and God's word is misused for such jugglery." So far the church messenger. In other respects, too, it is evident that the papistical church, which otherwise wants to be so strict and holy, is mixing and uniting the church and the secular theater. Already, as the newspapers report, preparations are being made for next year's celebration of the so-called Oberammergau Passion Play in Bavaria. This Passion Play is nothing other than a desecration of the most sacred, a dragging of the harrowing Passion story onto the stage. And precisely this "church theatre" takes place every ten years under the permission and approval of the Pabst Church, all the actors in this Passion play, as well as the inhabitants of Oberammergau in general, belong to the Roman Church and regard this presentation of the suffering and death of our Lord Jesus Christ as a kind of divine service, admittedly at the same time also in a genuine Roman way as a good way to win filthy money. We cannot, therefore, approve of the pictures and figures of this Passion Play being shown by special apparatus in churches and schools, as is now done in many places in our country. Nothing better, of course, than the Roman priests are the sectarian preachers who, as soon as a play with a religious overtone is given on the stage, run to the theater and recommend it to others. Usually, as the titles show, such plays are also desecrations and distortions of sacred things and stories. May all our Christians also keep themselves free and unsullied from these plays of the world's nature. L. F.

The blessing of going to church.

The black servant of a farmer in South Africa went to church Sunday after Sunday, if it was at all possible for him, to the mission station, which was quite a distance away. This became too much for his white master, and one day he asked him, "Listen, why do you always walk all the way to church, why don't you sing and pray at home? Is it not as well here as there?" Instead of answering, the servant took a glowing coal from the fire and laid it especially. Soon it had turned black; whereupon he laid it back to the fire, where it immediately began to glow anew. "See here, sir," said he, "this is my answer. I go to the service to be rekindled. Therefore I become no worse a servant for thy service. If I were to cease going to church, thou wouldst soon know it, and some things about me would soon provoke thy discontent."

Obituaries.

On the 12th of November, Carl Cords, Candidate of Theology, who completed his studies in the Seminary here in June of this year, and was called to the pastorate of the churches at Bear Valley and Lincoln, Minn. passed away blessedly. The deceased was stricken with a pulmonary complaint while still a student, to which he has now succumbed, without having entered upon his ministry, at the age of 31 years, 7 months and 1 day. The funeral was held at Jordan, Minn. on Nov. 15, by PP. H. Rådeke, C. C. Metz, E. MöbuS and O. Hagedorn took place.

R. Pieper.

Concordia Seminar, Springfield, Ill.

In the Lord, on the 19th of October, Heinrich Bockhaus, a faithful teacher in the parochial school at Omaha, Nebr. passed away at the age of about 35 years, after having been in the teaching profession about 12 years. He died at Addison, whither he removed at the beginning of the



He was buried there in a Christian burial on 23 October, after the congregation in Omaha had commemorated him in their service the day before. He leaves a widow and five children.

Omaha, Nebr.

E. J. Frese.

Mvdinertiernen and introductions.

By order of the Venerable Praeses Wegener, Cand. tz. Gärtner was ordained on the 13th Sunday after he had been ordained the previous Sunday in the Zion Parish in New Orleans, La. by Fr. Wegener, Franke, Niermann, Wenzel, and Gölz, he was ordained in his mission places Port Arthur and Beaumont, Tex.

By order of the Honorable President Hilgendorf, Cand. I. H. Engel was ordained and introduced by A. A. Schormann on 24 Sonnt, n. Trin. in the Immanuel's Parish near Ashton, Nebr.

By order of the Honorable Praeses Spiegel, Father C. Huth was introduced to his congregation at Muskegon, Mich. by F. Hahn, on the 23rd of Sunday, A.D. Trin.

By order of the Honorable President Zürrer, on 23 Sonnt, n. Trin. F. Wolter was introduced to his congregation in Onawa, Iowa, by R. Amstein.

By order of the Honorable President of the Western District, k". A. Füh ler on the 24th of Sonnt, n. Trin. under the assistance of P. C. Rehahn in his congregation in Eisleben, Mo. introduced by H. Lobeck.

On the 24th of Sunday, Trinity, Fr. Mönkemöller, by order of the Venerable President of the Eastern District, assisted by the 1>k. O. Hanser and O. Düssel at St. Matthew's parish in New Britain, Conn. introduced by Wm. Köpchen.

By order of Venerable Praeses Strafen, Rev. F. L. Karth was installed at St. Marcus Parish, Symco, Wis. on the 25th of Sonnt, n. Trin. assisted by PP. H. Fuhrmann and G. Mundinger, introduced by D. Jäger.

Church dedications,

On the 16th Sunday after Trinity, the Lutheran congregation of Trinity in Town Wil.son, Wis. consecrated their newly built church (30X644, tower 84 feet high) to the service of God. The consecration preachers were: Hiebei and Hübner.

L. G. Dorpat.

On the 19th of Sunday, A.D., St. John's congregation at Ruskin, Nebr. dedicated their newly built house of worship (20X30 feet) to the service of God. Celebrant: Seltz.

E. Eckhardt.

On the 22nd of Sunday after Trinity, the Lutheran Peace Community of Claybank, Mich. consecrated their (enlarged) church and bell to the service of God. Preachers were the church members W. Rudolph, D. Mark: W. Rudolph, D. Markworth and F. Hahn.

On the 23rd of Sunday, Trinity, the Lutheran congregation of St. John's in Keystone, Iowa, dedicated their newly built church (42x28, sacristy 16x16, which will also serve as a confirmation room, steeple 65 feet high) to the service of God. Celebrators: PP. J. Deckmann and G. Matthaideß.

G. Francke.

On the 24th of Sunday, A.D., the new church of the Lutheran congregation of Salems, Black Jack, Mo. Salems congregation at Black Jack, Mo. was solemnly dedicated to the service of God. (Size of church: 40X75, without altar niche and spire. Tower 103 feet high.) Festival preachers were: k?. C. F. Obermeyer, J. Klingmann, and C. F. W. Meyer (English). M. Meyer.

On the 24th of Sonnt, n. Trin. the Lutheran congregation at Vassar, Kans. dedicated their newly built church (26X40 feet) to the service of God. Preachers were PP. r F. Pennekamp, C. Vetter, and (Engl.) H. F. Eggert.

After the Lutheran Emanuel congregation of Hamburg, Minn. had laid the cornerstone of their new church on the day of the Ascension of Christ, they consecrated it to the service of the Triune God on the 24th of Sunday, A.D. Trin, with great participation of fellow believers from outside. The church is a solid brick building with about 700 seats. Festive preachers were A. Landeck and A. Pfothenhauer. -80.00 from the church collection was given to the Minnesota and Dakota District church building fund.

F. Pfothenhauer.

On the 24th of Sunday, A.D., the congregation at Utica, Nebr. dedicated their new church (28X36, with tower 60 feet high) to the service of God. Festive preachers were: PP. Allenbach and C. H. Seltz.

On the 24th of Sunday, A.D., the Lutheran Immanuel congregation at Wentzville, Mo., dedicated their newly built church (38x64, with altar niche and 65 foot steeple) to the service of God. Festive preachers were PP. H. Grefe and Ch. H. Demetrio, the consecration prayer was spoken by H. J. Müller.

On the 25th of Sunday, A.D., the Lutheran Zion congregation at Jerico, Mo. dedicated their newly built little church (24 X36 feet) to the service of God. Festive preachers were: kk.G.F. Harre (German), undersigned (English), P. Geo. Müller assisted.
Alvin W. C. Starck.

Sczrrloinwoihung.

On the 23rd of Sunday after Trinity the Lutheran Zion congregation at Schumm, O., consecrated their newly built school (brick building 28x40 feet, with bell tower) to the service of God. The church preachers were: Phil. Wambsgaß jun. and J. H. Lindemeyer (English). Collecte: -24.40 for mission.
G. F. C. Seemeyer.

OvgelHVoiiho.

On the 22nd of Sunday, Trinity, the Lutheran Concordia congregation of Genefeo, Ill, dedicated their new pipe organ to the service of God. Preacher: PP. Als. Reinke (English) and A. C. Dörrfler.

Groundbreakings.

On 24 Sonnt, n. Trin. the Lutheran Trinity congregation at Majors, Nebr. laid the cornerstone of their new church (24X36 feet). The ceremonial address was given by the local pastor W. Landgraf.

On 25 Sonnt, n. Trin. the Lutheran Zions-Congregation in Corder, Mo. laid the cornerstone for their new church. Speakers: Father F. Rohlfing and Prof. A. Bäßler.
F. W. C. Jesfe.

Gornoindo - Kudiiuurn.

On the 24th of Sunday, A.D., the Lutheran congregation of St. Paul's, Ottawa, Can. celebrated its 25th anniversary. The preachers were the ck.: Aug. Senne, J. C. Barth, and L. D. Zimmermann (English). Collecte: -157.39.
Wilhelm Moll.

Mission Festivals.

On 17 Sonnt, n. Trin.: The congregations of PP. Köstering and M. Mariens to St. Louis, Mo. preachers: Fr. Herzberger and Prof. Bente. Collecte: -142.00. - The congregations of PP. Holiday and F. Sievers at Chicago, Ill. preachers: k. E. Schülke and Prof. Brohm. Collecte: -72.69.

On 19 Sonnt, n. Trin.: The congregation at Monticello, Iowa. Preachers: PP. Th. Steege and G. Theiss. Collecte after deduction: -53.04. - The two congregations of P. Schormann at Hayestown, Nebr. Preachers: PP. Zage. and K. Iahn. Collecte after deduction: -18.50. - The congregation at Browns Corners, Wis. Preachers: PP. A. Grothe and G. Stern. Collecte after deduction: -26.00. - St. John's congregation at "Beardstown," Ill. preachers: P. Hohenstein and Prof. Wessel (English). Lectures were given by: PP. A. Burgdorf and M. Wagner. Collecte: -138.01. - The congregations of PP. Beyer, Frey, Gross and Körner in Brooklyn, N. D. Preachers: PP. J. Frey, A. Beyer and S. Keyl. Collecte: -132.00 and extra: -25 57th - St. Stephen's congregation in Milwaukee, Wis. Preachers: Prof. Hattstädt and P. H. Schmidt. Collecte: -85.10. - The congregation at Washington, D. C., with guests from Bro. Morhart's congregation. Preachers: PP. Schroeder and Morhart (English). Collecte: -34.00. (Rained out.)

On the 20th of Sunday, A.D.: Immanuel's congregation at Grand Rapids, Mich. Preacher: PP. A. Reinke, Sr, Arth. Reinke, Jr. (taubst, Engl.) and Steffens (Engl.). Collecte after deduction: -131.68. - St. John's parish at Quincy, Ill. preachers: PP. Drewes, Tappenbeck and Sommer (Engl.) Collecte: -79.00. - The congregation at Wausau, Wis. Preachers: PP. Karth and Maack. Collecte: -36.00. - The St. Martini congregation at Chicago, Ill. preachers: PP. L. Lochner and Fricke. Collecte: -160.00. - The Immanuel's congregation in Argentine, Kans. Preacher: P. Parts. Collecte: -14.30. - St. John's parish at Plato, Minn. Preachers: PP. Pfothenhauer and Hertrich. Collecte: -16 40th - The parish at North Enid, Okla. Preacher: I". Jockey. Collecte: -15 00. - St. Peter's parish at Hutchinon Co, S. Dak, with guests from St. Martin's parish. Preachers: PP. J. D. Ehlen and Uhlmann. Col

lecte after deduction: -30.00. - The congregation at South Bend, Ind. preachers: PP. A. Rehwaldt, Tr. Thieme, and A. Schlechte (English). Collecte: -63.50. - The St. Jacob's congregation at Logansport, Ind. preachers: PP. Scheips and Tirmenstein. Collecte: -55.09. - The congregation at Liverpool, Ohio, with guests from Berea. Preachers: PP. Husmann and Schlesselmann. Collecte: -34.02. - The Zion congregation at Walburg, Tex. Preachers: PP. Mörbe and Osthoff. Collecte: -165.50. - The branch of the Zion congregation at Lincoln, Ill. preacher: Prof. Wessel. Collecte after deduction: -22.95.- The congregation at Marysville, Nebr. Preachers: PP. Hilgendorf and Mahler. Collecte: -66.06. - The congregation near Junction City, Kans. Preachers: PP. Obermowe and Westphal. Collecte after deduction: -35.30. - The congregation at East Wheatland, Ill. preachers: PP. Castens and Pfothenhauer. Collecte: -32.85.- The Zion congregation at Hampton, Nebr. preachers: PP. Becker and Matuschka. Collecte: -85.50.-The congregation at William Penn, Tex. Preachers: '1'1'. Buchschacher and Forester. Collecte after deduction: -23.20. - The Trinity congregation at New York, N. D. Preachers: Dir. Feth and P. H. C. Steup. Collecte: -52.25. - The congregation at Bauer, Iowa. Preachers: PP. L. A. Mueller and Runge. Collecte: -32.00. - The Immanuel congregation, East 83rd St. in New York, N. D. Preacher: P. Otto Sieker. Collecte: -50.00, in Sunday school -20.00. - St. Matthew's congregation, West Hoboken, N. J. Preacher: P. J. Heck. Collecte: -9.02.

On the 21st of Sonnt, n. Trin: St. John's parish at Buckley, Ill. preachers: PP. Seils and Seehausen. Collecte after deduction: -62.70. - The Immanuel's congregation and Trinity congregation at Danville, Ill. preachers: P. Wagner, Prof. Streckfuß and P. Jacobs (Engl.). Collecte after deduction: -134.00. - St. John's parish at York, Pa. Preacher: P. H. Walker (and lecture). Collecte: -67.32.- The congregation at Fedor, Tex. Preachers: PP. Wenzel and Jäbker. Collecte after deduction: -77.00. - The Trinity congregation at Horse Prairie, Ill. preachers: ki?. A. Gübent and C. Holst, Jr. Collecte: -161.07. - The congregation at Cypress Top, Tex. Preachers: PP. Goose and Kaspar. - St. Paul's parish at Kewanee, Ill. preachers: PP. Gap and Mountain. Collecte: -36.20. - St. Paul's parish at Thorndale, Tex. Preachers: PP. Earnest and Guard. Collecte: -65.18. - The Zion congregation at Dallas, Tex. Preachers: PP. Bäßler and Robert. Collecte after deduction: -25.50. - The Zion congregation at Tyndall, S. Dak. Preachers: I'k. Doge and H. F. Lange. Collecte after deduction: -30.62. - The Emanuel congregation at Doughtstown, O. Preachers: PP. H. Sauer and G. Eyer. Collecte after deduction: -19.09. - Trinity Parish at Houston, Tex. Preacher: P. Brommer. Collecte: -50.00.

On the 22nd Sunday, n. Trin.: The Immanuel's congregation at St. Louis, Mo. Preachers: Pros. Bente and P. Bünger. Collecte: -210.00. - The congregation at Terre Haute, Ind. preachers: k- C. Holst, Sr. Collecte: -84.00. - The congregation at Helena, Mont. Preacher: P. Mertz. Collecte: -16.05.
(To be continued.)

Conferenz - Display.

The New York and New England Teachers' Conference meets, s. G. w., December 28 and 29, at Paterson, N. J. Papers: a. Surpassing papers: 1. The teacher as nurse of the German language in school and community. Kirchhof's. 2. Visual aids. Value and use of the same. Source of supply. Betz - Waffel, b. New works: I. Practical: 1. Biblical history: the prophet Jonas. Wilh. Meyer. 2. doo^rapil^: I688ou In AkOArapti^ on gormanz:. Demgen - C. H. Meyer. 3. distinction of the 3rd and 4th cases. Pohlmann. 4. practice of a two-part song. Dreßler. II. Themata: J. Ilorv to oluivat" a taste tor Zoock Uterature. Lücke - Lübker. 2. lästlessNK8S in scdooi-odiicron. Kretzschmar - Breuer. 3. Amos Comenius: life, work, pedagogical principles. Zierfuß - Grützemacher. 4. IVorck inetdock or pdonetio inetdock, rvtliok? Beyer - Richter. Registrations absolutely necessary to Lonis k- neeke, 10 Lroacktva^, kater8on, di. 3. Also would like to be indicated how and when one intends to travel. A. W. Nehrenz, Secr.

Election display.

It is hereby brought to public notice that at the meeting of the Electoral College held November 15, Rev. W. Dau of Hammond, Ind. was unanimously elected professor of mathematics and science at Concordia College, Fort Wayne.

Fort Wayne, November 21, 1899.

C. Groß, Secretary of the Electoral College.

Western District Notice.

The office of visitator in the East Tennessee District, vacated by the blessed death of Bro. J. G. Goehringer, has been transferred until the next Synod? J. A. Friedrich at Knoxville has been assigned. In place of Mr. J. H. Backus, who has resigned his office of Cassirer, Mr. C. Appel, 1823 North 19th Street, St. Louis, has been chosen by the Support Commission to be their Cassirer until the next Synod.

P. Rösener.

For your consideration.

The "Ev.-luth. Hermannsburger Freikirche", edited by President W. Wöhling, will be published twice a month from the new year on (previously only once) and as a result will cost twice as much, no longer 50 cents, but -1.00. The paper will therefore not be sent to any of the former subscribers from January 1 without an explicit new order. We ask for numerous and prompt orders

Concordia Publishing House, St. Louis, Mo.

To the message

hereby serve notice that the undersigned publisher has decided to gradually reprint the old Synodal Reports of the Missouri Synod and its districts, which have been out of print for years, at their original cost price. All who wish to obtain one or another of the Synodal Reports are requested to communicate this to us. The reports most in demand will appear first in print.

Concordia Publishing House, St. Louis, Mo.

Incoming Illinois District Coffee:

Synodal treasury: Coll. d. Gemm. d. ??.: Hieber at Chicago 10.25, Köstering at New Minden, Harvestcoll. by F. Collmeyer 41.70, Bünger at Chicago 13.73, Jben at Prairietown 5.00, Praeses Succop at Chicago 52.00, Estel at Fountain Bluff, Reformationcoll. by H. Arbeiter, 8.00, Röcker at tzord 4.05, Große at Oak Park, half d. Reformationcoll., 11.59, Brewer at Eagle Lake, reformation coll. by, 18.76, and Plehn at South Litchfield, evening coll. by, 3.35. (S. -168.43.)

Synodical building fund, specifically for Milwaukee: Dch. C. Bockelmann v. P. A. Wangerin's church in Sollitt 10.00.

Synodal Building Fund: P. Hohenstein, Reformation Coll. of the Trinity Congregation in Peoria, 50.00, P. Dallmann in Brunswick from H. S. Sr. 8.00, P. Sapper in Bloomington from his congregation, 84.00, ? Gem. 84.00, P. Blanken in Buckley, reformation coll. of, 16.60, ?. Kuehn in Dorsey, desgl., 5.00, P. Brunn, desgl. in Oakglen and Lansing, 15.88, P. Matthias v. d. Gem. in Glencoe 5.60,

Winter at Hampton 17.75, P. Gülker at Huntley 1.80, ?. Jaß, Reformation Coll. of Christ Cong. in Peoria, 7.60,

A. C. Mennicke at Geneseo 12.00, P. Richter, Reformationcoll. at Evansville, 5.00, P. Plehn at South Litchfield, Reformationcoll., 4.45, v. F. Drewel and H. Marburger 1.00 each, F. Drewel .75, C. Gehrner.50 and Bro. Niemann 2.00, ?. Gose at Grant Park 4.50, P. Castens at Gilmer, Re'ormationcoll., 17.00, P. Dorn at Belleoille, desgl., 28.00 (1st ct.), Bergen at Chandlerville 6.90, P. Brockmann at Hoffman 10.50, P. Krebs at Tinley Park 4.55 (2nd ct.), ?. Früchtenicht in Elgin 29.40 and P. Bohlen in Summit 4.76; for signatures: by U. L. Zahn, (1st pl.), 20.00, P. Hallerberg Sr. the. (2nd t.), 50.00. (S. -414.54.)

Inner Mission: Fr. Dallmann, Harvest Coll. from the Imm. Society in Brunswick, 15.00, Fr. Beck's Society in Jacksonville 10.60, Fr. Blanken in Buckley from Msgr. Guske 1.00, P. Keller in Thornton, part of the Reformation and Missionary Coll. 15.00, K. G. A. Müller of the Schaumburg congregation for traveling preachers 24.00, P. Brust in Prairie, part of the Harvest and Missionary Coll. 100.87, P. Dietz in Chicago, part of the Missionary Coll. 35.00, ?. Lewerenz' Gem. in Des Plaines 7.00, P. W. C. Kohn das. by Willy Wöhler .50, Vogt in Goodfarm, Reformation coll., 9.40, P. Wunder in Chicago by F. Fink 5.00, P. Alf. E. Reinke, missionary coll. of St. John's congregation in Galesburg, 19.50, Fr. Burgdorf in Lincoln of Zion's congreg. 35.00 and its branch 15.00, Fr. Jöckel in Richton, Reformation coll. 9.84, by Aug. Golz in Chicago, half of missionary coll. of Bethel congregation, 6.87, by H. Schweer in Crete, part of coll. on 50th anniversary of U. Brauer's congregation, 59.59, P. Werfelmann in Chicago, part of missionary coll., 15.00, P. Molthan's congregation in Hinsdale 8.05, P. Schroeder in Kankakee by N. N. 1.00, Wagner in Chicago by W. Beduhn 1.00, P. Detzer's congregation in Niles Centre 8.75 and P. Werfelmann in Chicago by the Women's Association 10.00. (p. -412.97.)

Inner Misst on in Southern District: Bold in Dorsey, Coll. on 25th Church Anniversary, 15.00, P. Brust in Prairie, Thank Offering by E. B., 2.50 & P. Wehrs' Gem. in Glenview 6.3l. (S. -23.81.)

Negro Mission: P. Keller in Thornton, part of the Reformation and Missionary Coll. 7.20, U. Brust in Prairie, part of the Harvest and Missionary Coll., 25.00, P. Wunder in Chicago by F. Fink 5.00, P. Burgdorf of the Zion congregation in Lincoln 18.00 and by H. Schweer rn Crete, part of the coll. on the 50th anniversary of P. F. Brauer's congregation, 29.80. (p. -85.00)

English Mission: Fr. Burgdorf of Zion Church in Lincoln 12.00.

English Mission in Chicago: Missionsscoll. in Chicago (Theil): Fr. Dietz 5.00 and Fr. Werfelmann 15.00. (S. -20.00.)

Jewish Mission: U. Miracles in Chicago by F. Fink 5.00 and P. Burgdorf by Branch of Zion's Congregation in Lincoln 3.95. (p. -8.95.)

Emigrant Mission: Fr. Burgdorf of Zion Parish in Lincoln 6.00. Emigrant Mission in New York: Fr. Lükers Gem. in Bethlehem 3.60.

Emigrant Mission in Baltimore: Fr. Lükers Gem. in Bethlehem 3.00.

Indian Mission: Engelbrecht in Chicago v. Jun grf.ver. 10 00, Fr. Lewerenz' congreg. in Des Plaines 2.71 and ?. Burgdorfv.Filialed.Zions-Gem., Lincoln,4.00. (S. -16.71.)

Heathen Mission: P. Brust in Prairie, part of the harvest and missionary collection, 10.00, P. Dietz in Chicago, part of the missionary collection, 10.00, P. Lücke that of Mrs. K. 5.00, P. Wunder that of F. Fink 5.00 and P. Burgdorf of the Zion congregation in Lincoln 5.64. (p. -35.64.)

Support Fund: P. Ruhland at Altamont, Reformation Coll., 7.51, Teachers' Appeal from Chicago Teachers' Conf. 30.00, P. Eberhardt at Arenzville, Abdm Coll. 4.55, x.Hieber's congregation

at Chicago 8.55, Harvest Coll. from P. Jöckel's congregation at Richton 11.25, P. G. A. Mueller's congregation at Schaumburg 25.00, ?. Brust in Prairie, part of the harvest and missionary

collections, 20.00, ?. Brunn v. d. Crete Pastoralconf. 11.75 u. 4.50, Fr. Bünger v. d. Chicago Pastoralconf. 16.25, Fr. Estel in Fountain Bluff, Coll. at Schlimpert's infant baptism, 2.10, Fr. Wunder in Chicago of F. Fink 5.00, Fr. Flach of St. Paul's congreg. in New Gehlenbeck 9.00, Fr. Haakes congreg. in Elk Grove 18.15, Fr. Mundt in Montrose of G. St. 25, dch. A.

Wielbrant v. d. St. Joh.Gem. in Algonquin 6.06, P. F. M. Große v. d. Conf. of Proviso and vicinity 9.20, P. Feddersen in Homewood

P. D. Nietfeldt 1.00, Harvestcoll. by P. Erdmann's Gem. in Chestnut 5.20,1?. Molthan v. d. N.-Jll. Pastoralconf., surplus of travel money, 9.16, Fr. Brockmann of Okawville Specialconf. 12.00, Fr. Brauer in Niles, Coll. b. d. silb. Mr. and Mrs. Joost, 9.10, and Fr. Drögemüller of the Arlington Heights Pastoral

Conference, 5.25. (p. 230.83.)

Students in St. Louis: Fr. Leßmann in Okawville from N. N. for the poorest student 10.00, Lochner in Chicago a. d. Studentenbüchse d. Gem. for Joh. Hartmeister 10.00, ?. Feddersen in Homewood, thank offering of D. Nietfeldt for A. Feddersen and thank offering of Mrs. F. Butze for H. J. Oetjen 2.00 each, P. Castens in Gilmer a. d. Klingelb. for Hartmeyer 5.00. (S. -29.00.)

Laundromat in Springfield: Prof. Simon v. Women's Ver. in Springfield 2.00.

Students in Springfield: P. Mießler in Carlinville, Reformation Coll., 12.27, Teacher Pallmer in Hamel, Coll. b. Langendorf-Stockmanns Hochz. for H. Bornemann, 2.25, Prof. Streckfuß of P. Seils' Gem. in Woodworth for Eisele 16.00, ?. Plow in Chenoa

from St. Paul's congreg. in Dates Tp. for Christ. Bräunig 7.50, P. Dorn in Belleoille by Young Frver. for Negro Stud. W. Lash 5.00, Fr. Lükler in Bethlehem, Coll. at Joh. Baccüs Hochz. for Helmuth Schulz, 5.00 and Fr. Merbitz in Chicago v. Frauenver. for Ernst Rieß 5.00. (S. -53.02.)

Herm. Kowert at Fort Wayne, Ind: P. Mundt in Montrose, Coll. at Möller Blievernichts Hochz., 5.25.

College student at Milwaukee, Wis.: Mundt at Montrose, Coll. at Meislahn-Kricks Hochz. for Th. Gößwein, 6.10 & P. Wunder at Chicago v. Jungfrver. for Arthur Breither 16.00. (S.-22.10.)

Illinois District Church Fund: P. Brust in Prairie, thank offering from E. B., 5.00, Aug. Golz in Chicago, half of missionary coll. from Bethel congregation, 6.87, P. Werfelmann the. part of missionary coll. 18.45, and from Brauer's congregation in Bescher 11.63. (P. -41.95.)

Deaf and Dumb Institution in North Detroit, Mich.: Reformationcoll. by P. Erdmann's Gem. in Chestnut 5.30.

Deaf and Dumb Mission: Fr. Dietz in Chicago, part of missionary coll., 5.25, Engelbrecht das. v. Jungfrver. 10.00, ?. Burgdorf of Zion Church, Lincoln, 10.00; Father Brust, Prairie, thank-offering of E. B., 2.50 & 1? Werfelmann, Chicago, part of missionary collection, 10.00. (p. -37.75.)

k. Zahn's parish near Watertown, Nebr.: k. Lükler's Congreg. at Bethlehem 6.79.

Concordia Parish in Chicago: Fr. Strikter v. the congregation in Proviso 20.00, Fr. Matthias v. the congregation in Evanston 6.50, Kueffner, Abdmcoll. v. the congregation in East Wheatland, 6.00, Fr. Great, Extracoll. v. s. congregation in Oak Park, 24.65 u. k. Feddersen in Homewood by D. Nietfeldt 1.00. (p. -58.15.)

Champaign parish, Ill: P. Merkel, Coll. d. Gem. in Dieterich, 5.48, dch. Caff. J. H. Abel at Fort Dodge, Iowa, 5.33, by Kaff. H. W. C. Waltke at St. Louis, Mo., 20.66, P. Hafner, Coll. of the Gem. at Broadlands, 10.50, ?. Muller, Coll. of the Gem. at Eherst, 10.00, P. Lükler of the Gem. at Bethlehem, 6.79, P. Schwandt of the Gem. at New Berlin, 10.00, P. Leßmann of the Gem. at Okawville, 8.56, P. Feddersen of the Gem. at Homewood, 8.25, and P. Wagner's Gem. at Chicago, 12.73. (P. -98.30.)

Retirement Home in Arlington Heights: Dch. Caff. J. H. Abel at Fort Dodge, Iowa, 3.57.

Orphanage at Des Peres: Fr. Brust at Prairie, Abdmcoll., 11.05 & Fr. Mundt at Montrose by Wm. Ott Sr. 1.00. (S. -12.05.)

Orphanage at Addison: by Kaff. J. H. Abel at Fort Dodge, Iowa, 5.52 & P. Mießler at Carlinville v. Mrs. Multanowski.25. (p. -5.77.)

Latvian and Esthen Mission: P. Beck in Jacksonville by Mrs. F. C. Walker.50, P. Engelbrecht in Chicago by Jungfrver. 10.00 & Fr. Succop the. of Teacher Johnson .50. (S. -11.00.)

Mission in London: P. Dallmann at Brunswick by H. S.'s jun. children 2.00 and P. Beck at Jacksonville by Mrs. F. C. Walker.50. (S.-2.50.)

Mission in Berlin: P. H. Schwarzkopf v. s. Gem. in Willow Springs 2.75.

Mission in Hamburg: k.H. Schwarzkopf v. s. Gem. in Willow Springs 2.75.

Missionary School in London: Fr. Brust in Prairie by N. N. 1.00, Fr. Engelbrecht in Chicago by Jünglver. 25.00, k.

Lochner that. of the pupils of the teachers Treiber 6.10, Nagel 1.30 and List 4.00, in the Christian teachings ges. 6.15, dch. Teacher K. H. Flöring in Addison from s. pupils 1.45, P. Drögemüller in Palatine from s. confirmands 2.40 and from Mrs. D. .25. (p. -47.65.) Total: -1899.13.

NL. Signatures for the synod building fund were registered: By P. P. Budach v. s. Gem. in Washington Heights 50.00. Addison, Ill, Nov. 18, 1898; H. Bartling, Cassir.

Proceeds to the treasury of the Iowa District:

Synodal treasury: Gemm. d. kk.: Von der Au zu Pigeon -8.00, H. Wehking 12.50, Friederich bei Lunts Siding 3.00, Tisza, Abdmcoll., 13.16, Baumhöfener 9.50, Burmeister, Resormationsscoll. s. Zions-Gem., 10.94. (S. -57.10.)

Synodal Building Fund: Gemm. d. kk.: C. E. Guenther at Garwin 6.20, Jipp 10.00, Gronow at Imogene 5.74, at Hastings 8.80, Oakland 5.05, Grimm 12.00, Beer 7.80, Händschke, l.ZHlg., 22.50, Schwenk, Abdmcoll., 13.77, Welcher, 1st mission, 60.00, Kautz at Fredericksburg 7.00, Hitzemann b. Dillon 15.50. P. Brewer v. G. Stüve 1.00, N. N. 2.00, f. Milwaukee appointed, P. Händschke, 2nd plat. s. Gem., 20.00. P. Jobst, 1st plat. s. Gem., 29.75. (S. -127.11.)

Inner Mission in Iowa: P. Noack, Theild. Missionsfcoll. s. Gem., 15.00. P. Clöter desgl. in Grant Tp. 60.00. k. Heffes Gem. 34.27. l". R. Amstein, part of the missionary coll. s. Gem., 10.50. Teacher H. G. Nuoffer a. d. Wohlthätigkeitsk. der St. Johanns Gem. in Germantown 10 00. k. Faulstich, part of the missionary funds for the church, 40.00. P. L. A. Müller, missionary funds for the church, 60.53. Gem., 60.53. P. Bischer desgl. 39.61. k. Markworth desgl. s. both Gemm. 51.05. Fr. Jobst desgl. s. Gem. a. the one at Yorktown 57.53. Fr. A. Amstein, Theil d. Missionfcoll. s. Gem., 30.00. Fr. Otto desgl. at Franklin Tp. 20.00. Ferd. Möller desgl. of the Gem. at Fort Dodge 80.00. k. Bayers St. Martinus-Gem. 18.25. Fr. Kitzmann, Theil. d. Missionsfcoll. s. Gem., 40.00. Fr. L. A. Müllers Gem. 5.00. k. Burkhardt, missionary coll. s. TriuneC. R. George, part of the missionary funds of the Pomeroy congregation, 40.00. Fr. Grimm's congregation, 10.00. Fr. Dornseif, 40.00. Fr. Romans, mission coll. s. Gem. at Hubbard, 27.15, at Buckeye 12.00. W. A. Gesell, mission coll. d. Gem. at Elma, 36.10. P. Schlegel, Theil d. mission coll. s. Gem. 28.00. Fr. Steege, 40.00. Fr. Krog, missionary coll. in Manilla, 23.80. Fr. Kitzmann of H. Delete 2.00. Fr. Schug, missionary coll. in Schleswig, 34.28. k. Niemand, Missionsfcoll. s. Gem., 26.50. P. Andr. Müller, part of the missionary coll. s. Gem., 21.00. Fr. Brandes desgl. 30.00. Fr. C. Wehking, missionary coll. s. Gem. 44.90. k. Matzat desgl. in Delaware 25.00. P. Nuoffer desgl. at Meriden 68.42. P. Lothringer, part of mission coll. s. Gem., 10.00. P. Brandes, nachtr. to mission coll., 1.00. 1". Haar, missionary coll. at Luverne, 42.63. P. Runge, part of missionary coll. at Luverne, 22.20. P. A. Ehlers, at Gray, 50.00. l?. Schwenks Gem. desgl. 50.00. P. Aron desgl. 15.00. P. Jobst von H. Wegener 1.00. P. Traubs Gem. 3.20. P. J. P. Günther, Theil der Missionsfcoll. s. Gem. 30.00. Fr. Kreutz, of Casey, 20.00. Fr. Jobst of Ernst Freudenberg, 1.00, D. Röpe, 10.00. Fr. H. Wrhking, part of the missionary funds, see church, 80.00. Fr. Horn, thank offering by Herm. Hartwig Meyer, 2.00. P. v. Strohs, part of the Mlssionsscoll. s. Gem., 39.78. P. Berner desgl. s. Zions-Gem. 23.00. k. Knies v. F. B. .45. P. Polzin, mission scoll. s. Gem., 20.50. k. Richter's St. John's congreg. 15.60, s. St. Paul's congreg. 1.91. (S. -1545.16.)

Negermission: P. A. H. P. Greif, a. d. Schulfest ges., 2.52, v. d. Sonntagsschulk. 2.61. P. Noack, Theil d. Missionsfcoll. s. Gem., 5.28. P. Clöter desgl. in Grant Tp. 15.00. k. R. Amstein's Gem. desgl. 3.00. teacher H. G. Nuoffer of Phil. Judge 1.00. l". Faulstich, part of Missionfcoll. s. Gem. desgl. 23.40. P. A. Amstein desgl. 16.50. P. Otto desgl. 9.00. Ferd. Möller, desgl. of Gem. at Fort Dodge, 20.00. k. Kitzmann's congreg. desgl. 10.00. C. R. George, desgl. of congreg. at Pomeroy, 10.00. 1". Grimm's Gem. desgl. 7.60. P. Dornseif desgl. 10.00. P. Andr. Müller desgl. 5.00. Fr. Brandes desgl. 10.00. Fr. Lothringer desgl. 5.00. Fr. Burkhardt desgl. s. Dreieinigk.-Gem. at Dayton 12.28. Fr. Matzat desgl. at Delaware 9.92. Fr. A. Ehlers desgl. at Gray 15.00. k. Schwenk desgl. 5.00. p. Aron desgl. 5.00. p. Jobst v. Wm. Gundermann 2.00, W. Schulz.25, Ernst Freudenberg 1.00. k. H. Wehking, Theil der Missionsfcoll. s. Gem., 10.00. k. v. Strohs desgl. 13.26. P. F. Ehlers von Johann Lübke 1.00. (S. -230.62.)

General Inner Mission: By Fr. Jobst 1.00. k. Jipp, silb. Hochz. Hans Haggas, 5.00, v. s. comm. in Ogden 7.50, s. comm. in Amoqua Tp. 4.00. (S. -17.50.)

Mission to the Jews: Theilt". Missionsfcoll. d.Gemm. d. kk. Lothringer 1.00, A. Ehlers 4.00, H. Wehking 5.00. (S. -10.00.)

Deaf and Dumb Mission: Ferd. Möller, part of the missionary coll. of the community at Fort Dodge, 9.82. Fr. Kitzmann's community, 10.00. Fr. Chr. W. Otto 1.50. Fr. Schlegel, part of the missionary coll. of the community, 10.00. l". Lothringer desgl. 2.00. k. Jobst v. Johann Stüve 1.00, H. Wehmöller .50. P. H. Wehking, part of the missionary coll. s. Gem., 5.00. (p. -39.82.)

Heathen mission: P. Clöter, part of the missionary coll. s. Gem., 15.00. P. v. Strohs, Abdmcoll. s. Gem., 23.46. H. A. Bartz v. Adam Lippert 6.00. C. R. George, part of the missionary coll, 3.28. P. Grimm, part of the missionary coll. s. Gem., 10.00. P. Dornseis desgl. 5.54. P. Brandes desgl. 5.00. k. Lothringer desgl. 1.00. P. Runge desgl. 40.00. P. A. Ehlers desgl. 10.00. P. Schwenk desgl. 5.00. P. Aron desgl. 5.00. P. Jobst von Wm. Gundermann 2.00, N. N. 5.00. k. Kreutz, Theil d. Missionsfcoll. s. Gem., 6.60. 1". H. Wehking desgl. 10.00. (p. -152.88.)

English Mission: Part of the missionary coll. of the church: Clöter 5.00, R. Amstein 2.00, Otto in Franklin Tp. 10 00; church at Fort Dodge by Ferd. Möller 10.00; Dornseis 5.00, Steege 18.00, Andr. Müller 5.00, Brandes 5.00, Lothringer 5.00, Schwenk 4.12. P. Jobst by Wm. Stüve



1.00. Chris. Waßmarm, Abdmcoll. v. P. Däumlers Gem., 10.00, N. N. 5.00. P. Berners Zions-Gem. 5.00. (S. -90.62.)

Indian mission: part of the missionary coll. of the church: Llöter 2.40, Kitzmann 9 00; church in Pomeroy dch. C. R. George 5.00; Brandes 2.61, Lothringer 1.00, J. P. Günther 5.00. Fr. Jobst of Joh. Stüwe 1.00. (S. -25.01.)

Emigrant Mission: P. Lothringer, part of the missionary funds in the community. 2.00. P. C. Jobst 1.00, von N. N. 1.00, F. Hennemann .25. P. Berner, part of the missionary coll. s. Gem., 5.00. (S. -9.25.)

Polish Mission: P. Lothringer, part of the missionary coll. s. Gem., 1.00.

Esthen- und Lattenmission: P. Lothringer, Theil d. Missionsfcoll. s. Gem., 1.00.

Mission School in London: By Fr. E. Wiegner 2.00. Fr. Haar by some members s. Gem. Gem. 1.00. Fr. Jobst a. the Opserkasse s. Gem. 5.00. Fr. Schwenk by Fritz Moding 1.00. 1". Nuoffer by Norma Nuoffer .80, Paul and Martha Drefke each .20. teacher List v. s. Schul! 3.10. Teacher Schoeneberg v. s. Schull! 4.00. (S. -17.30.)

Poor students from Iowa: Teacher Nuoffer from the charity fund of the community in Germantown 10.00. P. Jobst 1.00, from Joh. Stüwe 1.00, H. Wegener 1.00. 1^ Schlegel from s. Imm.-Gem. 7.00. P. Brandt from s. Gem. in Melvin 1.45. (S. -21.45.)

Pupils in Milwaukee: Fr. tz. Wehking, Theil d. Missionsfcoll. s. Gem. for Aug. Grumm, 23.00, for Guthknecht 8.00. P. Richter v. s. St. Joh.-Gem. for Ernst Jehn 8.54. (S. -39.54.)

Jowa district relief fund: k. Baumhöfeners St. Joh.-Gem. 9.15. l?. Grimm v. N. N. 1.00. teacher Nuoffer a. d. Wohlthätigkeitskasse der St. Joh.-Gem. 10.00, from Phil. Richter 1.00; Ferd. Möller, abdmcoll. of the parish at Fort Dodge, 9.66. tt. Baumhöfener a. d. general benevolent fund 125.00. P. Lutz, Coll. s. Gem. 20.00. k. Merting, Abdmcoll. s. Gem., 11.00. Fr. Jobst by W. Stüwe 1.00. Christ. Ripke by P. Matfelds Gem. 12.50. ?. Theo, dändschke, Erntedankcoll. s. Gem., 16.25. U. P. Schaller, Abdmcoll. s. Gem., 8.25. P. Runge, ges. a. d. Hochz. Ackelbein-Ulleriw, 9.60. P. Brandt, coll. s. comm. at Sanborn, 4.56. U. Knief, coll. s. comm., 8.70. t>. Schug, harvest coll. of the parish at Schleswig, 13.00. P. F. Ehlers, caught during the conference service, 13.50. 1?. Schnitter, abm.coll. s. parish, 9.58. P. Jobst 1.50. (p.-285.25.)

Burnt College in St. Paul: by P. A. Amstein, Coll. s. Gem. of, 2.75. Wm. Leak fire, Specialcoll. d. Zion's comm. in Adair, 27.15. (S. -29.90.)

Orphanage in Addison: P. A. H. P. Greis, ges. at d. school festival, 2.52. Teacher Nuoffer v. Phil. Judge 1.00. (p. -3.52.)

Orphanage in Wittenberg: Teacher Nuoffer at the charity café of the St. Joh.-Gem. 6.00. U. Schwenk by Fritz Moding 1.00. P. Otto, bell-bag coll. s. Gem., 3.85. (S. -10.85.)

Orphanage in Fremont: Teacher Nuoffer from the charity fund of St. John's Parish 6.00. Teacher List from his school children in Boone 2.30. (S. -8.30.)

Orphanage at St. Louis: P. Lothringer, Coll. s. Gem., 18.25. Teacher Nuoffer of Hy. Richter 3.00. P. F. Ehlers v. Frauenver. s. Gem. 5.00. (S. -26.25.)

Old People's Home at Arlington Heights: P. Lorraine, coll. on rubin. Hochz. v. Peter Sanders Sr. 3.57.

Ev.-Luth. Kinderfreund-Gesellschaft: P. Runge, ges. a. d. Hochz. Fehmerling-Schultz, 10.66.

Church building fund of the Jowa District: k. Jobstv. W. Stüwe 1.00. J. P. Günther, Theil der Missionsfcoll. s. Gem., 6.06, Abdmcoll. 15.00. (S. -22.06.)

Schoolhouse construction in Watertown, Nebr.: P. Jobst v. Joh. Stüwe 2.00, Wm. Stüwe 2.00. P. Lothringer, Coll. s. Gem. in Washington Tp. 1.00. U. Knies, Coll. s. Gem. 8.70. (S. -13.70.)

Congregation in Cedar Rapids, Iowa: P. Baumhöfener, Coll. s. Gem., 19.00.

Parish in Bismarck, Mo.: Fr. Jobst by Johann Stüwe 5.00.

Champaign Township, Ill: P. Lorraine, Coll. s. Gem., 3.33.

Parish in Arndt, N. Dak.: P. Domsch, Coll. s. Gem., 4.00.

Parish in St. Joseph, Mo.: Fr. Andr. Müller, Coll. s. Gem., 7.12.

Parish at Winston, N. C.: By Bro. Jobst 1.00.

Deaf and Dumb Institution: Dch. Chris. Waßmann, coll. of P. Däumler's congregation, 7.50. Teacher Nuoffer, part of the charity fund of St. John's congregation, 10.00. P. Reinhardt, coll. for the confirmation of J. Hertel, a deaf student. C. R. George, part of the missionary fund of the parish in Pomeroy, 5.00. k. Krog a. d. Nähshulkasse 1.00. (p. -35.90.)

For a lunatic asylum to be built by our Synod: P. A. Ehlers of N. N. 12.00.

For the storm-stricken from Porto Rico: Fr. Kitzmann v. etl. Gemgl. 4.00.

German Free Church: 1". R. Amstein, part of the Misfionsfcoll. s. Gem., 2.50. P. Steege desgl. 6.00. P. Matzat, Abdmcoll. s. Gem., 6.38. P. Jobst 1.00. (S. -15.38.)

Danish Free Church: P. R. Amstein, part of the missionary coll. s. Gem., 2.50. P. Steege desgl. 5.20. P. Matthaideß by Joh. Nickel 3.00. Conrad Werning by P. Matthaideß' coll. 3.52. P. Aron, part of the missionary coll. s. Gem., 5.50. k. Jobst v. F. Frieling 1.00. (p. -20.72.)

Hermannsburg Free Church: P. Steege, Theil der Missionsfcoll. s. Gem., 6.00. P. Reinhardt, Abdmcoll. s. Gem., 4.00. (S. -10.00.)

Fort Dodge, Iowa, Nov. 1, 1899, J. H. Abel, Cassirer.

Income to the coffers deS Nebraska - Districts:

Synodal building fund - new buildings: Gemm. of the kk.: Brakhage -22.27, Leimer, Abdm.-u.Mhr. Coll., 26.00, Jung, 1st broadcast, 11.00, Meeske 5.05, Allenbach 25.00, Holm 24.82, A. Firnhaber, Germantown, 16.55. P. F. Mießler from the

Bell bag 10.75. Fr. Hildebrandt, Abdmcoll., 4.00. parish of kk.: Hoffmann, St. John's parish, 1st send., 40.50, Seltz 30 00, Lohr, 1st send., 51.50, Predöhl, St. John's parish, Osburn, 6.20, St. Paul's parish, Germansville, 5.75, Triangle parish, Blackwood, 2.45, Triangle parish, Trenton, 1.80, Union Church, Preaching Pl., 1.05. (S. -284.69.)

Synodical treasury: k.J. Meyer v. s. Bethlehem comm. 4.23. k. Lang, abdmcoll., 11.50. p. Becker v. s. congre. in Seward 12.57. p. Hoffmann v. F. Holstein 1.00. (S. -29.30.)

Inner Mission: P. Bergt, missionary coll. of the congregation at Pebble and Logan Creek, 61.59. P. Ollenburg's congregation, missionary coll. of the congregation of August Gnewuch, 26.37. August Gnewuch, 26.37. k. Denninger v. Women's Ass. in Madison 10.00. P. Ulbricht, surplus from Conf. travel money, .20. P. Hilgendorf v. s. Gem. 11.00. Alb. Schmidt v. P. Schröders Gem. 70.25. P. Allenbach, Abdmcoll. s. Gem., 4.40. P. Cholcher v. s. Gem. 10.20, v. F. Sorge sen. 3.00. k. J. Meyer v. s. Bethlehem's Gem. 4.60. P. Adam v. N. N. 5.00. P. Becker v. d. Gem. at Ruby 2.51. P. tvutknecht's Gem., Miffionsfcoll. by Conr. Weiersheuser 40.00. k. Ulbricht, Theil d. missioncoll. of Gem. at Ashton 9.10. k. W. Flach, Abvmcoll., 5.60. P. Wambsganß, Missionfcoll., 40.00. P. F. Mzeßler a. d. Klingelb. 7.15. P. Allenbach, Abdmcoll. s. Gem., 3.24. P. Schulze, Missionfcoll. s. Gem. a. d. Plum Creek, 70.00. P. Hilgendorf v. s. Gem. 8.60. k. Catenhusens Gem. s., June, July, & August coll. dch. Fr. Winkelmann 12.00. Fr. Ruff, mission coll. s. Gem., 19.75. k. Hoffmann, Missionfcoll. s. Joh.-Gem., 100.00. Fr. Lohr v. s. Gem. 20.00. Fr. Th. Hartmann 11.30, Theil d. Missionsscoll. 18.75. Fr. Winv, Missionfcoll. 30.00. Fr. Winter, Missionfcoll. 60.34. Fr. O. v. Gemmingen, Missionfcoll. d. Gemm. d. PP. Leimer, v. Gemmingen u. Meeske, with guests 122.79. (s. -787.74.)

Negro Mission: Fr. Ollenburg's congreg. mission coll., dch. Aug. Gnewuch 10.00. Fr. Meyer v. s. Bethlehem congreg. 7.25. k. Gutknecht's congregation, mission coll. by Conr. Weiersheuser 10.00. Fr. Ulbricht, part of mission coll. of congregation b. Ashton, 3.00. Fr. Chr. Meyer v. Mrs. Senstock .25. Fr. Hildebrandt, part of house coll, 4.35. P. Hoffmann, mission coll. s. St. John's Parish, 10.00. P. Lohr v. s. Parish 8.00. P. Predöhl v. s. St. Paul's Parish at Germansville 5.75, v. N. N. 2.00. k. Winter v. Staab's children 3.00. P. Rathke, missionary coll. for J. C. Schmidt's Negermiff, 30.00. Fr. Knief by Miss Doris Ohldag .50. Fr. H. Mießler by H. Garms .25. Fr. J. G. Lang by J. Zährt 5.00. Fr. O. v. Gemmingen, part of the missionary collection, 3.00. Fr. E. Just by N. N. 1.00. (p. -103.35.)

English Mission: P. Ollenburg's Gem., Missionfcoll. by Aug. Gnewuch 10.00. P. J. G. Lang a. d. Klingelb. s. Gem. 10.00. P. Leimer, Theil d. 'jähr. Coll. s. Gem., 6.88. k. Becker v. s. Gem. in Seward 7.11. P. Wambsganß, mission coll., 17.44. P. Winter, mission coll., 5.00. (S. -56.43.)

Heathen Mission: D. C. Mariens, mission hour coll. of the congregation at Lincoln Creek, 11.20. P. Ulbricht, part of the mission coll. of the congregation at Ashton, 3.00. P. Wambsganß, mission hour coll. of the congregation at Lincoln Creek, 20.00. P. Rathke, mission hour coll. of the congregation at Ashton, 30.00. P. Just v. Mrs. Kurpuweit 1.00. (S. -65.20.)

Deaf and dumb mission: k. Leimer, Theil d. 'jähr. Coll. s. Gem., 3.00. P. Arth. C. Reinke v. P. Frese's Gem., Omaha, 8.76. (S. -11.76.)

Outer Mission: P. Ruff, Missionsfcoll. s. Gem., 19.75. Negro students P. J. C. Schmidts: P. Schulze, Missionfcoll. s. Gem. a. Plum Creek, 10.00.

Indian Mission: P. Leimer, part of the annual Coll. s. Gem., 2.00. P. Becker v. O. E. B. 5.00. P. Gutknecht's Gem. mission coll. by Conr. Weiersheuser 7.00. Aug. Gnewuch of P. Ollenburg's Gem. 2.00. P. Just of N. N. 1.00. (S. -17.00.)

Jewish Mission: Fr. Gutknecht's congregation, missionary coll. Conr. Weiersheuser 7.00. Fr. Harms, Aug. coll. s. Gem., 7.00. (S. -14.00.)

Mission in London, England: Teacher C. P. J. Kambeiß v. s. Schulc. 15.00. Teacher G. A. Holtzen v. etl. pupils 1.40. Father Oelschläger v. s. Sonntagssch. 1.25. Father Hoffmann v. H. Wieneke .50. (p. -18.15.)

Mission in Berlin, Germany: P. Ulbricht, part of missionary coll. b. Ashton, 3.00. P. Leimer, part of Mhr. Coll. s. Gem., 1.00. Fr. Hoffmann v. H. Wieneke .50. (p. -4.50.)

k. L. J. Gehrman: P. W. Flach, Klingelbcoll., 10.20. Widows' and Orphans' Fund: P. E. Eckhardt's Gem. 6.12. P. Denninger of the Women's Ass. in Madison 11.30. k. Chr. Meyer, travel money surplus from Centralconf. 1.63. Conrad Weiersheuser a. d. Klingelb. d. Gem. P. Gutknechts 14.00. k. Becker of the Seward congregation, 10.00. Fr. Hanssen, bell-bag coll. of his own congregation, 13.00. Gem., 13.00. C. H. Ude, Coll. d. Dreieinigk. Gem. at Gladstone, 3.00. P. F. Mießler a. d. Gotteskasten 1.40. P. Schabacker's Gem. 6.50. P. Brakhage of S. 2.50. k. Hoffmann v. P. Winters Gem. 2.00, v. H. C. Werner .50. k. Hartmann, Hochz. Bartels - Endorf, 18.10. P. Schulze, communion coll. of comm. at La Porte, 3.00. (S. -93.05.)

Orphanage at Fremont: P. Denninger v. Women's Ass. in Madison 10.00. Kaff. G. Wendt .75. P. Gehrke v. H. Ehlen 1.00, v. W. Cohrs 1.00, v. J. Witte 2.00, v. N. N. 1.00. k. Adams Gem. 18.00. p. Harms von D. 5.00. p. F. Mießler v. V. L. Königs Schulc. 1.75. p. Becker v. Wwe. Meyer 1.25. aus Hooper, Nebr. v. Heintr. Meyer 2.00, v. Herm. Böhling 2.00. P. Brakhage v. S. 2.50. P. Hoffmann v. Carl Balefski .50, v. Mutter Eyl .25, v. H. Wieneke 1.00. (S. -50.00.)

Sick and elderly pastors: Fr. Jungs Gem. 13.50. Free Church in Germany: P. Denninger v. Frauenverein in Madison 3.70.

Danish Free Church: Fr. J. G. Lang a. d. Klingelb. sr. Gem. 10.00.

Wittwe Bendin: P. v. Gemmingen, 4th of July-Coll., 4.25. Poor Students: P. Harms v. d. Conf. 1.70. P. Chr. Meyer v. s. Preaching Pl. to Willow Creek 2.23, Hochz. WescheWiemann 6.10. (p. -10.03.)

Student H. Buls: P. Becker's comm. in Seward 15.45, Hochz. Beckmann-Hackbart 8.55, v. O. E. B. 5.50, surplus .25. (p. -29.75.)

Payroll in Seward: P. Becker from L. Gnekow 5.00, v. P. Vahls comm. 13.15. (p. -18.15.)

Pupils in Seward: Fr. Grupe from Mr. W. Bartels, thank offering for the silb. Hochz., 5.00.

Teachers' seminar in Seward: P. Mahler, Niermanns silb. Hochzcoll., 6.75.

Student Carl Treskow: Abendmahls coll. d. St. Joh. Gem. in Hooper 7.75.

Student Fritz Meinke: P. Zagelv. Frauenver. fr. Gem. 3.50. k. Aeppler's Parish: P. Brakhage v. W. W. 2.00. Total: -1689.50.

Bancroft, Nebr. 1st Sept. 1899. F. H. Harms, Kassirer.

Entered the Coffee of the Western District:

Synodical treasury: comm. of kk.: Brandt in St. Charles -16.77, Kowert in Orchard Farm 7.00, Klein in Chattanooga 4.65, Gümmer in Friedenberg 4.00, Imm. comm. in St. Louis 8.00. (S. -40.42.)

General building fund: comm. of kk.: Poppe at Spanish Lake 3.25, Buchheimer at Memphis 20.00, Meyer at St. Joseph 10.00, Bösche at Jefferson City 2.81, Winkler at Stratman 16 70, Grupe at Macon 7.22, Hartenberger at Paducah 7.00. Cross comm. at St. Louis 209.25. (S. -276.23.)

Progymnasium in Concordia: P. Klugs Gem. in Mount Pleasant 4 20.

Inner Mission of the District: Parts of the mission feast: congregations in St. Charles, Orchard Farm and Harvester 70.00, Imm. Gem. in St. Louis 125.00, Emmaus-Gem. in St. Louis 50.00. Gem. d. kk.: Rösener in Altenburg 20.00, Schmidt in Ulm 2.36, Harre in Meinert 4.30, Gümmer in Friedenberg 4.50, Colditz in Stover u. Pymont, Missionfestcoll, 22.07, Starck in Jerico 1.87, Hüschenin Uniontown 21.10. Kreuz-Gem. in St. Louis 139.02. P. Schmidt in St. Louis v. N. N. .50. (S. -460.72.)

City Mission: From Gemm. in St. Louis: Emmaus 25 00, Zion 53.00, Cross 27.80. (S. -105.80.)

Mission School at Rock Spring: Imm.-Gem. in St. Louis 5.00.

Negro Mission: Parts of Mission Festival Coll.: St. Charles Cong., Orchard Farm & Harvester 5.00, St. Louis Imm. Cong. 25.00, St. Louis Emmaus Cong. 12.50. (p. -42.50.)

English Mission: Sunday School of the Trinity Church in Memphis for English Mission in N. Carolina 17.50.

Jewish Mission: Gemm. in St. Charles, Orchard Farm & Harvester, part of missionary funds, 5.00.

Heathen Mission: Gemm. in St. Charles, Orchard Farm & harvester, part of mission fund, 12.00.

Deaf and Dumb Mission: portions of mission feast coll.: Gemm. in St. Charles, Orchard Farm & Harvester 3.00, Imm. Gem. in St. Louis 25.00. (S. -28.00.)

Emigrant mission: Fr. Zschoche's congregation in Frohna 11.48. Parts of mission feast coll.: congregations in St. Charles, Orchard Farm & Harvester, for New York 3.27, for Baltimore 2.00, Imm. congregation in St. Louis 10.00. (p. -26.75.)

Mission in London: Teacher Meyer in St. Louis by Hulda Wolf .50. Teacher F. Gempel in St. Louis by Lydia Wolf, Karl Kraft and F. Gempel 1.00. Parts of mission coll.: Gemm. in St. Charles, Orchard Farm and Harvester 1.50, Imm.-Gem. in St. Louis 5.50. P. Ahner's Gem. in Kiel 4.15. k. Schriefer at Farrar v. Jünglver. 25.00. (S. -37.65.)

Unterstützungskasse: Gemm. d. kk.: Griebel in Perryville 12.63, Dautenhahn in St. Antonia 2.00, Ahner in Kiel 5.03, Schriefer in Farrar 5.65. P. Jessie in Corder, Theil d. Coll. a. v. Hochz. Borgelt-Keßler, 10.00 f. Wwe. Winter. (S. -35.31.)

Orphanage near St. Louis: Father Harre at Meinert by Mrs. F. Gehner 1.00. Father Schmidt at St. Louis by Mrs. Voigt 2.00. (S. -3.00.)

Students in St. Louis: P. Runge in Simpson P. O., Coll. a. d. Hochz. Keßner-Warnken to F. Lammert, 1.45. k. Gielow's Gem. at Tea 1.90, v. d. Gem. at Drake 1.65 for Hartmeister. (S. -5.00.) Students in Springfield: P. Gielow's Gem. at Drake f. F. Wehmeier 1.65.

Pupils in Addison: P. Schmidt in St. Louis from Virginsver. 10.00 and by Mrs. Voigt 1.00 for G. Wolf. k. Hüschen in Uniontown, Coll. a. d. Hochz. Fühler-Telle f. Joh. Hüschen, 15.00. Pres. Rösener's Gem. in Altenburg, cost money for Mart. Sebald, 15.00. (p. -41.00.)

Pupils in Fort Wayne: Fr. Schmidt in St. Louis v. Jungfrver. for J. Ansoerge 10.00. Praeses Rösener's Gem. in Altenburg, Kostgeld for Const. Beyer, 18.00, for Arth. Lohmann 18.00 u. v. Jünglver. for the latter 10.00. P. Schriefer in Farrar, Hochzcoll.: Mangels-Meier 7.25, Hemmann-Stüve 6.26 for A. Lohmann. (S. -69.51.)

Church Building Fund: P. Duckwitz's congreg. in Salisbury 1.00. k. Schmidt in St. Louis v. H. Riesenber 100.00. (S. -101.00.)

German Free Church: Parts of Mission Coll.: Congreg. in St. Charles, Orchard Farm & Harvester 5.00, Imm. Congreg. in St. Louis 10.00. (S. -15.00.)

Danish Free Church: Parts of Mission Coll.: Cong. in St. Charles, Orchard Farm & Harvester 4.00, Imm. Cong. in St. Louis 10.00. (S. -14.00.)

Parish in Bismarck: P. Bundenthal's parish in Augusta 2.25. P. Bröcker in Pittsburg by a "Lutheran" reader 10.00. (p. -12.25.) Champaign Parish, Ill: P. Bundenthal's Augusta Parish 2.00.

Indian Mission: Gem. in St. Charles, Orchard Farm and Harvester 3.00.

Latvian and Esthen Mission: Fr. Fritz' Gem. in Pilot Knob 5.00. Fr. Schmidt in St. Louis by Louise Grannemann .60. (p. -5.60.)

Mission in Hamburg: Gemm. in St. Charles, Orchard Farm and Harvester, Theil d. Missionsfcoll. 1.50.

Mission in Berlin: Gemm. in St. Charles, Orchard Farm and Harvester, Theil d. Missionsfcoll. 1.50.

Sedalia Congregation: R. Brinks Sweet Springs Congregation 11.20.

R. Her in Denver: R. Jesse in Corder, Theil d. Coll. a. d. Hochz. Borgelt-Keßler, 8.00. Total: -1389.29.
St. Louis, November 18, 1899.

H. W. C. Waltke, Kassirer.
1525^8t

Income to the Wisconsin District coffers.

(for September and October 1899):

Synodical treasury: comm. of RR.: Keller, Racine, -8.15, Erck, Oshkosh, 26.85, Wesemann, Grafton, 10.24, Sievers, Milwaukee, 23.50, Sprengeler das. 66.76. (S. -135.50.)

Synod Building Fund: R. Löber, Milwaukee, 1st payg., 22.40. R. Schultz, Phillips, for Milwaukee 6.15. R. Brauer, New Fane, 1st payg. (Milwaukee), 12.50. R. Kassel, Athens, by Mrs. Karl Schertz 1.00. R. Schlerf by R. Aumann .50. R. Erck, Coll. at Oshkosh, 173.65. R. Wolbrecht, 1st payg, 57.65. coll. of RR.: Seuel 50.00, Laukandt 5.58, Drögemüller 5.00. F. Damköhler, Racine, by N. N. 5.00. R. Sagehorn, foreman, 25.00. R. Wolbrecht, 2nd sendg., 56.50. coll. of RR. -. Kössel, Athens, 7.50, George, Almond, 6.00. (P. -434.53.)

Inner Mission: contribution of E. B. 10.00. R. Schultz, Coll. at Emery, 1.24, at Prentis .41. R. Schultz, Prentis, salary, 1.75. Coll. of RR.: Hoffman, Theresa, 15.00, Naumann, Hudson, .66, Roberts .65, Seuel, Freistadt, 85.00. Coll. of RR. mission: Hähnel 20.15, Grimm, Antigo, 44.42, Bräm, Augusta, 76.00, Georgi, Dorchester, 21.00, Albrecht, Milwaukee, 14.85, Bartling, Waterford, 22.00, Voit, Howard, 30.00, Schoenbeck, Auroraville, 20.46, Böse, Concord, 50.00, Sagehorn, Town Bonduel, 20.00, Ohldag, Hurley, .65, Highbridge 1.02. Coll. of RR.: Ohldag, Groesbeck, 4.50, Mellen 1.70, Highbridge 2.26, Diehl, Ellisville, 30.00. Mission coll. d. RR.: Monhardt, Burnett Junction, 18.00, Wilhelm, Mayville, 20.00, Eggers, Town Lake, 14.00, Duerr, Wayside, 20.00, Kössel, Athens, 20.00, Erck, Oshkosh, 50.00, Thormählen, Shell Lake, 12.00, Grothe, Clyman, 25.00, Bräuer, New Fane, 21.00, Randt, Town Grant, 40.24, Huchthausen, Prekel and Traub 70.00, Knuf, Centralia, 30.86, Grothe, Reeseville, 25.00, Kühle, Milwaukee, 75.00. R. Kühle, Milwaukee, by Mrs. Oehme .50, by Mrs. Spangenberg .50. mission coll. of RR.: Hudtloff, Belle Plaine, Martini & Joh.Gemm., 10.00, G. F. Schilling, Sullivan, 20.00, Kuehnert, Sharon, 26.45, Harvard 6.00. R. Kuehnert, tuition at Harvard, 3.25. R. Schultz, Coll. at Park Falls, .86, at Emery 1.72. R. Schlerf, Milwaukee, missionary coll. at, 51.16. R. Bubeck, coll. at Cadett & Boyd, 9.00. R. Grimm, Antigo, post tr, 1.77. RR. mission coll.: Spilman, Edgerton, 10.00, Lätsch, Chippewa Falls, 28.87, Fuhrmann, Clintonville, 50.00, Hoffmann, Mayville, 35.00, Hitzeroth, North Prairie, 30.00. R. Kuehnert, Harvard, by Wwe. Auguste Schroeder .25. P. Sprengeler, mission coll, 136.82. R. G. Naumann, Hudson, desgl, 1.30. R. Naumann, New Richmond, salary from H. Purnhagen, 3.50. R. Naumann, Coll. in Roberts, .95. R. Brandt, Lebanon, missionary coll, 40.00. by R. Kleinhans, 9.50. R. Müller, Missioncoll. at Center & Hanover, 11.53. R. Häuser, Coll. at Lewiston, 4.25. R. Schütz, Coll. at Hilbert, 8.50. R. Albrecht, Milwaukee, v. Frauenver. 5.00. R. Müller, Missionssestcoll. at Westfield & Springfield, 25.00. R. Ohldag, Coll. at Highbridge, 1.20. Missioncoll. of RR.: Penalties, Milwaukee, 50.00, Matthes 50.00, Sievers 60.00, Körner, Janesville, 30.00, Lehmann, Amherst, 15.00, Bretscher, Wausau, 20.00, Daib, Merrill, 42.25, Löber, Milwaukee, 44.50, Plaß, Browns Corners, 26.00, Siebrandt, Merrill, 21.15, Rowold, Germania, Neshkoro & Mecan, 25.00. R. Sievers v. N. N. 1.00, v. Mrs. F. 25. 1?. Wolbrecht v. Fritz Burhop 2.00. R. Penalties, Watertown, v. E. S. 3.00. Coll. ofRR.: Möcker, Ogema and Spirit, 3.83, Georgii, Almond, 10.00, Georg, Buena Vista, 5.00. R. Kuechle by T. Man 1.00, by Mrs. Schmidt .25. R. Kuechle by Rotsstant Lome kor tds ^ueck 1.80. (S.-1859.73.)

General English Mission: RR. mission coll.: Dürr, Wayside, 2.00, Huchthausen, Prekel & Traub 5.00, Rowold, Germania, Neshkoro and Mecan, 5.00, Seuel, Freistadt, 10.00. (S. -22.00.)

English Mission at Milwaukee: mission coll. d. RR.: Hähnel, Cascade, 5.00, Bartling, Waterford, 3.00, Sagehorn, Town Bonduel, 3.54, Böse, Concord, 6.00, Monhardt, Burnett Junction, 5.00, Wilhelm, Mayville, 7.35, Dürr, Wayside, 2.00, Grothe, Clyman, 5.00, E. A. Grothe, Reeseville, 2.74, Schlerf, Milwaukee, 20.00, Spilman, Edgerton, 5.00, Hitzeroth, North Prairie, 3.14, Sprengeler, Milwaukee, 25.00, Penalties das. 5.00, Matthes 10.00, Körner, Janesville, 5.00, Löber, Milwaukee, 5.00. R. Schlerf v. Mrs. Burkhardt 1.00. I". Fuhrmann, contribution, 7.00. (p. -125.77.)

General Mission to the Deaf and Dumb: Coll. of RR.: Seuel, Freistadt, 5.34, Duerr, Wayside, 2.00, Hudtloff, Martini. Joh. Gemm., 10.00. R. W. Naumann v. F. B. 1.00. Coll. of RR.: Sievers, Milwaukee, 5.10, Löber das. 5.00, Rowold, Germania, Neshkoro and Mecan, 5.00, Strafen, Watertown, 38.35. R. Seuel v. Mother Will 1.00. R. Sievers v. N. N. 1.00. R. Wangerin, spec. for Milwaukee, 10.00. (P. -83.79.)

Emigrant Mission to New York: Coll. of RR.: Seuel, Freistadt, 5.00, Wilhelm, Mayville, 5.00, Dürr, Wayside, 3.00, Hähnel, Cascade, 5.00, Kössel, Athens, 2.00, Huchthausen, Prekel and Traub 5.16, Löber, Milwaukee, 5.00. (S. -30.16.)

Heathen Mission: Coll.d.RR.: Hoffmann, Theresa, 5.00, Seuel, Freistadt, 13.00, Bartling, Waterford, 5.00, Schoenbeck, Auroraville, 17.29, Duerr, Wayside, 4.00, Kössel, Athens, 5.00, Grothe, Clyman, 5.46, E. A. Grothe, Reeseville, 6.00, Kuechle, Milwaukee, 5.00, Hudtloff, Martini & Joh. Cong, 10.00, Schlerf, Milwaukee, 5.00, Sagehorn, Town Bonduel, 10.00, Diehl, Ellisville, 7.50, Spilman, Edgerton, 5.80, Hoffmann, Mayville, 15.00, Hitzeroth 8.00. Muller, Westfield and Springfield, 10.00, Körner, Janesville, 6.32. R. Erck of Women's Assoc. 5.00. R. Körner v. Grandmother Margaretha Beck

10.00. R. Lehmann, Amherst, Missionscoll., 5.00. R. Rowold, Germania, Neshkoro and Mecan, desgl., 10.00. (S. -173.37.)

Negro Mission: mission coll. ofRR.: Bräm, Augusta, 2.37, Georgi, Dorchester, 10.00, Bartling, Waterford, 5.00, Voit, Howard, 10.00. R. Voit of P. 5.85. coll. ofRR.: Hoffmann, Theresa, 8.00, Seuel 35.00, Sagehorn 15.00. R. Löber a. d. 4th class 1.00. coll. ofRR.: Becker, Town Willow, 2.09, Diehl, Ellisville, 10.00, Böse 5.55, Wilhelm 5.00, Dürr 3.00, Kössel, Athens, 3.58, Erck 12.60, Thormählen, Shell Lake, 2.37, Randt, Town Grant, 15.00, Huchthausen, Prekel & Traub 10.00. R. Wesemann v. N. N. 5.00. Mission coll. of RR.: Kühle 25.00, Hudtloff, Martini & Joh.Gemm., 10.00, Bittner, Grand Rapids, 16.10, Schilling, Sullivan, 10.00, Schlerf 5.57, Fuhrmann 3.75, Hoffmann, Mayville, 11.57, Hitzeroth, North Prairie, 8.00, Brandt, Lebanon, 14.00, Muller, Center and Hanover, 5.00, Penalties, Milwaukee, 5.50, Matthes 10.65, Sievers 10.00, Körner 10.00, Lehmann, Amherst, 5.00, Bretscher, Wausau, 7.60, Löber, Milwaukee, 5.00, Siebrandt, Merrill, 5.00, Rowold, Germania, Neshkoro and Mecan, 10.00. R. Rohrlack v. N. N. 2.00. R. Sievers v. N. N. 1.00. I". Schmidt, Coll. at Kirchhayn, 8.00. (p. -355.15.)

General Indian Mission: RR. mission festival coll.: Erck, Oshkosh, 11.44, Hudtloff, Martini & Joh.-Gemm., 19.62, Hoffmann, Mayville, 10.00, Sievers 5.00, Bretscher 7.60. (S. -53.66.)

General Jewish Mission: RR. missionary coll.: Seuel, Freistadt, 5.00, Bräm, Augusta, 2.00, Voit, Howard, 4.28, Monhardt, Burnett, 3.00, Dürr 3 00, Kössel 2.00, Huchthausen, Prekel & Traub 10.00, Schlerf 5.00, Hoffmann, Mayville, 5.00, Müller, Center & Hanover, 5.00, Körner, Janesville, 5.00, Rowold, Germania, Neshkoro and Mecan, 5.00, Sagehorn 5.00. R. Erck of the Women's Ver. 2.50. (S. -61.78.)

Apache Indian Mission: R. Bittner, Coll. in Grand Rapids, 6.10.

Saxon Free Church: Missionscoll. of RR.: Bräm, Augusta, 1.00, Dürr 5.00, Kössel 3.60, Muller, Westfield and Springfield, 4.00. R. Erck v. N. N. 2.00. (S. -15.00.)

Danish Free Church: contribution by E. B. 10.00. R. Erck v. Frauenver. 2.50. R. Hübner, Coll. in Adell, 10.25. RR. mission festival coll.: Bräm, Augusta, 1.00, Dürr 5.00, Kössel 2.00, Hudtloff, Martini and Joh.-Gemm., 10.00, Müller, Westfield and Springfield, 3.00. (p. -43.75.)

Mission to London, England: R. Bretscher, Redfield, by teacher Kalb's class 3.26. R. Löber, Milwaukee, by school children 28.92. R. Bretscher, Dale, by F. Gelles school coll. 1.40. R. Sievers, mission coll. 5.00. (p. -38.58.)

Mission in Berlin, Germany: R. Wolbrecht by Pauline Wolbrecht 2.00.

Mission in South America: R. Dürr, Missionsfestcoll., 6.23. Students in St. Louis: For G. Kärest: R. Wolbrecht, Coll., 5.00, R. Hähnel, Eberhardt-Schneider Hochz., 5.00, R. Bräuer, Coll., 11.00. For F. Selle: R. Bretscher, Bergmann-Schröder Hochz., 6.00. For E. Elbers: R. Hähnel, Eberhardt-Schneider Hochz., 6.00. (S. -33.00.)

Students in Springfield: For J. Sillak: R. Schlerf v. C. G. Förster 1.00, R. Strafen, Behl-Kieckhefer Hochz., 3.00. For R. Karpinski: R. Gutekunst, Wenzel-Zank Hochz., 8.15. For F. Otto: R. Brandt, Wetzell-Lauersdorf Hochz., 4.00. For W. Graf: R. Baumann, Coll. in Saliers, 7.75. (S.-23.90.)

Students in Milwaukee: R. Schütz, Coll. in Hilbert, 10.00. R. Siebrandt, Merrill, Young People's Assoc. coll. 5.06. For E. Meyer: R. Sievers of the Young People's Assoc. 5.00. (S. -20.06.)

Preparands and seminarians in Addison: For G. Windisch: R. Schlerf, Coll. in Milwaukee, 13.50, 1". KlempFreese Hochz., 5.25. (p. -18.75.)

Relief Fund: R. Huebner, Coll. in Adell, 4/14; R. Haehnel, Augusta, Sheboygan County Confcoll. 3.50. R. Voit, Coll. in Hayward, 4/11; R. Georgi, contribution, 4.00; R. Keller desgl. 3.00. Teacher Ahrens v. etl. teachers in Milwaukee 5.95. R. Proehl of Women's Conf. 10.00. R. Hudtloff, Belle Plaine, 8.22. R. G. F. Schilling, Sullivan, 8.17. 1". Naumann, Cecil, of N. N. 2.00. R. Fellen, Coll. in She boygan, 11.38. R. Seuel, contribution, 4.00. R. Matthes, Milwaukee Prof. & RR. confcoll., 21.70. R. Fuhrmann, contribution, 8.00. R. Brandt, Fried. Wirth's silb. Hochz., 8.00. R. W. Matthes a. d. Allg. benevolent fund, 250.00. R. Hähnel, Sheboygan County Pastoralconfoll, 5.00. R. Strafen, Milwaukee, a. d. Communion Fund 15.00. Teacher Ahrens v. etl. teachers of Milwaukee Teachers' Conf. 7.95. R. Hoffmann v. d. Rock River Pastoral Conf. 18.00. R. Seuel, Coll. in Freistadt, 26.50. R. Siebrandt v. d. Wisconsin Valley Pastoral Conf. 5.00. R. Bretscher, Coll. in Caledonia, 5.70, in Fremont 4.47, v. Mrs. Zinn in Redfield 1.00. R. Rathjen, Bonduel, 11.50. R. Bürger, Notterville, 10.00. Contributions ofRR.: Kuring 2.00, Fiehler 2.00, Lorenz 1.00. R. Brandt, Raasch' filb. Hochz. for Mrs. R. Plaß, 13.00. (S. -501.12.)

Wisconsin church building fund: R. Seuel v.N.F. L. 10.00, R. F. Vauk 3.00. R. Bartling, Waterford, missionary festival coll., 2.00. Coll. of RR.:Bretscher, Redfield, 6.43, Sprengeler, Milwaukee, 34.81, Erck 20.74, Wesemann, Grafton, 10.00, Rohrlack 14.00. R. Siebrandt, Merrill, repayment of coll. received, 176.67. R. Huebner, coll. at Adell, 41.21. R. Brandt, Lebanon, by A. Dobbratz.50. R. Bürger, coll. at Notterville, 9.00. R. Schlerf, coll. at, 19.44. R. Hoffmann, Mayville, coll. of lower comm. at, 7.25, of upper comm. at, 11.75. (S. -366.80.)

Parish at Whittlesey: R. Sagehorn, Coll. in Polier, 3.55. Illinois District Church Building Fund: For Champaign: P. Schlerf from Mrs. B. 1.00, R. Hoffmann, Coll. in Mayville, 3.00, from J. F. Köpsel 1.00, from R. N. 1.00. (S. -6.00.)

Snomish congregation, Wash.: R. Krusche, Grand Rapids, Missionscoll., 12.73.

Watertown Township, Nebr.: R. Wolbrecht, Sheboygan, v. Wilhelmine Schelk 2.00.

Deaf and Dumb Mission: R. Seuel of W. Hilgendorf 1.00. R. Rohrlack, Fride-Schränk Hochz., 8.70, Sußner-



Kruger Hochz., 7.80. Seuel von Mutter Wille 1.00. ?. Sprengeler, Coll., 88.17. (p. -56.67.)

Orphanage in Wittenberg: Kasf. Bartling, Illinois District, 2.50. Coll. of the k?: Erck 15.48, Bürger 11.00, Rathjen, Bonduel, 7.50, Stelter 8.00, Lübke 5.50. ?. Rohrlack v. Frauenver. 10.00. Coll. d. 88th: Strafen, Watertown, 38.35, Otto, Beechwood, 10.75, Blumenkranz 14.00, Seuel 26.50. 8th Baumann, Kluge-Kringel Hochz., 2.25. (S. -151.83.)

Lutheran Children's Friend Society: 8th Wesemann v. N. N. 1.00. 8th Brandt, baptismal coll., 2.25, desgl. at W. Gruhlke 1.15. By 8th Körner, contributions, 11.00. 8th Hähnel, coll. at Cascade & Batavia, 15.60. 8th Sagehorn, coll. at Rantoul, 3.00. 8th Brandt v. E. C. Iltech, baptismal coll, 1.20, v. E. Dobbratz desgl. 2.10, v. H. Polzin desgl. 1.13. 8. Feustel, coll. in West Bloomfield, 24.10. 8. Rubel, Maylahn's sil. High;., 3.50. (S. -66.03.) Total: -4709.54.

!s. We kindly ask you to make use of the forms when sending in money. Please!

Milwaukee, Wis. 10 Nov. 1899.

G. E. G. Kühle, Kassirer.
2820 State St.

By the comm. at Claremont, Minn. by 8th Rumsch for C. Frankenstein -18.12. By the comm. at Goodland, Ind. by 8th Bauer for C. Lilie 10.28. By Pres. Zürrer at Fort Dodge, Coll. on the Hochz. Tiemann-Strobel for H. Dornseif, 4.75. By 8th Nammacher at Ashippun, Wis. coll. sr. Gem. for Otto, 20.00. By 8th H. Markworth at Dexter, Iowa, Coll. a. d. Hochz. 8th Wittschonkes for Eisele, Vathauer, Gerke, 10.50. By 8th Höler in Chicago for Blödel 10.00. By 8th P. Seuels in Indianapolis, Ind. women's club: 4 Comforts, 12 sheets, 13 pillow cases and by M. Piel 1 Comfort. R. Pieper.

Received for the Martin Luther Orphanage in West Roxbury, Mass.:

By 8. E. G. Hahn of his township in North Ridge, N. D., a barrel of dried apples valued at -9.98.

Cordially thanking F. Wilhelm, father of the house.

For parsonage building in Arndt, N. D., gratefully received: 8th Schmiede, Pentecostal Coll., -8.00. 8th Daberkow and 2 Gemm. 8.68. Ritz family (for barn) 23.00. 8th Kollmorgen 2.00. 8th C. Hilpert, Coll. (for gutter) 9.00. E. Scherf.

Received for the Indian Mission with heartfelt thanks: From N. N. -2.00, from Frau Lehrer Müller in Berlin .50, from Lehrer Müller's school children 1.00. Th. Nickel.

-V" The receipts of Messrs. Kassirer Theo. H. Menk and Aug. C. Reisig had to be postponed due to lack of space.

New printed matter.

Concordia Publishing House Christmas Catalog. St. Louis, Mo. 1899. 144 pp.

Whoever is looking for a suitable Christmas gift, be it a good and useful book or a beautiful picture, pretty wall cards or meaningful greeting cards, will find a reliable advisor in this rich Christmas catalogue of our publishing house with many illustrations. The catalogue has already been sent to all pastors and teachers within our synod and can be consulted with them, but will also be sent to anyone immediately and free of charge as soon as a request to that effect has been communicated to **Concordia Publishing House.** L. F.

UevLrrdevte Advesserr:

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The "Lutheran" is published every fourteen days for the annual subscription price of one dollar for out-of-town subscribers, who have to pay in advance. Where it is brought into the house by carriers, the subscribers have to pay 55 cents extra.

To Germany, the "Lutheran" is sent by mail, postage paid, for pi.ss.

Letters containing business, orders, cancellations, monies, etc., will be found at the address: OvnvoräM kudUsNinx Lvuse, IIsLsrsv" ^vo. L SliLuii 8t., 8t. I-ouis, Llo., to be sent here.

Letters containing articles, advertisements, receipts, address changes, etc., are to be sent to the editorial office under the address "I-utstraner", Oonvoräta ssiuinarv. In order to be able to find an exception in the following number of the "Blatte", all shorter advertisements must be in the hands of the editorial office on the Thursday morning before the Tuesday whose date the number will bear.

Lntereck st tde Dost OKoe at 8t. Douis, Llo-,Ls ssoonck-elas matter.



Herausgegeben von der Deutschen Evangelischen
Zeitweilig redigirt von dem Lehre

Vol. 55.

The holy season of Advent,

The time in which Christianity now stands again was already ordered and celebrated by the ancient Christian church within the framework of the church year. It was appointed as a preliminary celebration of Christmas, in order to await the coming (Adventus) of the Lord in the flesh, in order to prepare the hearts worthily for the day which the Lord has made. This waiting time the ancient Church kept with deep earnestness, with fasting, prayer, and pious meditations, just like the time of the Lord's Passion. Weddings and other festivals of joy were not arranged during these weeks of preparation. Advent was a time of penitence and was rightly regarded and kept as such. After all, John the Baptist, the forerunner and forerunner of the HER, who had to announce the imminent public appearing of Christ, had said, "I am a voice of one preaching in the wilderness: direct the way of the HER, as the prophet Esaias said." Joh. 1, 23. But Esaias had prophesied this as the preaching of the forerunner: "Prepare ye the way of the LORD, make ye an even path in the plain for our God. All valleys shall be exalted, and all mountains and hills shall be made low; and that which is uneven shall be level, and that which is crooked shall be made bad." Isa. 40, 3. 4. This is the right preparation for the coming of the Lord, that all valleys will be raised. The valleys are a picture of the deep destruction in which the whole human race lies, whose thoughts and actions have been evil from their youth. Know therefore the depth of your ruin, and that only the fullness of Christ can fill this deep valley. The mountains and hills, on the other hand, are to be humbled. Mountains and hills are a picture of self-righteousness and pride. All high thoughts, all glittering works, all pretended righteousness, all natural and spiritual pride, all these must be beaten to the ground. The Lord, whose coming we await, dwells only with those who are anxious and brokenhearted. And that which is unequal shall be made even. That which is unequal, crooked, and crooked, is the image of falsehood and deceit. So also all falseness and falsehood, all palliation and hypocrisy, must come out of thy



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
 Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., December 12, 1899.

No. 25.

The Lord will banish all things from your heart, so that the Lord may enter into your house in grace. And that which is bumpy shall become bad, that is, even, smooth, straight. The cave, the tops of the stones, and the cliffs are a picture of defiance. So let all defiance and opposition against the Lord and His anointed depart, and humbly implore mercy. In this sense, the Advent of the ancient Church was a time of repentance, a proper time of preparation for the coming of the Lord, who came to seek and to make blessed that which was lost. In this sense the church sang:

With earnestness, O children of men, consider this time, in which the Conqueror, the Lord of glory, expresses his glory, leaves the throne of joys, and comes to suffer for us from his Father.

But Advent is also a time of joy, and the closer the actual feast approached, the more the joy about the one who was to come, Israel's praise and the salvation of all the world, came to the fore in the old church, and it was important to follow the call of the apostle for this time: "Rejoice in the Lord always, and again I say, rejoice. Let your joy be known to all men. The Lord is at hand." Phil. 4, 4.5 The church encouraged itself to such heartfelt, intimate joy over the coming of the Lord in the excellent Advent hymns, as in the well-known and incomparably beautiful song of Paul Gerhardt, which expresses such a deep, longing for the Savior:

How shall I receive you?
 And how shall I meet thee? O desire of all the world, O ornament of my soul, O JESUS, JESUS, set the torch to Myself, that what pleases Thee may be known and known to Me.

And as a reason for rejoicing in the Advent of the Promised One, the Church stated:

I was in heavy bonds, Thou comest and loosest me; I was in mockery and shame, Thou comest and makest me great, And lifteth me up in honour, And givest me great good, Which cannot be consumed, As earthly riches do.

Christianity, however, has always used the joyful Advent season to delight and edify itself in the prophecies of the Old Testament concerning Christ. Christ, God's Son and God's Lamb, is the core and star, the Alpha and Omega of the Old Testament Scriptures, the one of whom "all the prophets testify that through his name all who believe in him shall have forgiveness of sins. Apost. 10,43. Then the Christians began with the first promise of the female seed that was given, which already sounded in paradise, Gen. 3, 15. and wandered in the spirit through the millennia of the Old Testament Advent and waiting time until the last proclamation of the last prophet Malachi, that soon, soon the Lord and the angel of the covenant would come to his temple. Mal. 3,1. then they watched how the prophesy of the future Christ became clearer and clearer, more and more definite, more and more comprehensive. Then they rejoiced in the wonderful sayings and pictures with which the Old Testament prophets had described and portrayed the King Messiah, the most beautiful of the children of men, His God-human person, His deep humiliation and glorious exaltation, His threefold office as prophet, high priest and king. Then they compared the individual prophecies with one another in order to penetrate ever deeper into their understanding, and above all they compared the Old Testament proclamation of the future with the New Testament fulfillment, and rejoiced when they clearly recognized how everything had come to pass in the most exact and detailed manner, how nothing of all the good things that the Lord had spoken to the house of Israel was lacking, but everything had come and been fulfilled. Then the Christians rejoiced. For that which many prophets and kings had so desired to see and to hear, for which all the pious of the old covenant had longed with a hot and sorrowful longing of their hearts, so that they cried out, "Ah, that help might come upon Israel out of Zion, and that the LORD might redeem his captive people." "Oh that thou wouldest rend the heavens, and bring them down" (Ps. 14:7, Isa. 64:1): this had now come to pass, and been fulfilled. JESUS, the Saviour, was there, and with Him

all the abundant grace of the New Testament. Therefore Christendom praised and thanked God, their God, and sang the well-known verses:

Thanks be to God through all the world, Who keeps his word continually, And has sent comfort and counsel to us sinners.

What the ancient fathers' flocks most desired and longed for, And what they prophesied, Is fulfilled in glory.

Zion's help and Abram's reward, Jacob's salvation, the virgin's son, The well-born hero has been faithful.

So let us also celebrate the Advent season as a serious time of repentance, as a time of joy, with diligent contemplation of the Scriptures, which testify of Christ, the promised and appeared one (Joh. 5, 39.). Then this holy time will encourage us in the knowledge of salvation, strengthen us in our faith in the divine Word, make us zealous in our love for the brethren for whom Christ also came, and make us joyful in the hope that the promises of God that are still outstanding will surely be fulfilled for the salvation of our souls. Then this short Advent season will be of right and lasting blessing to us. L.F.

Our East Indian Mission.

(Continued.)

Who are the inhabitants of our mission area? To divide the inhabitants according to religion, the main parts are pagan Hindus. Numerous are the Muhammedans. And we also find Christians, namely Roman Catholics and a few Protestants. A Protestant, for example, is the present postmaster of Krishnagiri, who belongs to the London Mission. Two of my teachers find Episcopalians (and the one taking the place of a third, a pagan, likewise). In Vaniyambadi the London Mission has a mission school, whose main teacher is pastored by this mission, along with several other immigrants and temporary residents. Romans are found in the old town of Krishnagiri (about 120 souls) and in a village of Jeladagiri (about 500 souls), which now belongs to the Bargur district. The Muhammedans form half of the population in Vaniyambadi, and almost as much in Ambur, while in Krishnagiri they constitute only one-fifth. In the villages they are found scattered only in small numbers. All the remaining inhabitants are Hindus. In 1881, for example, there were in the taluk (district headquarters) of Krishnagiri (657 square miles) 120,929 inhabitants, of whom 514 were "Christians" (Romans), 5226 Muhammedans, and 115,163 Hindus (pagans). Out of 504 places in the taluk, those Christians lived in about 16 places and the Muhammedans scattered in 168 places, so that in 488 places of the taluk no Christian and in 336 no Muhammedans were to be found. The picture will now be proportionately the same, not even disregarding the increase of population. In the district of each station we missionaries with our wives and children find the only Europeans and - Lutherans in the place. How do you find the people? What is their level of education? The inhabitants of our region are, as we have seen, essentially divided into Hindus and Muhammedans. The Hindus are again divided into so-called castes, that is, ethnic clans,

who do not live with each other, do not eat with each other, do not marry among each other, pursue different occupations, etc. The Tamul word for "caste" (Jahdi) is synonymous with "people". As many "castes" there are, so many "peoples" there actually are, who, in spite of the perpetual inter- and intermingling, have for centuries, nay, for millennia, been entirely separated from and different from one another, and, except for religion and language and various customs, have very little in common with one another, nay, often despise and hate one another. A great caste war has just taken place at the southern tip of India in the districts of Tinnewelly and Mādura and in the kingdom of Trawankur, in which the old robber guild of the Marawer, in the name of the higher castes, has severely attacked the lower Shanars, who extract palmyra sap, with fire and sword under the eyes of the government. The property and educational status of the people is different according to these conditions. In the north of the Salem district the main clans are the Wölaler and the Wannier, who together form the large clan of the so-called Kudijanawergel (peasants) and call themselves so. These Kudijanawergel are mostly unlearned people who have never gone to school. A good number of them are field and cattle owners; most of them, however, are tenants, cultivating the land of so-called "Mittadars", who in Germany would be called Gutsbesitzer or Rittergutsbesitzer, as the case may be. These Mittadars are mostly Brahmins, richer Muhammedans and also merchants (Tschetties, Kohmatties). These, of course, do not live on any "manor", but in mostly very simple houses in the villages themselves or in the nearby town. In the towns, apart from the Brahmins (that is, mostly civil servants, advocates, teachers and temple priests), there are merchants, weavers, carpenters, bricklayers, potters, launderers, barbers, fishermen and several other folk and professional clans belonging to the so-called Sudra caste, who more or less enjoyed some school education in their youth. The lowest and poorest classes of people, considered impure and despised, are those of the Sakkilis (shoemakers) and the Pariahs, who seek refreshment in fallen cattle and often enough in liquor (palm wine). Some of the Pariahs in our area, usually those who speak Canarian, are weavers. Otherwise they serve as coolies (day laborers). There is no education to speak of among them. - The Muhammedans are divided into two main groups. One, the more educated and wealthier, which Hindostani speaks of, is said to be descended from original Muhammedans who immigrated from the north. The other clade of the so-called Labes, who speak Tamil and seem to be much more numerous, consists of people who come from lower Hindu castes and share with them poverty and brutality to a great extent. These are therefore Hindus converted to Islam. (This clan is constantly multiplying, e.g. only recently in Tinnewelly several whole villages full of Shanars suddenly converted to Muhammadanism in order to find protection against the hostile Marawer). Many of these Muhammedans serve as soldiers, trade with all kinds of goods, find tailors, butchers, tanners, carters, etc.. The wealthier Muhammedans mentioned first are mostly merchants, Mittadars, etc. In the Krishnagiri region there are also several villages full of Mahrats, that is, Hindus who speak Mahratti, mostly fine figures,



experienced in the art of war, for local conditions very well placed and in their own way mostly finely educated. The number and size of the schools, by the way, will generally be indicative of the level of education. According to the Salem District Handbook of 1879, there were then about 530 children studying in 25 schools of various types and sizes in the whole taluk of Krischnagiri, in the midst of a population of 112,000! The ratio may have improved somewhat since then; in the two towns of Krischnagiri and Daulatabad, which are quite close together and have a combined population of about 10,000, there were 10 different schools in 1895, with 550 children studying. The inspector of schools in the district said publicly at that time that there should be at least 800 to 900 if the approximate average attendance of South India were to be attained. But in South India, out of 100 children (50 boys and 50 girls) of school age, only 24 boys and 4 girls go to school. The remaining 26 boys and 46 girls do not study at all. So our region belongs in a very special way to the far backward ones. Out of 100 children, maybe 15 to 18 children go to school or smell the same. Many of the children run and roam around unsupervised. Others from lower castes herd cattle or learn trade and commerce from their fathers.

The colour of the skin of all these people can be made quite clear if you take a good coffee bean and a bad coffee bean to help you. This is what the people look like - the Pariahs and some of the other castes, who are out much in the heat of the sun, are often black like negroes or chimney-sweeps. The others are nicely "coffee-brown," or often still lighter, "roth," as the people themselves call the lightest (we would say "yellow" or "yellowish-brown"). The so-called "albinos" find people who were born of dark-colored parents - white. They find not so rare. But this white is different from that of Europeans.

How do people dress? Different! The little children of poor as well as rich people walk around until they are 3, 4 or even 5 years old as God created them, or only equipped with a string under their hips and arm and leg rings. Many of the boys and men wear, especially at home or in the field, only a small cloth to cover their nakedness, the men outside usually also a cloth wound around the head: a turban. As a rule, these two items of clothing make up the entire uniform of the country people. In our region they usually also have a coarse cloak or mantle of dark color woven from goat hair by the women of the shepherds (Kurumber). Men of better status wear a white loincloth 7 cubits long and about the same white stuff loosely wrapped around the upper body, or also a jacket or a longer skirt of different color and a turban. The women and girls dress, as a rule, in a piece of red or green or coloured cloth, 14 cubits long, which they put around their bodies in a different way, according to the custom of the caste. The women of better caste also usually wear a petticoat and a short, tight little jacket. The chief dresses of many women and girls seem to be their jewels, though it does not always matter that they are genuine. If the German saying is: "Clothes make the man," here it should be: "Ear, nose, neck, arm, finger, leg, and



Toe-rings make people." - The Muhammadans differ in dress from their Hindu neighbours in a very recognizable manner. They wear either white bloomers or (not white, but) coloured loin-cloths. As a rule they put on over these a white shirt of light open-work cloth, which comes down below the knees. While the Hindu men only rafir the front of their heads, and leave a short plait, and either wear none at all, or only a moustache, the Muhammedans rafir the head entirely, and wear a full beard. If they do not put on a turban, they at least wear a fez or some kind of coloured cap. The women of the Muhammadans usually conceal themselves in public under a long, white, unstitched dress.

(Conclusion follows.)

The Lutheran Free Church in Saxony and other states of Germany.

We Lutheran Christians recently held a day of thanksgiving to the Lord our God, remembering the great benefits that God's goodness has bestowed on us before so many people without our merit or worthiness. Among these benefits is one for which we have certainly praised and glorified God in particular. This is the freedom of religion and conscience which we enjoy in this good country in a way which has never been found in any other country in the world. As a result of the good constitution of our country, we can, undisturbed by official orders, live our faith and arrange our services and congregational affairs according to the divine word and to the best of our knowledge and conscience, yes, we can, where someone wants to disturb us and harass us, be sure of the protection of our dear authorities. The situation is different over in the old fatherland. There, even in the Protestant churches, the faithful confessors of the old truth, who desire in all things to teach and act according to the divine word, are hindered in this by the government. By arbitrary laws and ordinances such a burden has been laid upon their consciences that, in order to save their souls and salvation, they have had no choice but to leave the national church and to assume the position of a merely tolerated "sect". In this way, as dear readers know, the Evangelical Lutheran Free Church came into being in Saxony and other states of Germany. Under the cross of perpetual pressure and incessant hostility these our dear co-religionists of their faith must live. I will give only one example of the pressure exerted upon them, which was particularly noticeable to me when I became acquainted with the dear brethren last year. Here in our country, when a congregation, through divine blessing, has come so far that it can appoint a teacher for its congregational school, it has nothing more to do than either to turn to our school teacher seminary and appoint a candidate for a school office or to choose a teacher who is already in office. The situation is quite different over there in the Free Church for the sake of pressure from the authorities. Every parochial school teacher must be confirmed by the government and must therefore take his state examination. Since the Free Church of

If a teacher is a thorn in the flesh of the government, the examiners in question can ask such questions that even a well-trained man cannot pass the exam. If, however, he should find favorable examiners and pass his examination, then the teacher is not, in the eyes of the State, a municipal school teacher, but the school in question is his private school, because a municipal school in our sense does not exist before the State.

The Free Church does not have many parishes and is not a large nation, for whoever is not faithful to Christ and his kingdom, how could he come to suffer shame in the Free Church for the sake of Christ? The members of the Free Church have no authority over great riches, but what they have they give, and give it gladly for Christ's cause, even if it is difficult for them. They even open their hands diligently for external purposes. Whoever reads their magazine, the "Ev.-luth. Freikirche", and is familiar with the poor circumstances of the dear brethren, must be surprised how so few and so poor people raise so much for the mission almost in all our areas, as their receipts show.

Admittedly, the constant tribulations, the uninterrupted school of the cross, through which the Free Church has to pass, have wrought the good intended by God. By this not only are hypocrites kept from pressing into their mts, but by this there is a continual purification of their own members." Under the cross, the people remain hungry and thirsty for the comfort the Holy Spirit provides through word and preaching. While in our old congregations there is lamentation over increasing lukewarmness, indifference, and satiety, and it is rightly preached to them, "I have against thee that thou shouldst rely on the first love," in the congregations of the Saxon Free Church there is little to be felt of spiritual limpness. This is certainly the judgment of all the brethren here who have had the good fortune to become acquainted with these brethren of ours. Oh, whoever has the opportunity to pay another visit to the old fatherland, do not neglect to come into contact with them; he will have the same experience as the undersigned, namely, that it is he himself who benefits from this visit. He will have to say: How it has strengthened my faith, my love to JEsu, to go in and out with these his faithful disciples! I have been able to experience what pleasure these dear brethren have in God's word, what curiosity, what interest they have in knowing how Christ's church stands. I took part in the annual church consecration festival of one of their congregations. In the morning, on a very hot day, with a crowded church, the local pastor preached for an hour, but there were no sleepers or tired faces to be seen, but everything was life and joy. In the afternoon I held a guest sermon and thought, in view of the strains of the morning (there were guests who had walked six hours in the night to take part in this celebration) that I would have to use the brevity that is becoming more and more popular here with us. But there I arrived nicely. An old shepherd asked me if they always preach so short in America. It didn't help; after one had strengthened the body, one had to continue outside in the airy parish garden. There, people sat together in comfort, some young man or girl intoned a spiritual song, everyone joined in, the people didn't need books,

They knew the beautiful songs from the mission harp by heart; only the American had to ask for a book, deeply ashamed. Then speeches were held in turn, questions were asked, songs were sung again, and the American had to tell about the church conditions here, and only at nine o'clock in the evening did they leave, because those who had come from afar had to go home again. And so I found it not only in the Westerwald; I received the same impressions during my visit to the synod in Dresden, which will be unforgettable to me; the same thing occurred during a visit to one of the Saxon congregations.

And these lovers of Christ, and of his kingdom, and of his word, are now in distress, in distress for money. Not that they despair of it; no, they have confidence that the Lord will not forsake them, but will fill their hands again in due time. But we have called upon them, even obliged them, to let us know when they are in need. They have complied with this request. Several of their congregations, because of the great poverty of their members, are absolutely unable to give their preachers the necessary sustenance. If they could, how gladly they would certainly do so! We have always supported the dear brethren, as every "Lutheran" reader knows, but just now love must impel us to do something special, namely, to cover their great cash deficit, if possible, quite soon. They have no other human friends than us; we are intimately connected with them, for they bear Missouri's disgrace with us. We can also help them, easily help them, if we want to and if the spirit of the love of Jesus drives us. Therefore, brothers and sisters, your friends, your brothers are in need, help them, the Lord wills it. The brethren over there have a tender spirit when they call upon us for help. We can hardly imagine how heavy this condition weighs on their hearts, that the Free Church must live on the alms of the brethren in America. They are also always working to make their congregations as financially self-supporting as possible. The congregations in Saxony, for example, already pay more into the synod treasury than they take out of it. But the hour of the Lord has not yet come to lift this burden from their shoulders; nor is it His will that the fellow believers in America, blessed with richer earthly fortunes, should help them. Will they do the same this time? We certainly hope so. W. v. Schenk.

From prayer

Dr. Luther says: "If I leave prayer for a day, I lose a large part of the fire and faith. If you let go of God's word and prayer and think, 'I still want to pray well,' you lose strength and heat from your soul.

"Pray at least in the morning when thou risest up, over and from the table, and again in the evening when thou goest to bed, saying, Our Father, etc.

"If thou pray diligently: Thy kingdom come, then stand thou and every Christian as a warrior with his rifle in the field, and at the points, and help to protect and shield the Christian church against the devil and the world. For every Christian is a warrior and lies in the field against the devil. We first with preaching, and afterward ye with us with praying."

"No men in church."

This complaint, which has been coming from almost all sectarian churches for years, was also addressed by a speaker at the recent Episcopal Methodist Convention in St. Louis. The churches, he said, have become essentially women's churches. The preacher, he said, is reproached by men, when he exhorts them to attend church, "You are running a woman's church." As hitherto the Roman priests, so now the Protestant preachers had lost their hold on men. On average, there is not one man for every three women in the church. Preachers who succeed in attracting men are rare birds. Year in, year out, preaching is done almost exclusively to women and children. The same is true of the prayer meeting, which is also composed almost exclusively of women. And in his pastoral work the preacher also used to limit himself to women and children. The men and young men, however, used to leave the church and become agnostics. Indeed, people had become so accustomed to this state of affairs that preachers were no longer surprised by it. But all this makes one think. How to bring men into the church was the most important problem that the church of today had to solve.

As the causes of this sad phenomenon were mentioned: Business, which takes up too much of the men's time, Sunday newspapers, saloons, the decline of home worship, the prevalence of clubs, lodges, and theatres, and the false view that women are more religiously inclined than men. The two main reasons, however, why men and young men turn their backs on the Sectenkirchen were not recognized and named. These are obviously the religionless, pagan education of the youth in the state schools and the secular, pagan sermons in the sect churches. The only means that can lead to the church and keep one in the church is God's word: law and gospel. But God's Word is not used at all in the schools used by the sects, and is seldom used in the sectarian churches. But how can a preacher expect men to be interested in the long run, for example, in a political sermon? And how can secular sermons strike the conscience and awaken the sense of duty with regard to church attendance? Of preachers who take their text from Paulo and their sermon from the newspaper, Daniel Webster is once reported to have said, "If a preacher does that, I prefer to enjoy my own thoughts. What I want from my pastor is for him to tell me: 'Thou art mortal; thou hast a short probation; thy work must soon be done; thou hasteest before God's judgment seat.' So when I am spoken to, I have no inclination to dream or sleep." It is also a fact that the women in the sectarian churches are not so much attracted and kept by the sermons as by the church kitchen, church concerts, and clubs. What the men seek in clubs and lodges, the women in many cases seek in the sects in the churches: Conviviality.

But just as the Methodists do not recognize the real reason why men are turning their backs on the sectarian churches, they are also unable to name the right remedy which alone can remedy the evil. One of them said at the congress that the preacher must talk to the men.

and especially deal kindly with the young men, and so draw them to himself. Another advised that the preacher establish associations among the young men and brotherhoods among the men. A third explained that all this would be of no avail if the preacher did not find out what the difference was between the spirit of a man and the spirit of a woman. Up to now only female food had been offered, so it was no wonder that the men stayed away where they could not get anything. But if the "male Christ" were first preached, men would also come to church. Thus the enthusiasts believe they can solve "the problem of the present" with a number of tricks and nonsensical phrases, which can only be done by the serious handling of the Word of God on the part of the preacher, the whole congregation, and each individual Christian.

We German Lutherans, as everyone knows, have had churches and services in many places for many decades. But we have had no cause to join in the general complaint of the sects and papists: "No men in the church," praise God. In our church attendance it is just the men who have stood their ground. Where does this come from? Hence, because the Lutheran Church has hitherto not wanted to know anything about sectarian means (socials, etc.) to lure people into the church. Hence, because it has thoroughly instructed its youth in God's Word, so that they could understand and appreciate Christian doctrinal sermons. Hence, because by God's word the conscience has been steadily sharpened with reference to regular attendance at the church service. Hence, because with all seriousness, by word and deed, we have fought the theatrical, saloon, and lodge system. Hence, finally, because our preachers have preached not from the newspapers, but from the Scriptures, and have thus preached the Gospel which can make both men and women blessed. And if we continue in the course we have taken, and see to it that in the future, too, in all things and everywhere, in the pulpits, in the church meetings, and in the families, God's Word prevails and is brought to bear, we need not fear that ever from our midst will come the complaint of the sects, "No men in the church." F. B.

To the ecclesiastical chronicle.

America.

The Vol. 55 of the "Lutheran" is drawing to a close, and we would like to ask our dear readers to recruit new readers for the new year of this, our oldest synodal organ, in the interest of our church and our synod. This request is made not only to the pastors and teachers and agents in our congregations, but especially to the individual readers in the congregations back and forth. Experience has shown how much the distribution of a newspaper is promoted when faithful readers recommend it to their fellow Christians, friends and neighbors with a few friendly and encouraging words and tell them why the newspaper is dear and valuable to them. For this purpose our publishing house will gladly send specimen copies of this number, as well as of the following numbers, anywhere upon request. We would also like to point out, especially to new readers, that from the new year on, the "Lutheraner" will be published in a larger format, with each issue containing

8 pages 16 pages in a smaller, more manageable format, without, however, an increase in price. Especially in our time, in which the secular press, which is mostly in the service of Satan, exerts such a tremendous, disastrous influence, a church paper should also be read in every Christian home.

L. F.

Accommodation of Synodal Assemblies. In an English church bulletin available to us, it is described as unfair that, as a rule, only the larger congregations of a synodal association host church meetings, while the smaller congregations do not have to bear any burden in this regard. We would like to remark that the matter can be viewed from another angle. The Scripture says, "Be glad to give hospitality," Rom. 12:13, and, "Be hospitable one to another without murmuring," 1 Pet. 4:9. What is said in these words to individual Christians can also be said to whole congregations, and the accommodation of synods is therefore not a burden but a pleasure to them. And what such congregations spend from their earthly goods for the accommodation of their fellow believers out of Christian love can and will be replaced by Him who made the promise: "Pray, and it shall be given you", Luc. 6, 38. Furthermore, the congregations that give hospitality to synodal assemblies usually also have a spiritual profit from such assemblies that should not be underestimated. Through the participation in the meetings, as well as through the conversations with the synodal delegates, the interest for spiritual things and the affairs of the Kingdom of God is promoted.

F. P.

A sermon on Thanksgiving Day, such as should not be, was preached by the well-known sensational preacher, Dr. Talmage, on Thanksgiving Day last. As a text, which, however, he in no way interpreted, he chose the words Ezek. 10, 13: "And it cried unto the wheels: Galgal! that I might hear," or, as they read in the English translation of the Bible: "As for the wheels, it was cried unto them in my hearing, O wheel!" From these words, in shameful abuse of the holy scripture, he took occasion to speak of the wheel, presented the exclamation: "O wheel", as it were, as the theme of his "sermon", and called upon his listeners to give thanks for what the wheel had brought about in the domestic world (sewing machine), in the world of agriculture (harvesting machines), in the world of travel (railways, steamships, especially also two-wheelers) and in the literary world. This fourth part is omitted in the sheet before us, probably dealt with the printing press and the like. In this sermon of thanksgiving, God was as good as silent, human spirit and human wit were praised and glorified. Such "sermons" are an abomination in a holy place and probably contribute more than anything else to making our people, in so far as they still call themselves Christian, unchurched, frivolous and unbelieving.

L. F.

The Mormon missionaries, who form the East Tennessee Conference, held a meeting at Knoxville, Tenn. on November 11 and 12. About thirty "Elders" were present, and gave an account of their work, their successes, and also of the treatment they have received. Some of the statements made by President Rich may be of interest to some. Among other things he said: "Our Elders are called away from various professional labors to serve the Church." (?) "They come from the farm, from the store, from the office of the lawyer, from the blacksmith's shop, etc., and go out into all parts of the world to preach the gospel" (?) "to the church. They labor without receiving any remuneration or salary, and remain in the work assigned to them for two or three years, or until they are discharged with honor from their mission. There are about 1800 missionaries who work in this way in

They work in the various parts of the civilized world. If they need anything, e.g. clothes and the like, they receive the desired support from their own relatives at home and not from the church. They pay their own travel expenses to their assigned fields of work, and when their working hours are over, they pay for their journey home out of their own means. We think it wrong to take a salary for preaching the Gospel of JEsu Christ. - We have in the District known as the 'Southern States' Mission,' embracing 11 States, about 500 missionaries. Of these, 43 are laboring in the East Tennessee Conference. In this missionary district we have about 10,000 members belonging to our church, and about 1500 new converts annually. The United States is divided into six such mission districts." If the President's statement of the manner in which their missionaries will be received is true, it would be a proof that the followers of falsehood are more zealous and willing to sacrifice for the spread of falsehood than many "children of light" are for the spread of truth. - Here in Knoxville, the missionaries only lodge at the posh inns, and have done so for years. They would have to have rich "relatives"! J. A. F.

The Spiritualists, who wish to have intercourse with the spirit world, recently held a general meeting in Chicago, at which they discussed all sorts of things: politics, the Hague Peace Conference, taxation of church property, which they advocate, the consumption of spiritual drinks and the use of tobacco, which they declare themselves against, the abolition of capital punishment, which they demand, etc. They also adopted a "creed," since they have not yet had one. They also adopted, as they had not yet a "creed," one which reads as follows: "1. We believe in an unlimited faculty of knowledge. We believe that the physical and spiritual phenomena of nature are the expressions of an unlimited faculty of knowledge. (3) We believe that true religion consists in an accurate understanding of such expressions and in living in harmony with them. (4) We are convinced that the personal existence of the individual continues after the change which we call death. 5th We declare that a connection with the so-called dead is a fact, which is proved by the spiritualistic phenomena." These five sentences, which are partly nonsensical, partly contrary to Scripture, are quite characteristic of these people. The whole of Spiritualism with its "religion" is partly pure nonsense, partly craffer unbelief, and judges itself in the eyes of sensible, let alone Christian people. L. F.

Abroad.

The General Assembly of the Protestant Federation took place in Nuremberg and Fürth in October. This union came together for the purpose of fighting against Rome and opposing the various encroachments of the Roman Church in the German lands. The members of the Protestant League are by no means united in their faith, but are Protestants of all colors and natures; they do not fight with the right weapons of the divine word, with which Luther once confronted the papacy, but also use all kinds of human means. At this meeting the following happened, which would almost make a comical impression if it did not have such a serious side. The whole assembly sent telegrams of devotion to the German Emperor and to Prince Regent Luitpold of Bavaria. The latter, however, is a faithful son of the Catholic Church, which, especially in Bavaria, has lately been guilty of shameful injustice against the Protestant Church there. And to this prince a surrender is made by the League, which wants to make a front against Rome.

His Royal Highness, the Prince Regent, has graciously accepted the announcement addressed to the Most High from Nuremberg by the 12th General Assembly of the Protestant Federation and sends his best thanks. By the Most High Order" etc. Vain phrases, empty words on both sides!

The Saxon Prince Max, who works as a Roman Catholic priest in Nuremberg and recently made a pilgrimage to France to pray in a "Sacred Heart" church near Paris, complains about the **decline of the Church in France.** In France there is religious indifference and faithlessness; Mass and other meetings in the churches are poorly attended. The Prince will not have recognized the reason for this ecclesiastical decay and ruin. The cause is precisely the Roman Church, the centuries-long rule of the papacy, which has brought France to where she is now. The pope is and remains not only the greatest murderer of souls on earth, but he ruins the country and its people in every respect. You can see this in the Stockalholian countries like Italy, Spain, Belgium, France.

About the conditions in Belgium, a Protestant Belgian pastor, Merminod, recently said the following in a lecture to the Protestant Workers' Association in Nuremberg, according to the report of the Leipzig "Kirchenzeitung": "Drunkenness and ignorance, pleasure-seeking and immorality reach out to each other in Belgium. Next to the most abrupt unbelief the worst superstition." A Social-Democratic leader said to this preacher, "Why did you not come sooner; it would be better for our abandoned people." Yet the Gospel is now being preached even in this Pabst-obsessed country. The Belgian Missionary Church, which is composed of all former Catholics, at present numbers 34 orderly parishes with 61 branches. Preaching takes place in 56 churches and prayer halls, but also in kitchens and on the streets. In 70 Sunday schools 27,000 children are taught, among them a large number of Catholics. 34 preachers, 2 evangelists and 8 Bible messengers are engaged in missionary work. Unfortunately, it is not the full Bible Lutheran truth that is preached in Catholic Belgium.

From World and Time.

Through all the newspapers of the country there is once again a Lodge news item which may open the eyes of some who have been beguiled by the high life insurance sums in most Lodges and have been enticed to join. The well-known secret society of the "Knights and Ladies of Honor," which is called grew very rapidly a few years ago, and also caused much trouble to some of our congregations, is in financial difficulties. The cause is the old and well-known one. The payments (assessments) bear no relation to the sum insured to be paid out in the event of death, but are far too low. It is simply impossible for all members to receive a sum insured that often runs into the thousands for the small amounts paid in. The swindle that is being perpetrated can be concealed as long as the Lodge in question grows rapidly and strongly. When the unnatural growth has ceased - usually after a longer or shorter series of years - the deaths of the older members occur more frequently, only a few new members join, the "assessments" pile up, the members who have been burned on and on become unwilling, no longer pay or leave, and - the collapse is not far off. Thus thousands and thousands have already been robbed of their hard-earned money by this lodge and life insurance swindle.

Now to say nothing of the damage to their souls. It is strange, however, that only a few are always inspired by experience. No sooner has a lodge become unsafe or gone to ruin before everyone's eyes than those who have been deceived usually immediately found a new one, and perhaps allow themselves to be deceived a second time. This is what many of those who have left the "Knights and Ladies of Honor" are doing now.

Apostasy to paganism. While more and more pagans are won for Christianity through missionary work, in some Christian countries there is a relapse of individuals into paganism. This is also true of England, which has so many missionaries in heathen countries. Recently several cases of conversion to the pagan religion of Buddhism have occurred there. The "Freimund" reports: "In London the marriage of the daughter of the Marquis of Queenberry with Lord Fox Pitt was recently celebrated; both had previously converted to Buddhism. In the island of Ceylon an Englishman became a Buddhist priest. In the East Indies, Mrs. Besant, the wife of an English clergyman, who had apostatized from Christianity, founded in the city of Benares, with the aid of rich English and American! friends, founded a college with the express purpose of explaining and defending the teachings of the old pagan religious books of India." Of such men is true what is written of the heathen in Romans 1:21 ff.: "Though they knew that there was a God, yet "they neither glorified him as a God, nor thought of him, but became vain in their thoughts, and their unintelligent hearts were darkened. Thinking themselves wise, they have become fools." L. F.

My God, I beseech you by Christ's blood, Make good only my end.

In the north of India a missionary was travelling through the country with a caravan. On the way, a poor old man, overwhelmed by the heat and the exertion, fell down by the road. The people went on quietly and left him to die. But the missionary stayed behind, knelt down beside him and whispered in his ear, "Brother, do you also have hope in death?" Then the dying man straightened up, his eyes lit up once more, and with difficulty he said, "The blood of Jesus Christ, the Son of God, makes us clean from all sin." With that he sank back again, and it was all over with him. The missionary was astonished and could not believe how this man, who seemed to be a pagan, had come to such comfort and hope. Then he noticed how the right hand of the dead man held a piece of paper tightly, and when he managed to pull it out, it turned out to be a page from the Bible, on which the first chapter of the first letter of St. John was written, and this saying was underlined thickly on it.

End of a scoffer.

A wedding was celebrated in a small mountain village. When the church ceremony, the marriage, was over and the wedding procession went out to the church, outside the church door the bridegroom, a crude man, turned on his heel and, facing the church, called out in a loud voice: "Today I and have been here for the last time!" The wedding day passed, and early the next morning the young husband - he was a miner - hurried off to work. He wanted to come back for the evening. His wife had the Estonian ready at the appointed time; but he was not yet there; she waited; he came

not. At last she sees a carriage drive slowly down the street and stop in front of the house. The miners sitting on the wagon carefully lift a long object; silently they carry it into the parlor and take away the cover that covers it. The woman looks there-it is her husband,-pale and dead. A piece of rock had fallen and crushed him.

On the third day the miner was buried, and, according to the custom of the time, the coffin was carried into the church before the altar. Four days after he had spoken that blasphemous word, he was there, where he had never wanted to go again!

"I, the LORD thy God, am a strong, zealous God!
(Pilgrim from Saxony.)

Obituaries.

On 18 November Fr August Reinke died gently and blessedly after a short illness at the age of 58 years, 1 month and 29 days. On November 21 he was buried in the ground with great congregation. H. Succop.

On November 24, teacher Friedrich Rusch died in faith in his Saviour, after having worked at our school for 23 years and was buried on November 27 with great congregation. His age was 55 years, 4 months and 12 days. H. Engelbrecht.

Inaugurations.

On the 25th of Sunday, A.D., Cand. B. Weindläder was introduced at Climax Springs, Mo., by H. Wacker, on behalf of the Honorable President Rösener.

By order of the Honorable Presidency? A. Rehn in the midst of his congregation at Jda, Mich., on the 25th of Sonnt, n. Trin. introduced by S. Frincke.

By order of the Honorable Presidency of the Western District Rev. J. P. B arko w was introduced on the 26th of Sonnt, n. Trin. at St. Paul's Lutheran Parish, Wartburg, Tenn. by Jul. A. Friedrich.

By order of the Venerable Praeses Walker, Fr. E. I. Fleckenstein was ordained on 26 Sonnt, n. Trin. assisted by PP G. Fr. Stutz and Wm. A. Frey in St. Paul's parish at Saratoga Springs, N. A., introduced by E. C. L. Schulze.

By order of Hon. Praeses Rösener, Rev. H. C. Kothe was instituted in his parish of Butler, Adrian and Virginia, Mo. on the 26th of Sunday, A.D. Trin. by R. Mießler.

By order of the Venerable President Succop? Fr. Mießler on the 26th of Sunday, n. Trin. in the parish of Ontarioville, Ill, with the assistance of Father Th. Heine, introduced by K. J. Fricke.

On the 26th of Sonnt, n. Trin. the Rev. G. W. Ruhl was introduced at his parish near High Forest, Minn. on the order of the Hon. President Pfothenauer by A. H. Kuntz.

By order of the Hon. Pres. Succop, was? A. Sippel on the 26th of Sonnt, n. Trin. in his two congregations at Thawville and Brenton, Ill, introduced by G. Blanken.

Church dedications.

On the 25th of Sunday, A.D., the Elias Lutheran congregation at Town Herman, Wis. dedicated their new church (30X55, with school annex and 75 foot high steeple) to the service of God. The sermon of celebration was preached by Rev. A. O. Engel, the dedicatory prayer was said by M. A. Treff.

On the 25th of Sunday, A.D., the Lutheran Immanuel congregation at Town Bartlett, Minn. dedicated their newly built church (20X36 feet) to the service of God. The festival preachers were ? F. W. Hitzemann, Geo. Groh and (Engl.) F. C. Ahrens.

On the 25th of Sunday, A.D., St. John's Lutheran congregation in Town of Belford, N. Dak. dedicated their newly built church (34X56, altar niche 12X18 feet) to the service of God. Preaching were the ??: Rob. Koehler and T. Hinck. R. Hilgendorf.

On the 26th of Sunday after Trinity the newly founded Lutheran congregation in Barney, N. Dak. consecrated their newly built little church to the service of God. R. Hilgendorf preached.

On the 26th of Sunday, A.D., the Lutheran Zion congregation at Milks Grove, Ill, dedicated their new church (26X40, altar niche 8X18, steeple 53 feet high) to the service of God. Celebrant preachers: ?? F. Schroeder and W. H. Meyer (English). F. W. Seehausen.

SrhrrleirrrVeihrrrrgerr.

On Sunday, the 24th, the Immanuel congregation near Watertown, Nebr. consecrated their newly built schoolhouse to the service of the Lord with the help of dear sister congregations. Preachers were the ??...: Father Matuschka and A. Bergt. Konrad Iahn.

On the 24th of Sunday, Trinity, the Lutheran Zion Parish near Columbia, S. Dak., dedicated their school building (14X30 feet), which was partly newly built, to the service of the Lord. The sermon was preached by the undersigned. Collecte: -11.62. H. A. Maas.

On the 26th of Sunday, A.D., the Lutheran congregation of St. John's, Montmorency, Mich., dedicated their new schoolhouse (22X30 feet) to the service of God. The festival preachers were ? Ehmann and List (English). Geo. Nüchternlein.

Srhukweiste and Mission Festival.

On the 25th Sunday after Trinity, the Lutheran Immanuel congregation in Waterloo, Iowa, dedicated their new school (26X48 F.) to the service of God. The consecration sermon was preached by Fr. v. Strohe, the mission sermon by Fr. Händschke, and an English school sermon by P. W. Brandes. Theo. Wolfram.

Parish - Anniversaries.

Sunday, the 26th, and Monday evening, the 27th of November, 1899, the Lutheran Holy Trinity Parish in Cincinnati, O., founded by Father Theodor Wichmann on the 21st of November, 1849, was privileged to celebrate its 50th anniversary in high celebration. The festival preachers were: Praeses J. H. Niemann, ? Martin Wichmann, Professor Fr. König and Father Paul Eickstädt. The collection for the holy work of the mission, which was raised during the first festive service, resulted in the sum of -86.15.

A. v. Schlichten.

On the 1st Sunday of Adv. the congregation of Frohna, Mo., celebrated its 25th anniversary of consecration. Preachers: ?? Köstering and Rösener. Collecte: -42.00 for the Saxon and

Mission Festivals.

On the 18th of Sunday, A.D.: The Trinity congregation at Town Henry, S. Dak. Preachers: ?? Th. Hinck and H. A. Maas. Collecte after deduction: -28.40.

On the 19th of Sunday, A.D.: The congregation at Racine, Wis. Preachers: ?? Pröhl, Thurow and H. Sprengeler (lecture). Collecte after deduction: -116.58.

On the 22nd of Sunday, A.D.: The congregation at Austin, Tex. Preacher: ?? Niche and Buchschacher. Collecte: -22.65. - The congregation at Flensburg, S. Dak. Preachers: ?? Pasche and Albrecht. Collecte: -54.42. - The Johannis congregation at Neu Kirchhain, Nebr. preachers: ?? Hilpert and Manteufel. Collecte: -28.00.

On the 23d of Sonnt, n. Trin.: St. John's parish at Galesburg, Ill. preacher: Father Alfred E. Reinke. Collecte: -19.50. - St. Paul Parish at Cullman, Ala. Preachers: ?? Hussmann and Scheibe. Collecte after deduction: -17.65. - St. John's parish at Ashippun, Wis. Preachers: ?? Plaß and Nammacher. Collecte: -61.52. - St. John's parish at Topeka, Kans. Preachers: ?? Hafner and Eggert. Collecte: -34.40. - The congregation at Wellston, Mo. preachers: ?? Goesswein and Herzberger. Collecte: -17.31. - The Concordia congregation at Geneseo, Ill. preachers: ?? E. Mennicke and A. Mennicke. Collecte after deduction: -49.65. - St. Paul's parish at Thornton, Ill. preachers: ?? C. Keller and C. Schroeder. Collecte: -22.20.

On 24 Sonnt, n. Trin: The congregation at White Oaks, Ohio. Preacher: ?? C. P. Schulz and Ed. v. Schlichten. Collecte after deduction: -24.50. - The congregation at Manistee, Mich. Preachers: ?? W. Bekemeier and J. H. Todt. Collecte after deduction: -110.00. - The Tremont Missionary Church at New

York, N. A. Preachers: P. O. Sieker. Collecte: -36.14. - St. John's congregation near Ruma, Ill. preachers: student H. Hallerberg and P. Brust. Collecte after deduction: -37.15. - St. Matthew's parish at New York, N. A. Preachers: Prof. Heintze and P. J. H. Sieker. Collecte: -60.00. - The Christ congregation at Hochkirch, Tex. preachers: ?? Hesemann and Kilian. Collecte: -60.00.



On the 25th of Sunday, A.D.: The congregation at Worcester, Mass. with guests from Webster and Clinton. Preacher: PP. C. G. Kästner and F. C. G. Schumm. Collecte after deduction: -24.00. - The Emmaus congregation at Milwaukee, Wis. Preachers: Prof. Hattstädt and P. Dietz. Collecte: -70.34.

The congregation at Leavenworth, Kans. with guests from Farley. Preachers: PP. M. Senne, Jul. Huchthausen and C. Hafner. Collecte: -67.58. - St. John's parish at Merrill, Wis. Preachers: PP. M. Bürger and C. Schmidt. Collecte: -42.25. - Christ parish at Hartford, Conn. Preacher: P. Mönkemüller. Collecte after deduction: -25.05.

Csrrfoverrz ad.

The Buffalo Districtsconserence will meet, v. v., at North Tonawanda, N. A., Jan. 3 and 4, in P. Aug. Herring township. - Works: P. Wiege; P. Hering; ?. Laux; Hanser; P. Hochstetter; P. Buch and P. Sander. Preacher: Kränke (? Pröhl). - Registration requested.

Wm. H. Oldach.

Indication.

Mr. P. J. M. Bucka, Augsburg, Fayette Co, Ill, formerly a member of the Iowa Synod, asks to be admitted to our Synod.

H. Succop.

To the churches, pastors, and teachers of the Wisconsin - District.

We now need at least -160.00 per month to provide our widows and orphans with the most necessary support. We cannot rely on the General Fund; we have only recently received -250.00 from it, and yet our caste is not only empty again, but it has a rather large deficit. Winter is here, and it would certainly be sad if our needy had to wait much longer for the most necessary things that can be granted to them. Therefore, we should all help to fill the support fund as soon as possible and to the best of our ability.

L. Lawonn.

W. Matthes.

Announcements.

Since the orphanage in Wittenberg has ceased to exist as such and therefore the collection of gifts for it, at least in the way I began, is no longer advisable, I would like to express my heartfelt thanks to all the friends who responded to my letter with 10 cents and some even with a little more, and wish them all a heartfelt "Vergelt's Gott" in the name of the orphans. - So far we have received -71.50.

Wittenberg, Wis. 13 Nov. 1899.

L. Karth,

d. z. Orphan mother.

The IV. Series of the shares of the Trinitatis - Parish of Springfield, Ill. is taken.

R. Schoknecht, Secr.

Reminder.

All who have reports to send in for the "Statistical Yearbook" of our Synod for the year 1899 are requested to do so immediately in the first days of January 1900. The gentlemen

District Presidents,

Pastors,

Directors of educational institutions,

Chairmen of the Mission Commissions and the General Support Commission,

Directors of charitable institutions (orphanages, hospitals, old people's homes, institutions for the deaf and dumb) are therefore urgently requested to prepare their reports in good time so that they can send them to the undersigned at the beginning of the new year.

Schemes for the parochial reports with detailed instructions will again be sent in several copies to all pastors. Also, these schemata will again be printed on the cover of the "Lehre und Wehre" and the "Magazin". Those who do not have a scheme by January 1 should notify the Oouoorckia kudllsdlux Houso by postcard, whereupon a few copies will be sent.

L. Fuerbringer, 6ouoorck1" OoUsKS, 8t. Louis, Llo.

Income into the coffers of the Illinois District-r

Synod treasury: P. Traub, Sr. in Aurora, Reformation feast coll., -27.60.

Synod Building Fund: Fr. Walter in Dorans by sr. Gem. 20.00, P. C. B. Schröders, d. Gem. in Bishop 12.80, P. Wunder in Chicago by H. Eggert 1.50, P. Schulz in Lrland, Harvest Festival coll, 6.00, P. Holst, Coll. d. Gem. in Mount Pulaski, 25.00, k. Döderlein, 3rd Zhl. v. d. Gem. in Venedy, 2.50, P. Bertram in Lrystal Lake a. d. Gem. .50, P. Heinemann in Belvidere v. I. Lütke .50 & F. Büchheim 1.00; dch. P. Ferd. Sievers in South Chicago, 1st c. s. signatures, 50.00. (P. -119.80.)

Synodal building fund, especially for Milwaukee: P. K. Schmidt in Chicago for signatures: From Th. Reinhardt, K. Schul-u. R. Peckie 1.00 each, F. Zahlmann .25. (S. -3.25.)

Polish Mission in Chicago: P. Pardieck in Chicago from Mrs. L. Hedder 3.00, P. Uffenbeck that from Frauenver. f. Purchase of hymnals 5.00. (p. -8.00.)

Mission to the Poor House, Chicago: Fr. Succop in Chicago v. Jungfrver. f Tractate 15.00.

Inner mission: Fr. Hieber in Chicago from Mrs. Lotz 1.00, K. H. Meyer^Part of the missionary coll. of St. John's parish at Ruma, 25 00, Fr. G. Schröder in Hinckley, thank-offering at Chr. Hartmann's gold. Hochz., 15.00 u. by the congregation at Willow Creek 2.25, 1?. Huxhold in St. Paul by grandmother Boye 1.50, dch. H. Volte, part of the missionary coll. of the Concordia congregation in Geneseo, 25.00, by F. C. Schulz of Father Ferd. Sievers' congregation in South Chicago 9.98, Father Pardieck in Chicago from Mrs. L. Hedder 10.00 and Clara Steinbach 3.00, Father Bertram of the congregation in Lrystal Lake 3.30, Father K. Schmidt in Chicago from N. N. 1.00. (S. -97.03.)

General Inner Mission: Fr. Seehausen of the congregation in Chebanse 4.94.

Inner Mission in the Southern District, Spec. for El Paso, Tex.: P. Pftenhauer in Lemont, Mission Hours Coll., 3.70, P. Döderlein in Venedy v. N. N. 1.00, k. Heyne in Decatur v. sr. Gem. 10.00. (S. -14.70.)

Negro mission: P. H. Meyer, part of the missionary coll. of St. John's parish near Ruma, 5.00, dch. H. Bolte desgl. of the Concordia congregation at Geneseo 7.00, P. H. Sieving at York Centre by L. Felbinger 1.00, P. Zapf at Melrose Park by Alb. Jeske 2.00; of Chicago, P. Pardieck v. Mrs. L. Hedder 5.00 and Mrs. W. Meyne 2.00, 1". K. Schmidt v. N. N. 1.00, 1". Wagner by E. Lentz 1.00 and P. Wunder by Mrs. Heinig .50. (S. -24.50.)

English Mission: Dch. H. Bolle in Geneseo, Theil d. Missionsfest oll. der Concordia-Gem., 5.00, P. C. Schröder in Chicago Heights v. Elisabeth Backmann 1.00. (S. -6.00.)

English Mission in Chicago: Fr. Pardieck in Chicago v. Mrs. L. Hedder 5.00.

Mission to the Jews: H.H. Meyer at Ruma, part of the mission festival coll. of St. John's congregation, 2.15, by H. Bolte in Geneseo desgl. by Concordia congregation 1.00, P. Wagner in Chicago by E. Lentz 1.00 and P. K. Schmidt das. by N. N. 1.00. (p. -5.15.)

Emigrant Mission: Fr. Pardieck in Chicago v. Mrs. L. Hedder 2.00.

Emigrant Mission in New York: Dch. H. Bolte in Geneseo, Theil d. Missionsfcoll. d. Concordia-Gem., 2.00.

Indian Mission: P. Pardieck in Chicago by Mrs. L. Hedder 5.00 & P. Wagner the. by J. Lentz 1.00. (S. -6.00.)

Mission in Brazil: P. Heerboth's congregation in Wheaton 2.00, P. Heinemann in Belvidere by J. Stegemann and H. Uteg 1.00 each, R. Braun and M. Schreiner .50 each, F. Braun .25. (S. -5.25.)

Heathen Mission: Fr. Walter in Dorans from N. N. 1.00, dch. H. Bolte in Geneseo, part of the missionary coll. of the Concordia congregation, 5.00, P. H. Meyer, part of the missionary coll. of the St. John congregation near Ruma, 5.00, P. Zapf in Melrose Park by Alb. Jeske 1.00; from Chicago, P. Wagner by F. Preckel 1.00, P. K. Schmidt by N. N. 1.00, P. Pardieck by Mrs. W. Meyne 2.00. (S. -16.00.)

Support Fund: Fr. Ruhland at Altamont from Esfingham Specialconf. 12.00, Fr. Weisbrodt's Gem. at Mount Olive 9 00, Fr. Huxhold at St. Paulo. GrandmotherBoye 2.00, Coll. of Fr. Holst's Gem. in Mount Pulaski 19.00, of Prof. Streckfuß in Springfield 3.00, Fr. Bartling in Austin, Coll. on Thanksgiving Day, 11.57, Fr. Rabe in Yorkville v. sr. Gem. 15.70, dch. k. Möller in Dorans v. sr. Gem. 10.00, P. Wunder in Chicago, coll. sr. Gem., 36.80, Fr. C. Schroeder in Chicago Heights, coll. of harvest of St. Paul's Gem., 6.63, of school coll. 3.45 and of Elisabeth Backmann 1.00, Fr. Tappenbeck, coll. on Thanksgiving Day of St. Paul's Gem. at Chapin, 5.00, Fr. Hoelter in Chicago of sr. Gem. 23.25. (p. -158.40.)

Students in St. Louis: Dch. Peter Heuer at Wine Hill v. P. C. Strasens Gem. f. Martin Liebe 6.00; from Chicago: k. Leeb f. A. Lahl v. Young Frver. 10.00, Women's Rev. 10.00 and Junglver. 5.00, Fr. K. Schmidt from N. N. f. Metzger 5.00, k. Uffenbeck from Frauenver. f. D. Pöllot 18.00, P. Succop from Jungfrver. for Bertram 18.00. (S. -72.00.)

Negro student L. E. Thally at Springfield: k. Berg at Beardstown v. women's ver. 15.00.

College household in Springfield: Fr. Flach, Harvest Festival coll. d. St. Paul's congreg. in New Gehlenbeck, 18.85.

Laundromat in Springfield: P. Kirchner's Gem. in Secor 10.00.

Student choice in Fort Wayne: Fr. Succop in Chicago v. Jünglver. 25.00.

Pupils in Milwaukee: Harvestfcoll.d. Gem.inBuckley f. Theo. Blanken 26 26, f. W. Brueggemann dch. Fr. W. C. Kohn in Chicago v. Jungfrver. 12.00, Fr. Succop das. v. Jungfrver. 20.00, Fr. Succop in Chicago from Young Fri. f. Lewerenz 25.00 & Teßmann 10.00. (p. -93.26.)

Seminarians in Addison: Fr. Succop in Chicago, yield of F. Meyer's scholarship, 14.80, dch. Peter Heuer in Wine Hrrl of P. C. Strasens' Gem. f. Ad. Liede 6.00, k. Kirchner's Gem. in Secor f. G. Albers 11.30; from Chicago: k. Wunder vom Frauenver. f. Heinemann 8.00, Fr. Leeb of the Disciples' Association f. W. Bachert 5.00, Fr. Uffenbeck in Chicago from the Women's Assoc. f. Kamrath 15.00. (p. -60.10)

Deaf and Dumb Institution in North Detroit, Mich.: ?.. Huxhold in St. Paul v. Grandmother Boye 1.50.

Deaf and Dumb Mission: Dch.H. BolteinGeneseo, Theil. of Concordia Comm. mission coll. 2.00, dch. Kaff. Theo. Menk in St. Paul, Minn., 8.00, P. Pardieck in Chicago from Mrs. L. Hedder 5.00, P. K. Schmidt the. from Th. Reinhardt 1.00 & N. N. 1.00. (S. -17.00.)

Parish at Snohomish, Wash.: P. Schroeder at Hinckley, Coll. at Griese-Behrens' High;., 8.00.

Concordia Parish in Chicago: Fr. Lochner in Chicago v. sr. Gem. 18.16.

Wittwe S. Waßmann: Teacher A. Albers, Coll. at Behrens Lückes Hochz. in Eagle Lake, 14.41.

Danish Free Church: Fr. Heyne in Decatur v. sr. Gem. 3.54.

Saxon Free Church: P. Heyne in Decatur v. sr. Gem. 3.54.

Home for the aged in Arlington Heights: P. G. Sievers in Chicago v. sr. Gem. 6.50 & Fr. Hölter the. v. Women's Ass. 11.50. (S. -18.00.)

Orphanage at Des Peres: Bro. Grörich at Conant by N. N. .50, Bro. Berg at Beardstown by E. Krohe (s. at a family feast) 4.00, Bro. Döderlein at Venedy by N. N. 1.00, ? Heyne in Decatur, communion offering by N. N., 1.00. (p. -6.50.)

Orphanage in Addison: Direct 40.93 and dch. Kaff. G. Ritzmann reports 128.19. (p. -169.12.) XL. Kass. G. Ritzmann will acknowledge the individual items.

Letten- und Esthenmission: Dch H.BolteinGeneseo, Theil der Missionsscoll. der Concordia-Gem., 1.76, P. Wagner in Chicago v. J. Lentz 1.00, P. Pardieck das. v. Frau L. Heoder 5.00. (S. -7.76.)

Slovak Mission: Dch. H. Bolte in Geneseo, Theil d. Missionsscoll. d. Concordia-Gem., .89.

Mission in London: P. Käselitz, Coll. d. Gem. in Juka, 3.50.

Missionary School in London: From Chicago: P. Leeb v. A. Hooch .25, P. W. C. Kohn v. Soph. Petersen.25, E. Zander .15, E. Wians & G. Giermann .10 each. (P. -1.35.)

Mission in Berlin: From F. Ullmann Sr. in Staunton 2.00 & E. F. Ullmann Jr. the. 2.00, P. K. Schmidt in Chicago v. N. N. 1.00. (S. -5.00.) Total: -1093.10.

XL. Signatures for the synod building fund were filed: By? J. B. Graupner of the comm. at Benson 33.50.

Addison, Ill? December 2, 1899.

H. Bartling, Kassirer.

Incorporated into the Minnesota and Dakota District caste:

Synodical treasury: P. Hilpert's parish at Niagara -4.50.

Synod building fund: Gemm. of the?..: Agather at Gilman 5.00, J. Brauer, Hart, 18.10, Kuntz, Silo, 37.35, Protenhauer, Hamburg, 54.45, Baumann, Steen, 8.00, Beaver Creek 2.00, Kirmis, Potsdam, 12.37, Kaiser, Cologne, 20.50, Baumhöfener, Aoung America, 25.00, Hilpert at Niagara 4.00, Daberkow, 2 Gem. at Swanville, 7.75, P. Nitschke of R. Miotelle, Albee, 1.00, P. Destinon's Gem. at Stanford 4.20, Bradford 2.80, P. J. C. Meyer, Reformation Fcoll sr. Gem. at Menno, 12.36, P. Fackler, bequest of the late F. C. Schutte at Maple Grove, 50.00. (p. -264.88).

Collegebaukasse in St. Paul: Fr. Kaiser v. Ad. Brusehoff in Cologne 2.00, Fr. Erthal's Gem. at Atwater 7.10. (S. -9.10.)

Household fund in St. Paul: By Wm. Hidde of the comm. at Elk River 5.08.

SchoolgirlSt. Paul:?. Nickels' Gem. in Rochester 6.00.

Students in Milwaukee: P. Erthal, Hochz. Fark-Fick b. Atwater for Ad. Kollmorgen, 8.28.

Seminarians in Addison: Fr. Böttcher, Klampe-Pussin Hochz. for Endeward, 6.25, Fr. Strasens Gem. in Janesville for Karl Marquardt 20.00, Hochz. Lange-Dümmel for dens. 2.50. ? Grabarkewitz's parish in Good Thunder for Fr. Fresse 17.67. (p. -46.42.)

Support fund: P. Agathers Gem., Gilman, 5.00. ? Lifts Gem., Elysian, 5.10, pers. 2.50, P. Hitzemann pers. 2.00, P. Facklers Gem. at Ofteo 10.00, P. Porisch pers. 5.00. ? Rådeke pers. 4.00, P. Grabarkewitz, Hochz. Reinke-Wall, 6.40. ? Friedrichs Gem., Waconia, 21.50, P. Meyer in Menno 1.00, Gemm. d. ??: Hangers at St. Thomas 2.10, E. Rolf, Hollywood, 10.00, Ferber, Belvidere, 8.50, Nickels, Rochester, 10.00, Gell, S. Branch, 4.00, P. Kaiser, thank offering by Mrs. N. N. in Cologne, 10.00, Gemm. of the??: F. H. Kolbe, Winsted, 5.00, Frey, Fairmont, 7.40, Schoknecht, Valley Creek, 8.67, Hilpert at Niagara 2.00, Kruger, Brillfey, 7.65, Beck, Bellingham, 12.00, E. H. C. Muller, Zion in Madison, 5.35, O. C. Wolfs, Montevideo, 7.17. (P. -162.34.)

Negro Mission: Gemm. d. ??: Agather, Sank Rapids, 10.00, Böttcher, Alma City, 12.00, Porisch at St. James 15.00, P. Porisch from the "Missionary Negro" 2.68, by Mrs. Schweppe .25, Gemm. d. ??: Krumsieg, Farming & Carniola, 5.00, Potratz, Eml. at Hillsboro, 5.00, Kolbe, Howard Lake, 2.02, P. Pasche from N. N. at Sioux Falls 1.00, Gemm. d. ??: Potratz, Bohnsacktown, 5.00, Porisch, Fulda, 5.00, F. W. Otte, Zion in St. Paul, 3.81. (S. -66.76.)

Emigrant mission in Baltimore: Fr Thusius' congregation in Flensburg 8.25.

Pagan Mission: Fr. Agathers Gem. in Gilman 5.27. ? Sievers v. N. N., Minneapolis, 1.65, Gemm. d. ??: Brasch, Fulda, 10.00, Th. Reuter, Princeton, 14 00, Krumsieg, Carniola & Farming, 5.57, Pres. Pfothenauer, Thanksgiving offering by F. Masemann, 5.00, P. J. D. Ehlen's Gem, Scotland, 5.00. ? Hertrich's Gem. at Plato 9.15. (p. -55.64.)

Jewish Mission: P. Erthals Gem. at Atwater 8.00.

Mission to the deaf and dumb: P. Fackler by H. Rohlf's in Ofteo 2.00, Gemm. of the ??: Porisch at St. James 10 00, Krumsieg, Farming & Carniola, 4 00, Robert at Arlington 5.12. ? v. Niebelschütz by Lydia Böttcher 1.00, by Emma Willen 1.00. (S. -23.12.)

Deaf and Dumb Institution:?. Sievers'Gem., Minneapolis, 5.75, P. Friedrich's Gem., Waconia, 8.20. (p. -13.95.)

Orphanage in Addison: P. Schlüter, Hochz. RadiSenske in Courtland, 3.05.

Orphanage at Fremont: P. Potratz, Hochz. Morgenthal-Hanson near Hillsboro, 5.10.

Watertown Congregational, Nebr.: P. Baumhöfener's Congregational, Aesung America, 11 a.m.

Free Church in Saxony: Gemm. der??: Friedrich, Waconia, 10.00, E. Rolf, Hollywood, 5.00, Rörig, Alexandria, 2.00, P. F. H. Kolbe of N. N., Howard Lake, 1.00. (S. -18.00.)

Danish Free Church: P. Sievers von Hubrich, Minneapolis, 1.00, v. Reichmuth das. .25, Gemm. d. ??: Friedrich, Waconia, 6.00, E. Rolf, Hollywood, 2.00, J. D. Ehlen, Scotland, 9.83, Rörig, Alexandria, 1.00. (S. -20.08.)

HermansburgMission:?. Rörig's congregation in Alexandria 1.00.

Slovaks mission: Fr. Ottes Gem. in Elgin 3.00.

Mission in London: Fr. Agathers congregation in Saul Rapids 7.88, Fr. Sievers from Therese Reichmuth and N. N. in Minneapolis .15, Fr. Hitzemann from the Disciples and Virgins congregation of Trinity in Lang Prairie 10.05, from the disciples of Sr. Imm. congregation 2.10 (p. -20.18.)

Church Building Fund: Fr. Sievers v. Reichmuth in Minneapolis 1.00.

Parish in Arndt, N. Dak.: P. Grabarkewitz by H. Wiedenhöfs.50.

Indian Mission in Wisconsin: Fr. Porisch's Gem. at St. James 5.00.

Indian Mission in Arizona: Fr. Porisch's Gem. at St. James 5.00.

Students in St. Louis: Fr. Böttcher at Alma City, Hochzcoll. Müller-Mäurer for Vomhof, 11.81.

Inner Mission: Missionsscoll. of the Gemm. of the??: Agather, Saul Rapids, 50.00, Sievers, Minneapolis, 18.00. ? Sievers v. Reichmuth 2.00, Jäch 1.00, Walker .75, Hildebrandt .60, Missionsscoll. d. Gemm. d. ??: Brasch, Fulda, 26.60, Böttcher, ulma City, 35.00, Theo. Reuter, Princeton, 20.00, Fr. Nees' Gem. in Lake Crystal 3.13, Mission Festcoll. d. Gemm. d. ??: Fackler, Ofteo, 27.70, Porisch at St. James 8.78 & 18.90.

Fr. Porisch, Hochz. Bartels mustard at St. James, 4.00, Mission scoll. of gem. of ??: Meuse at James, S. Dak., 28.40, Bohsen, Parker, S. Dak., 36.70, Krumsieg, Farming and Carniola, 35.00, Heine at Griswolv 29.40, Temple at St. Themas 71.00, Zabel, Moltke, 20.00, J. D. Ehlen, Scotland, 75.00, P. G. F. Potratz's Genn at Bohnsacktown 3.50, Mission scoll. of the Gemm. of the ??: Erthal at Atwater 24.00, Rörig at Alexandria, S. Dak, 26.00, P. Hertwig's Gem. at Gaylord 5.75, P. F. H. Kolbe's Gem. at Howard Lake, Missionsscoll. 12.00, P. Hertrich's Gem. at Plato 7.25. ?.. Baumhöfener's congregation at Aoung America 10.00, Fr. Doege's congregation at Wall Lake, S. Dak. missionary coll., 27.10, Fr. Nitschke's congregation at Albee, missionary coll., 8.50, Fr. Meichsner's congregation at Monson 6.15, Nashua 3.08, Dumont 6.44, Wheaton 5.33. ? Heine v. Knöpfe at Griswold 1.00, by J. Gatz that. 1.00. ? A. F. Gross' Gem. at T. Havelock 6.00, Missionsscoll. d. Gemm. d. ??: H. F. Lange at Tyndall 30.62, Thusiys, Flensburg, 40.00, F. W. Otte, Zions' Gem. in St. Paul, 30.00. (S. -765.68.) Total: -1552.72.

St. Paul, Minn, Nov. 2, 1899.

Theo. H. Menk, Kassirer.

Entered the caste of the Eastern District;

Synodal treasury: Gemm. d. ??: Sander, Otto, -15.29, Kretzmann 5.37, Engelbert 11.75, Biewend 16.85, Ebendick sen. 8.50, Senne 16.35. (S.-74.11.)

St. Matthew's, New York, 500.00, P. O. Hanser v. Gemgl. Hanser v. Gemgl. 8.25, Wohlh.-Kasse d. Gem. P. Bartlings 10.00, Gemm. der ??: Schiller 12.00, T. S. Keyl 8.75, Henkel 31.65, Engelder, Hannastown, 68.75, P. Sander of Wwe. Tömies .50, P. Ottmann Jr. of K. Kutkuhn .50. (S. -640.40.)

Progymnasium building fund: Gemm. der??: Wischmeyer 25.21, Ebendick sen. 9 00, Hein 16.30, Wohlth.-Kasse d. Gem. P. Bartlings 2.00, Jubiläumscoll. des Frauenver. der Gem. P. Stechholz' 6.00, P. Ottmann jun. von O. Behrend 1.00, Dch. P. J. H. Sieker .50. (S.-60.01.)

Progymnasium: Gem. P. Gräßers 5.75.

Emigrant Mission in New York: Gemm. d. ??: Henkel 5.00, T. S. Keyl 2.00, Walz 15.95, Wischmeyer 17.61, Totzke8.26, Michel 6.60, E. G. Holls 5.13, Bröcker 15 86, Hein 16.42, P. Schubert's Kreuz-Gem. 3.73, Wwe. Ortman 1.00. ? Biewend by R. F. Haffenreffer 10.00, St. Andr. parish, Buffalo, 11.28, St. Pauls parish, Martinsville, 4.74. ? Senne v. s. Bible cl. 2.05, J. Altemoos .70, mission coll.: congreg. in Port Richmond 3.16, Triune congreg., S. Brooklyn, 15.00. (S. -144.44.)

Inner Mission: P. Schulze by K. Burmester 2.00, Welfare Fund of the Community P. Bartlings 2.00. (S. -4.00.)

Inner Mission in the East: Gemm. der??: Arnold 5.02, Renz 10.00, Ohlinger 10.00, T. S. Keyl 10.00, Hamm 5.68, Oelschläger 23.08, Schaller 5.21, Dein 15.00, P. Birkner v. E. Maier 2.00, Dch. P. J. H. Sieker 5.00, Gem. P. Königs 5.00, N. N. 1.00, P. Biewend by Miss Zielfelder's S.-S.Klaffe 1.00, R. F. Haffenreffer 15.00, E. Felder, Baltimore, 5.00, D. M. 10.00, P. Sieger by Miss L. Schulz 2.00, teacher Lensner of N. N. 2.50, missionary coll.: congreg. in Port Richmond 20.00, Imm. congreg., Baltimore, 90 00, congreg. of P. Kästners 12.00, congreg. of P. Ottmannsjun. of Hartford, 12.88. (P. -267 37.)

Heathen mission: Gemm. d. ??: Ren, 5.00, T. S. Keyl 1.75, Oelschläger 11.54, Wohlth.-Kasse d. Gem. P. Biewends 1.50. (S. -19.79.)

Negro Mission: Gemm. d. ??: Renz 5.00, Klein, E. Oakfield, 1.50, T. S. Keyl 3.00, P. Birkner v. Miss N. N. 2.00, St. Matth. parish, Rochester, 5.00, P. Gram 5.00, E. Felber, Baltimore, 5.00, D. M. 5.00, For Mansura: Miss Sanders pupils 2.76, D. M. 2.50, Misstonsfestcoll.: parish at Port Richmond 4.00, Imm. parish, Baltimore, 22.42. (S. -63.18.)

Jewish Mission: Gemm. d. ??: Henkel 4.25, Renz 5.00, T. S. Keyl 2.00, By P. J. H. Sieker 1.00, E. Felber, Baltimore, 5.00. (S. -17.25.)

English mission: P. Eifrigv. J. Rieh! 3.00 for Tonawanda.
English Mission in New York: P. Schoenfeld of W. S. 5.00.
English Mission at Harrisburg: P. T. S. Keylv. G. Küpper 3.50.
Cong. P. Ebendicks, Sr. 2.00. Mission Festival Coll. of Cong. at Port Richmond 2.00, desgl. of Imm. Cong. of Baltimore, 5.00. (S. -12.50.)

Chapel building in Harrisburg: Emm.-Gem., Buffalo, 11.33.
English Mission in Jersey City: Mission Feast Coll. of the Trinity Congregational Church, S. Brooklyn, 3 p.m. Fr. Schoenfeld of W. S. 5 p.m. (S. -20 p.m.).

Mission in London: P. Gram 5.00. Mission School: mission coll. of the congreg. at Port Richmond 2.00. P. Bartling of sr. Bible cl. 2.00. Fr. Restin's school cl. 1.56. Fr. W. A. G. Holls' S. school cl. 67. (p. -11.23.)

Indian Mission: Wohlt.-Kaffe d. Parish. P. Bartlings 1.00.
Pittsburg Mission: reformation coll. d. Gemm. in Pittsburg 73.70. P. Zealous by J. Riehl 4.00. Gem. k. Heins 8.65. (p. -86.35.)

Mission in the South: Gem. P. Mönkemöllers 5.00. k. Stechholz v. G. K. 2.00. Gem. P. Reisingers, Nortons Corner, 3.50. P. Gross v. Gemgl. 15.25. P. Schoenfeld v. N. N. 5.00. Mission Fcoll. of the Gem. P. Ottmanns, Jr. of Hartford, 12.87. (P. -43.62.)

Mission in New York: St. Matth. parish, New York, 100.00, Reformation coll. 50.00. Dch. P. J. H. Sieker 4.50 and 69.75. congregation of the church: Renz 20.00, Heck 36.14. mission feast coll. of the congregation P. Gräfers 42.25, desgl. of the Imm. congregation, New York (83rd St.), 60.00, v. congregation 9.00. (S. -391.64.)

Lettenmission: Gemm. of the kk.: Henkel 5 00, Sander, Little Valley, 9.42, Germann 3.65. Wohlth.-Kasse of the Gem. k. Bartlings 1.00. Peter, N. D., 1.00. P. O. Hanser by Th. M. .85. P. Gram 5.00. P. Frincke by R. Schumacher 1.00. E. Felder, Baltimore, 2.50. Wohlth.-Kasse der Gem. k. O. Hansers 5.00. P. Sieger by Mrs. R. Schulz 1.00. k. Stechholz v. A. Fauslau 1.00. P. Gross v. Gemgl. 3.20. k. Schönfeld v. N. N. 5.00. Missionscoll.: Gem. in Port Richmond 2.00, Imm.-Gemm., Baltimore, 5.00, Gem. P. Kästners 12.W. (S.-63.62.)

Slovak mission: parish of P. Renz' 5.00. Kass. Menk 4.00. E. Felder, Baltimore, 2.50. Missionary coll.: Congregation in Port Richmond 2.00, Congregation P. Gräfers 10.00. (S. -23.50.)

Lutheran Free Church in Germany: Gem. k. Ebendicks, Sr. 6.30. E. Felder, Baltimore, 5.00. Denmark: coll. in worship of youth clubs in Buffalo 10.50. k. Birkner v. Miss N. N. 1.00. (S. -22.80.)

Rochester Parish (k.Krönke): St.Marcus Parish, Brooklyn, 50.00.

Champaign Township, Ill: Comm. of kk.: Ebendick Sr. 2.00, Dahlke 5.00. (S. -7.00.)

El Paso Parish, Tex.: St. Paul's Parish, Martinsville, 5.50. Fr. Zealous v. J. Riehl 3.00. (S. -8.50.)

Students in St. Louis: S. S. of the Trinity, Smallwood, 10:00 for Fr. St. Matth. congregation, New York, 25:00 for Huebener, 10:00 for Linn. E. Felder, Baltimore, 5.00. (S. -50.00.)

Springfield students: St. Peter's Parish, North Ridge, 8.00 for K. Frankenstein. E. Felder, Baltimore, 5.00. k. Senne v. M. Stoecker 5.00 for Negro students. (S. -18.00.)

Students in Fort Wayne: St. John's, Hoboken, 15.25, St. Matthew's, New York, 20.00 for A. Witt. Women's Ass. of the congregation, P. Gräfers, 15.00 for Kirhhöfer. (S. -50.25.)

Poor students: Dch. P. J. H. Sieker 50.00, Gem. in Port Richmond 10.00 for Neperan. (S. -60.00.)

Poor students: emm. comm., buffalo, 16.36. comm. k. Peters' 4.23. (S. -20.59.)

Polish Mission: St. Paul's Parish, Baltimore, 10 a.m., Imm. parish mission coll. 5 p.m. (S. -15 p.m.).

Hülfsfonds: Gem. P. Hanewinckels 16.00. P. Schild v. Mrs. G. 5.00. Teacher Lensner v. N. N. 5.00. Gem. P. Kochs 7.06. P. W. G. A. Holls v. Mrs. van Gunden 2.00. ZionsGem., Webster, 10.00 (Ref.). (S. -45.06.)

k. E. Ströhlein: Imm.-Gemm., Baltimore, 3.00.
Bequests: Bequest from Anton Heitmüller, Washington, D. C., income intended for poor students, 1000.00.

Deaf and Dumb Institution: Gem. in Port Richmond 5.65. k. Osterhus v. G. Kraus 1.00. (S. -6.65.)

Deaf and Dumb Institution: Wohlth.-Kasse d. Gem. P. Biewends 1.80. P. Gram 5.00. E. Felber, Baltimore, 5.00. (S. -11.80.)

Hospital in East New York: By P. J. H. Sieker 58.50. Gemm. in New York: Dreieinigk. 22.00, Tremont Mission 2.50, Imm. (88th St.) 15.00, Imm. (83rd St.) 6.00, St. Lucas 2.50, St. John 61.00. Congregation in Brooklyn: Trinity St. 4.50, St. Marcus 17.50. St. Paul's parish, Bayonne, 55.00. St. John's parish, Port Richmond, 15.00. By F. W. Brodsky 15.00. (S. -274.50.)

West Roxbury Orphanage: Kaff. Wendt 13.64. C. Felber, Baltimore, 5.00, D. M. 5.00. Pupil St. MarcusGem., Brooklyn, 106.00. Gem. P. Germanns 1.00. (S. -130.64.)

Orphanage at College Point: Dch. P. J. H. Sieker 46.50. Kass. Wendt 9.09. Pupils of St. Marcus Parish, Brooklyn 212.00. Parish P. Germanns 2.00. (S. -269.59.)

Baltimore Orphanage: Kaff. Wendt 9.09. St. Peter's Comm., N. Ridge, 2.62. (S. -11.71.)

Support Fund: Gemm. of kk.: Henkel 3 50, Schulze 17.00, Halboth, Accident, 6.10, Cove 2.00, Oelschläger 3.90, Germann 1.00, Reisinger, Mortons Corner, 5.50, Senne 16.35, Müller, Brady, 3.08, Paradise 3.17. P. Birkner of I. J. Luns 1.00. Dch. P. J. H. Sieker 25.00. S.-S. d. Gem. k. Renz' 10.00. P. Biewend by Elis. Burkhardt 1.00. R. F. Haffenreffer 25.00. Welfare fund of the parish P. Bartlings 3.00. St. Andr. parish, Buffalo, 27.54. Welfare coffee of the parish k. Renz' 10.00. Cong. k. Biewends 1.15. O. H. .25. E. Felber, Baltimore, 5.00, D. M.

5.00. Jubilee coll. of the women's association of the community P. Stechholz'.

5.00. (p. -170.54) Total: -4203.81.

Promised for the synodal buildings: Gem. k. Sennes 150.00. Gem. P. Kochs 55.00. (S.-205.00.)
Baltimore, November 29, 1899.

C. Snilman Kassirer

Entered the coffee of the Southern District:

(October.)

Inner Mission: Missionscoll. der Gemm. der kk.: Birkmann - 77.00, Kaspar 29.86, Krämer 65.18, Eckhardt, Wm. Penn, 23.20 & Anderson 20.00, Robert 25.50, Sieck (Theil) 128 60, Kuppler 12.50, Heinemeier 15 66. P. Hopmanns Gem. 5.00. P. Möllers Gem. (Reformation coll.) 7.09, vom Frauenver. 23 50. A. C. Reisig from a member of St. John's congregation 20.00. P. Brommer's congregation 5.50, later .50. From the missionary society in New Orleans 20.25, 12.50 & 6.00. k. Crämer's Women's Missionary Society 5.00, from the Young Women's Missionary Society 6.00, from Miss N. N. 2.50. P. Nische from Fr. N. N. 1.00. k. Wegener's Women's and Young Women's Missions 15.00. Fr. Sieck from N. N. 2.00. Fr. Krämer from a member of s. N. Congregation 10.00. k. Jäbker v. N. N. 1.00. P. Steinmeyer v. J. & Louise Walker, Worthington, Minn. 2.50. teacher Gnuschke, Chattanooga, Tenn. v. W. K. G., Ch. T. 1.00. Ernst Spieker, Milwaukee, Wis. 1.00. (S. -544.84.)

Synodal building fund: P. Gans, Reformation coll. sr. Gem., 16.35. Fr. Jäbkers Gem. 61.00. Fr. Siecks Gem. 22.00. Fr. Hußmanns Gem. 12.60. (S.-111.95.)

General Inner Mission: Fr. Nische v. W. Mißner 5.00.

Synodal treasury: Fr. Nische, Reformation f. Gem., 12.00. Fr. Krämer, desgl. s. Gem., 8.10. (S. -20.10.)

Pagan Missions: Fr. Ernst, Thank Offering from Fr.

Negro Mission: Fr. Sieck, Theil d. Missionscoll. s. Gem., 30.00. Fr. Krämer from Mother Mörbe 1.00. (S -31.00.)

Benefit Fund: P. Bernthal v. d. Post Oak Conf. 11.60. J. H. Biar, Hochzcoll. Mirtschin Kischnick, 7.10. k. Sieck v. N. N. 1.00. P. Ernst, Hochzcoll. Schroeder-Kischnick, 8.30. (S. -28.00.)

Orphanage in New Orleans: P. Möllers Frauenver. 10.00.

Student Fund: For G. Lütke: P. Eckhardt, Coll. at Anderson, 12.00. For G. Krämer: P. Krämer, Baptismal Coll. at I. Mischalk, 3.50, v. N N. 1.50. For W. Dube P. Birkmanns Gem. 15.50. (S. -32.50.) Total: -788.39.

New Orleans, La., Nov. 5, 1899.

Aug. C. Reisig, Kassirer.
322 novel 8t.

Entered the coffee of the Western District:

Synodal treasury: Gemm. d. kk.: Köstering in St. Louis -45.40, Weseloh in Kimmswick 10.65, Wolf in La Grange 4.50, Müller in California 4.60. (S. -65.15.)

General building fund: P. R. Mießler of Chr. Volkmann at Clinton 2.50. Praeses Rösener's Gem. in Altenburg 90.00, last payment of the counted. Sum v. 550.00. (p. -92.50.)

Inner Mission of the District: P. R. Mießler v. sr. Gem. at Prairie City 4.50, by Chr. Volkmann at Clinton 2.50. Gem. d. kk.: Ambacher at Wellfton, part of the Mission Festcoll, 10.00, Wolf in La Grange 5.00, Müller in California 12.65. M. S. Tirnenstein of P. Gaßner's congregation in Friedheim, evening coll., 8.00. Congregation in New Wells, part of mission coll., 75.00. Mission coll. of congregation in Jackson 50.00. (p. -167.65.)

General Inner Mission: For the Southern District: Dir. A. C. Burgdorf v. N. N. 300.00. M. S. Tirnenstein v. k. Gaßners Gem. in Friedheim 7.00. (S. -307.00.)

Stadtmission: P. Wagner's church in Tilsit, part of the missionary fund, 5.00.

Negermission: Theile v. Missionsfestcoll. d. Gemm. in Tilsit 5.00, New Wells 15.00. (S. -20 00)

English Mission: Meeting at New Wells, part of Mission Festival Coll. 7.00.

Heathen Mission: Parts of Mission Coll. of Gemm. in Tilsit 5.00, New Wells 10.00. Fr. Wolf's Gem. in La Grange 2 50. (S.-17.50.)

Mission to the Deaf and Dumb: Fr. Nething in Lyon, Theil der Coll. a. d. gold. Hochz. Christoph Hemmingha "s, 3.52.

Emigrant Mission: Fr. Wagner's congregation in Tilsit, part of the mission festival coll. 5.00. M. S. Tirnenstein from. N. N. in St. Louis for the Pilgrim House in New York, 5.00. (S. -10.00.)

Mission in London: M. S. Tirnenstein v. Klara and Jda Henning in Weyauwega, Wis. each .25, Mrs. Blanken in Deshler, Nebr. 1.00, Otto, Franz. Willis and Martha Quitmeyer in Deshler, Nebr. each .25 (2.50). P. Wagners Gem. in Tilsit, Theil d. Missionscoll., 5.00. (p. -7 50.)

Support fund: Gemm d. kk.: Hintz in Stones Prairie 3 65, Colditz in Stover 3.25, Müller in Beaufort 3.70. (S -10.60.)

Orphanage near St. Louis: Fr. Frederick's Sunday School at Knoxville 4 10. Prof. L. Fuerbringer of Fr. Zage's Women's Ver. 7.35. (S. -11.45.)

Deaf and Dumb Institution: P. Nething in Lyon, Theil der Coll. a. d. gold. Hochz. Christoph Hemminghaus, 5.00.

Students in St. Louis: P. Zschoches Gem. in Frohna, Kostg. for Ad. Vogel. 18.00.

Students in Springfield: P. Ehlers in Norborne v. etl. Gl. fr. Gem. for H. Hellmann 20.00.

Studying Orphans: Fr. Hanser in St. Louis v. s. Jungfrver. 10.00, v. Frauenver. 20.00. Fr. Schmidt in St. Louis by Miss Hoppe 1.00, Fr. Rolling 2.00. (p. -33.00.)

Church Building Fund: P. Purzuers Gem. in Egypt Mills 6.00. k. Ambacher's Gem. at Wellfton, part of Missionary Festival Coll., 7.31. M. S. Tirnenstein of F. Neumann, Poplar Point, 3.00. (S. -16.31.)

German Free Church: Fr. DemetriosGem. in Emma5 17th Cong. in New Wells, Theil d. Missionscoll., 10.00. (S. -15.17.)



Parish in Bismarck, Mo.: Theo. Menk, Kass. d. Minn., u. Dak.-Distr., 1.00.

Congregation in Champaign, Ill: L. Swan in Millbrook v. eil. Limb, sr. Comm. 2.00.

Indian Mission: L. Wagners Gem. in Tilsit, Theil d. Missionscoll., 5.00.

Latvian and Esthen Mission: M. S. Tirmenstein of N. N. at Gray, Iowa, 10.00.

Church building in Sweet Springs; L. Demetrios Gem. in Emma 70.00.

L. Great Parish in St. Joseph: R. Demetrios Parish in Emma 8 58. Total: -928.93.

The following are subscribed for new schools: Congregation in Cape Girardeau 25.00. L. Gänßle's congregation in Corning 50.00. Praeses Rösener's congregation in Altenburg 170.00. Congregation in Uniontown as first payment 50.00. In the two following synodal years another subscription. (S. -295.00.)

St. Louis, December 2, 1899.

H. W. C. Waltke, Kassirer.
15258t

Received for the orphanage at Addison, Ill:

From municipalities, etc., for current expenses: Dch. E. Leubner of Mrs. von Behrens, St. Paul, - .50. cashier G. Wendt. Detroit, Mich. at 20.65. From P. Mueller's congregation, Chicago, at 23.25. L. Lochner, Chicago, for waif reports .60. Dch. Kass. J. H. Abel, Fort Dodge, Iowa, 5.52. L. Mießler, Carlinville, from Mrs. Multanowski .25. L. Krebs, Tinley Park, for waif reports .75. R. Hieber, Mattison, Hochzcoll. at Schmeckpeper-Hoger, 9.00. P. Detzer, Niles Centre, from W. Erichson 1.00. 1". Werfelmann, Chicago, by women's coll. of the comm. 20.00. R. Heerboth, Wbeaton, coll. of the comm. 5.75. By L. Gülker's comm. of Huntley, 4.60 & f. Waifenberichte .25, coll. 4.85. Of L. Heine's Gem., Rodenberg, dch. F. W. Kobusch 24.88. L. Engelbrecht, Chicago, v. Frauenver. 25.00, by Wwe. Schwerin .50 & by Mrs. Tode .50, together 26.00. By k. Luecke's Gem, Chicago, 17.50. Dch. L. Werfelmann, Chicago, by Mrs. Horn 1.00. R. Heyne, Decatur, by Chr. Burkat 1.00. L. Tappenbeck, Coll. on Thanksgiving Day by St. Paul's Gem. at Chapin 6.00. P. Zapf, Melrofe Park, by Alb. Jeske 2.00. (p. -170.50.)

From children: 25.04. (Quittirt in the "Kinder- und Jugendblatt".)

Addison, Ill, December 2, 1899.

G. Ritzmann, Kassirer.

Received through L. W. Strothmann, Hochzcoll. from sr. Gem. at New Fane, N. A., for G. Hafner, -4.26; by R. Ernst F. Müller for J. Klausler 19.00, coll. d. Gem. in Town Posen; by P. H. Röhrs 7.05, wedding coll. sent to J. Grams in Emerald Grove for R. Finster.

Milwaukee, Wis. 4 Dec. 1899 M. J. F. Albrecht.

SV" The receipts of Messrs. Kassirer F. H. Harms, C. A. Kämpe, G. E. G. Kühle, G. Wendt and C. Leubner, as well as several small receipts will follow in the next number.

New printed matter.

Tales for the young. 23rd vol: The Schoolmaster and his Son. 24th volume: The Desolate Castle. - The Swedish Horse. Volumes 25 and 26: Christian and Jew. 27th volume: Reconciled. 28th volume: The Orphans. Volume 29: The Turks outside Vienna in 1683. 30th volume: Schulmeister Krone. 31st volume: The Colleague. 32nd volume: The Testament. - The Peasant King. St. Louis, Mo. Ooneorckiu ?ub1i8kinA Lou86. Price per volume, bound in canvas, each adorned with four colored pictures: 25 cents, 12 volumes-2.40, 25 volumes-4.00, 100 volumes-15.00.

Just at the right time for the upcoming Christmas, this new illustrated edition of our widely known youth library appears, which we would like to recommend to our readers, especially pastors and teachers for the Christmas presents. L. F.

Changed addresses:

Rev. 157. laecker, ^rapadoe, Ruruas 6o., Asdr.

Rev. F. L. Larkotv, IVartburZ, blorZan 6o., Tenn.

Rev. lck. Lirlek, I7 "tv LHuckeu, 111.

Rev. L. 3. Rleekevstsin,

178 Lake ^ve., -arato^a 8pr1nAS, 17. V.

Rev. ck. Rarbeek, Insterbur^, East Prussia, 6lerman^.

Rev. I'. lcklessler, Ontarlovlile, Du La^s 6o., 111.

Rev. Oeo. 8pllmau, Lox 274, 8trat1orck, Out., Lanacka.

Rev. 5V. IVambs^anss, 1125 OeorZla 8t., 8dedo^Aan, 1571".

Rev. R 157iukler, I7e^v IVells, 6ape Olirarckeau 6o., lcko.

The "Lutheran" is published every fourteen days at the annual subscription price of one dollar for the out-of-town subscribers who have the same prepaid. Where the same is brought into the house by porters, the subscribers have to pay ss eents porter's wages extra.

To Germany, the "Lutheran" is sent byPost, postage paid, for -i.ss.

Briefs containing business, orders, cancellations, monies, etc., can be found at the address: Ooneoräia knbliosting Lonse, OsSrsrvn ^vs. L Sliami 8t., 8t. L>cmis, blo., to be sent here.

Letters containing notices for "the" paper (articles, advertisements, receipts, address changes, etc.) should be sent to the editors under the reference "Irrtdsrunsr", Ooneoräia Ssnunrv. In order to find an exception in the following issue of the "Blatte", all shorter advertisements must be in the hands of the editors no later than the Thursday morning before the Tuesday whose date the issue will bear.

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Herausgegeben von der Deutschen Evangelischen
 Zeitweilig redigirt von dem Lehrcr

Vol. 55.

Christmas.

"Let us all be merry, praise God the LORD," we sing in our church and in our homes during these Christmas days. For us Christians, Christmas is a feast of joy and rejoicing, of praise and thanksgiving to God. Since that night when in the fields of Bethlehem the clarity of the Lord shone around the frightened shepherds, when the angel called out to them in a friendly voice: "Do not be afraid; behold, I proclaim to you great joy, which will be for all the people," this time has become a joyful, joyful time, in which especially the call of the apostle applies: "Rejoice in the Lord always, and again I say, Rejoice. (Phil. 4, 4.)

But why do we rejoice? Why do we praise and extol the Lord with a loud voice? "He who honors his own dear little son." God the Lord, in His incomprehensible love for us human beings, has sent us a wonderfully great gift from heaven, His very Son. This gift of God is the reason for all our joy, our rejoicing; it is this gift that makes the Christmas season a joyful, blessed one. To this gift of God we point with all the gifts by which we rejoice one another. And it is an exceedingly glorious gift that God has adored us with, truly worthy of praise and thanksgiving. God gives us his Son, his only begotten Son, his dearest and best that he has. God gives us his Son, whom he begat from eternity out of his own being, who is one and the same with him, the reflection of his glory and the image of his being. He comes to us and is given to us, who himself is God from eternity to eternity, light from light, true God from true God, God over all, praised forever. He comes to us, for this the angel gives to the shepherds as the reason for their joy: "Unto you is born this day a Saviour, which is Christ the HEART." The Lord, the true God Himself, is born in Bethlehem of a virgin, He takes a



hergegeben von der Deutschen Evangelisch-Putherischen Synode von Missouri, Ohio u. a. Staaten.
 Zeitweilich redigirt von dem Lehrer-Colleatum des theologischen Seminars in St. Louis.

St. Louis, Mo., December 26, 1899.

No. 26.

becomes flesh of our flesh and our brother. Thus he is given to us. In these days we again contemplate with faithful amazement that great, divine mystery which transcends all human thought, into which even the holy angels desire to look: "God is manifest in the flesh. (1 Tim. 3:16.) The Word, who was with God from eternity, and is God Himself, through whom all things were created, who sustains and upholds this universe, this "Word was made flesh, and dwelt among us, and we beheld His glory, a glory as of the only begotten of the Father." (Joh. 1:14.) We now rightly sing, "God sinks the majesty, his incomprehensible being, into a man's body, now the world must recover; the most high God speaks kindly to me, becomes even a little child, and is called my JEsuitin!" Should we not then cry out, "Rejoice, rejoice, O Christianity!"

But how, have we really cause to rejoice in this gift of God? When the prophet Isaias beheld the glory of the LORD of hosts, he cried out, Woe is me, I perish: for I am of unclean lips, and dwell among a people of unclean lips: for I have seen the King, the LORD of hosts, with mine eyes. (Isa. 6:5.) Should not trembling and horror seize us, when we hear that the King, the LORD of hosts, is coming to us, he alone pure and holy to us unholy and sinners? How shall we stand before him? And yet we have great cause to rejoice. For for what purpose did God's Son come into this world and become man, our brother? "He cometh into the valley of tears," we continue in that well-known hymn. The earth is a pit of tears. Though it has not always been so. Once God had made the whole world and man in it good, very good. Men were holy and righteous, they were blessed children of God who lived in intimate communion with their heavenly Father. The earth was the sweet dwelling place where they served their God without sorrow, hardship, or death. Then came the terrible sin. Seduced by the serpent of old, the first human beings became unfaithful to their benevolent God.

disobeyed the Creator, transgressed His commandment, and fell away from Him. From being blessed children of God, men became enemies of God and rebels against his holy majesty, who now slavishly feared God and hated him. Through sin the earth has become a pit of tears. Through sin God's wrath and curse has come upon the earth, upon the whole human race. For God is not a God to whom wickedness is pleasing; he who is wicked does not abide before him. According to his justice, God must punish sin, punish it with eternal punishment, with eternal damnation. And so, through sin, death reigned in the world, temporal and spiritual death, and with death all misery, all wretchedness was brought in, and at last hell and damnation threatened. Yes, the world was lost. Mankind had thoroughly forfeited all life from God, all salvation, all blessedness. It was lost and damned. "We were in great distress, we were ruled by sin and death, we sprang up in the pit, and there was no one to help." There was no one in the whole wide creation, no one, no man and no angel, who could have helped here, who could have delivered the people from this distress, from this misery. It seemed as if all rescue and help were impossible.

But behold, into this valley of tears comes he, the Son of God, the true God himself. He is born of a virgin, and so is not born of the flesh as we are born of the flesh, but is holy, innocent, undefiled, set apart from sinners, and higher than the heavens, and yet he shares in our misery and suffering. And for the very purpose of redeeming and helping us out of such misery. Therefore he, the true God, does not appear among us in the splendor of his divine power and majesty, no, he "becomes a servant on earth. The incarnate Son of God lowers Himself most profoundly. He does not use the divine majesty which He has, but veils it under miserable servant form. He, the highest Lord of heaven and earth, the Lord of hosts, whom the heavenly hosts serve, becomes a servant, and is not only made like another man, and is found to be a man in appearance, but also a servant.

A poor and lowly man also among men, a man that hath no form nor comeliness, the most despised and unworthy of all, full of sickness and full of pain. The Son of God came into this world poor and lowly. Already the angel announces to the shepherds, "And this have for a sign, ye shall find the babe wrapped in swaddling clothes, and lying in a manger." Poor and lowly are his parents. They find no room in the inn. In a stable he is born. And like his birth, his life is poor and lowly. He, the ever-rich God, has not, as he lays his head. He finds only shame and disgrace, contempt and persecution from most of his contemporaries and people. And at last he dies the death of a criminal, dies a cursed man before God and man on the curse wood of the cross. And why all this? "That we may be great lords in the heavenly room." He becomes a servant that we may become lords. By His lowliness, by His poverty, by His servant stature, He made us lords. He, the Son of God, holy and righteous, has taken our place. He took our sins upon Himself, the guilt of the whole world was imputed to Him, and He atoned for our sins. By his whole holy life he fulfilled in our place the law which we were to keep and yet, as sinners, could not keep. By his lowliness, by his suffering and death, he suffered the penalties of our sins for us. So now the righteousness of God has been satisfied; now sin, God's wrath and curse have been done away with. We, who were the slaves of sin and death, are now masters through Christ, and through him are free from the dominion of all these enemies, "redeemed, purchased, and won from all sins, from death, and from the power of the devil." He gives us power to become free, blessed children of God who believe in his name. And we become lords in the heavenly hall. The Son of God, who becomes a servant for us in this pitiful valley, has thereby opened the door to the beautiful paradise for us. He has delivered us from hell and damnation, and given us life, eternal life, eternal blessedness. "He shall be a servant, and I a lord; that may be a change! How could it be kinder, the heart of Jesus?" Yea, we know the grace of our Lord Jesus Christ, who, though he were rich, yet for our sakes was he poor, that we through his poverty might be rich. (2 Cor. 8:9.) "He becometh poor, we are made rich," through him rich in heavenly things, in remission of sins, righteousness, salvation, life, and blessedness, "is not this a wonder," the greatest, most adorable wonder that ever was wrought on this poor earth? "Therefore praise God in the kingdom of heaven alway, as nowunder." Truly we have cause to praise God, and to thank him from the bottom of our hearts. We have cause to join in the praise of the heavenly hosts: "Glory to God in the highest, peace on earth, and goodwill toward men." God's grace, God's love for us fallen men, His enemies, is so great that we cannot thank and praise Him enough for it for all eternity. Here we can only sing and wish: "O that I had a thousand tongues and a thousand mouths, I would sing one praise after another from the depths of my heart of what God has done for me."

To this Son of God, who became poor to make us rich, we turn in all distress and beseech him, "O Lord Christ, take heed of us through thy Holy Name."

Thou, O Lord, art Christ the Messiah, our Prophet, High Priest, and King; thou canst and wilt help us in the affliction of our sins, and in all other afflictions that trouble and oppress us. Help us, not for our righteousness or our merit, but through your holy name. Thy name is Immanuel, God with us, God in our flesh and blood, God our brother. Thy name is Jesus, Saviour, Helper, Maker of salvation. For this glorious name of thine, when the law and our conscience accuse us, when our sin oppresses us, when the devil and the world afflict us, when our own flesh rises up against us, when trouble and distress beset us, take heed of us. This is the best thanks we can give to our Saviour for his grace, that he became poor to make us rich, when we rely on him in firm faith, when we know of no other helper, neither in heaven nor on earth, but of him alone, that we give ourselves entirely to him, our faithful Saviour, for death and life. And just at this time we add the petition, "Give us a happy new year." Another new year is upon us. We do not know what it will bring us. So we turn in trust to this Savior. If Jesus is with us, we fear no evil in the future, then we know that the new year will be a good one, a year of grace, blessing, and salvation for us. And so we cheerfully conclude, "He who desires, say, Amen." Amen, yea, it shall be so, for the True One, whose mouth cannot lie, hath promised us, "The mountains shall depart, and the hills shall fall: but my grace shall not depart from thee, neither shall the covenant of my peace fall away, saith the LORD thy Beneficent." (Isa. 54:10.) G. M.

† P. Rudolph F. Kunschick. †

When God wants to use a man as a preacher of his Gospel, he finds him, even if he has to fetch him from the most hidden corner of the earth. This is especially evident in the life of the now blessed Father Rudolph F. Kunschick. His parents would never have thought at his cradle that he should one day become a preacher of the Lutheran Church. He was in fact the son of Roman Catholic parents and was born on April 7, 1858 in Marmaros-Szigeth, Hungary, where his father, Joseph Kunschick, was a government official. Later the same was transferred to Kremlin in Bohemia. Here our Kunschick first attended the children's school and then the Realgymnasium. The writer of this article has seen the reports from both schools. They are excellent, both as far as his gifts and diligence and progress are concerned, as well as his moral conduct. He graduated from the Realgymnasium on July 2, 1871, with a recommendation to a higher school. According to his father's will he should become a priest of the Roman Catholic Church, because there he would be well provided for. Isn't it strange: Luther's father was very reluctant that his son should become a priest, so that he "lived well provided for in foreign estates and had good days."



Here, however, the father wants his son to become a priest for this very reason. There the son went into the monastery against his father's will; here the son resolutely and successfully resists his father's will! But, in order to escape further pressure to devote himself to the so-called spiritual state, our Kunschick decided to emigrate to America. This, however, must have been done with his father's consent. Otherwise, he would not have received the emigration certificate at his then age of 15 and would not have had the means to travel.

Here in America, too, God led him again quite whimsically. After his arrival he hired himself out as a farmhand to an American in the area of Mitchell in the state of Indiana. He and his wife, who had no children of their own, treated him like a son. Here he also learned to speak the English language and studied it diligently. Even when a year later a doctor in Shoals took him on as a helper in the pharmacy, he diligently studied the English language in his free hours and soon reached the point where he passed a good exam before the county superintendent of schools and received a license as an English free school teacher. God had given the deceased splendid gifts of speech. For not only did he speak beautiful German and fluent English, without any foreign accent, but he also understood Latin well. Yes, later on, when he was already pastor of our synod, he also brought it so far in Greek that he could read and understand the New Testament in the original language. He even began the study of Hebrew. But here his illness put an end to his striving.

The teachings of the Pabst Church had not been able to satisfy the heart and conscience of dear Kunschick. With that American he became acquainted with the doctrine of the Methodists and turned to it. He soon became not only a zealous member of the Methodist Church, but had himself examined by one of its Conferences to obtain a license to preach. He was first employed as an English traveling preacher from year to year, but after several years obtained a permanent appointment as preacher of a German Methodist congregation on White Creek in Bartholomew County, Ind. Here, with another Methodist preacher, he attended the service of the Lutheran church there on Ascension Day, at which place Father H. Jüngel was then standing. After the service they were invited by him into the house, and soon the conversation turned to the sermon they had heard and to Lutheran doctrine in general. Father Jüngel had received from God the gift of being able to explain Lutheran doctrine simply and clearly and to substantiate it with God's Word, while refuting the false doctrines of the Methodists from God's Word. As Kunschick left Jüngel that day, he expressed to his companion, "He has argued against us with Scripture, but we against him only with reasons of reason." Though he was not yet completely won over and convinced by this conversation, yet he was so troubled in his conscience that he came again to confer further with Father Jüngel. This was certain to our Kunschick from the start, that God's Word was the infallible truth, and he wanted to stick to it, for he was firmly convinced of the divine inspiration of Scripture. But he was not yet convinced that the Lutherans were entirely on the ground of the truth.

of the Word of God, but that the Methodists taught falsely. He disputed sharply, but in a way that clearly showed that he really cared about the truth. Then he was transferred to Ohio. But he found no rest. He continued to compare both doctrines with God's Word, and finally came to the firm conviction that the Methodists taught wrongly, but the Lutherans taught rightly. He also knew that he could no longer stay with the Methodists, but that he would have to convert to the Lutheran Church. He had also already noticed that the Missouri Synod was fully serious about the Lutheran confession. Above all, the adherence of our Synod to the doctrine that man is justified and saved by grace alone through faith in Christ, and also to the doctrine of the literal inspiration of the Holy Scriptures, made a tremendous impression on him. He informed Jüngel of his decision by letter and asked for his advice on what he should do next. He wanted to serve his Savior as a pastor in the Missouri Synod, but he was willing to take up any other profession, even the smallest one, if only he could serve his Lord in it. He was told that he would have to continue his studies to prepare himself for the preaching ministry in the Missouri Synod, and that he would have to borrow the money to do so. But who should advance him, the unknown in our circles, the money necessary for this, so that he could move to Springfield with his wife and child and complete his studies there? But his friend and previous advisor managed to find a way. He persuaded a number of members of his congregation to advance the money five and ten dollars at a time. And later, when the Borger wanted to pay, they gave him the money. So Kunschick soon moved to Springfield and studied there in our practical seminary until he passed his exams on July 28, 1883. His discharge certificate, issued to him by the blessed Professor Crämer, says that he had shown good faithfulness in his studies, was healthy in his teaching, well gifted and well prepared to take on the sacred office of preaching.

Kunschick was called by the congregation to Harrison Township, Van Wert Co, O., and was ordained there November 18, 1883, by Rev. Seemeyer. After a blessed ministry there of nearly 5-1/2 years, he was called to Madisonville, O., in March, 1889. Here, four years later, he had to resign the ministry that had become so dear to him because of a throat ailment. He now resided for some years first in Waymansville and afterward in and near Seymour, Ind. Contrary to expectations, his condition improved to such an extent that he was not only able to preach for his fellow ministers in the vicinity from time to time, but, encouraged by them, he also dared to accept the call of the congregation in Mount Hope, O., which had been given to him. But he was not long able to labor here. For not only did the old throat complaint reappear with renewed vehemence and develop into a dizziness of the throat, but he also developed an open leg, so that he was finally only able to walk on crutches, and often had to stay in bed and endure great pain. With a heavy heart, but in patient surrender to God's will, he resigned his office and found a home in the midst of the church of the writer of this. His suffering, which caused him ostensive pain, he bore with great patience. He found much cause even in the midst of the heavy cross to praise and glorify God. Above all he praised the

as a great, undeserved grace of his God, that he had led him out of the darkness of Pabstism and the errors of Methodism to the knowledge of the pure doctrine in the Lutheran Church, so that he could now also take right comfort in his Saviour crucified for him.

His marriage to his surviving wife Emilie, née Lambrecht, which took place on September 11, 1881, was an extremely happy one. God blessed them with five children, two boys and three girls, all of whom are still alive.

On the morning of March 20 of this year the faithful God delivered him from his suffering by a blessed death. The funeral took place on March 22, Fr. Ph. Schmidt spoke in the house on Is. 28, 29. The funeral sermon in St. Paul's Church in Brownstown, Ind. was preached to him by his friend of many years, Fr. F. W. Pohlmann, on the funeral text chosen by himself, 1 Tim. 1, 15. 16. The undersigned conducted the celebration at the grave.

So now his body rests in the chamber of the grave, until the Lord shall raise him up to a blessed life of joy in heaven.

F. M.

Our East Indian Mission.

(Conclusion.)

Now what is the diet of the people in our mission field? Mostly they are vegetarians, that is, plant eaters, abstaining from meat dishes. Those who have money enough eat rice with a hot pepper sauce. The country people and the poorer castes eat either kambu or ragi, dark cereals which they pound into flour and boil down thickly in water. Each member of the family gets a thick ball made of this flour, which is served with local vegetables in a hot pepper sauce. The members of some castes and especially the Muhammedans also eat meat (from sheep and goats; there is nothing else) and fish, if their means allow it and the opportunity presents itself. Very popular are various fruits, which are admittedly strange to us Europeans, although bananas, mangos and melons are eaten with pleasure by many white people. The natives like to chew sugar cane when it is available. As the Europeans smoke tobacco, so the natives chew "betel nut." The nut of the areca palm is wrapped in a betel leaf smeared with a little lime and chewed in this way. Tobacco chewing is very popular in our region, where tobacco is also grown. Cigar and cigarette smoking is also on the increase. Here and there you can see an old soldier smoking from a short pipe.

Now speaking of housing, the poor people live in huts made of sticks and leaves tied together and covered with straw or long grass. Or the walls are built of mud and covered like those huts. Wealthier people usually also build their walls of mud, more rarely entirely of bricks, but they cover their houses with round roof tiles and have a proper door. The size of the house depends on the wealth and size of the family. In the middle of the house there is a courtyard surrounded by a veranda, around which are small, windowless chambers. The height of the houses is the opposite of that of the houses in America, as a rule not more than two men high. In the villages the houses stand

The houses and huts are usually close to each other, separated only by a small courtyard, the largest part of which, protected by a thatched roof resting on poles, offers shelter to their cattle. The Indian cities, apart from the large cities such as Madras and Bangalur, where European buildings are to be found in large numbers, are distinguished from the villages mostly only by the fact that the number of houses, especially those roofed with tiles, is larger, and that the various trades and shops are located there. Usually a town has only one street, that of the shops, but it is always unpaved, while all the other streets are formed by alleys and lanes in a crooked or zigzag line. The towns have mostly been formed by merging nearby, larger villages under a common name. Bargur, where missionary Kellerbauer has recently settled, is a large village with about 1100 inhabitants. Krischnagiri, together with the city of Daulatabad and two or three villages (about 10,000 inhabitants), forms a so-called Union. Similarly, Ambur with a population of about 16,000 is a Union, while Vaniyambadi with a population of about 18,000 forms a Municipality. A municipality has more self-governing rights than a union.

The main and general lingua franca in our area is Tamulish. However, since we live on the (north-western) border of Tamulienland and the population is a very mixed one, as already shown, one can also hear a lot of Telugu, Canarian, Hindostani and Mahratti. The most related to Tamil among these languages is Telugu. More educated people, namely many officials, also understand English. It is asked whether the language, that is, what is in question for us, the Tamil is beautiful. Every language has its beauties, and as rough as the language may sound to the newcomers and as corrupt as the dialect may seem, especially to the lower people, the Tamil is rich in sounds (especially vowels), rich in words, rich in word and sentence forms, rich in pictures, rich in writings, etc. Of course, most of the books are pagan in content. The Tamulian language, however, can boast of possessing the relatively richest Christian literature of all Indian languages. For example, the Bible has been translated in few languages as often as in the Tamul language. The first Tamulian Bible was published in Tranquebar in 1725. In it Ziegenbalg did the principal work. Fabricius reworked it in the second half of the 18th century in such a way that his text was the preferred one for a long time and is still widely used, even by us. Other Bible translations in our century were provided by Rhenius, Percival, and Dr. Bower. The variety of these Bible translations is, by the way, a proof that the language is not easy, especially when one considers that even the elegant Bower text, which, by the way, is not as literal and true to the meaning as the Lutheran Fabricius text, is not yet Tamulian enough for many linguistically learned missionaries and natives. In all Tamulian Bible editions they want to be able to prove Tamulian language errors of a coarser or finer kind. In most missions it takes about a year until the new missionary can preach the first Tamulian sermon. At the end of the second year of learning, the missionaries are on the average so far advanced that they can help themselves to some extent independently in the language of the natives, and can speak the

The first thing that is said is that it takes five whole years before one is able to preach God's word in a way that is intelligible to the heathen people around him. As a rule, it is said, it takes five whole years before one is capable of preaching God's Word in a reasonably comprehensible way to the heathen people who are less in contact with Europeans. European missionaries and officials who have been in the country for decades always find it difficult to learn and to make themselves understood by everyone. It is not only the completely foreign words that are difficult for the beginners (with the exception of some Sanskrit expressions, e.g. Nahst= nose, Manuschen= man), but also the sentence structure which is completely different from ours. What is at the beginning in our language is usually at the end in Tamil, and vice versa. Expressions like "which", "which one", "which one" do not exist at all, and consequently also no so-called relative clauses. "Behold, this is God's lamb that bears the sin of the world," in Tamil means: "Jdoh, lohchattin pahwattej sumandutierkirra Parahbarenudeja Ahtukkutti": "This, the lamb of God that has paid for bearing the sin of the world."

About the religion of the people can be said "briefly" hardly much. The minority, apart from the few Christians (Catholics), are, as I said, Muhammadans. The epitome of the Muhammedan religion, or Islam, is the sentence, "Allah is God, and Muhammed is his prophet." This sentence shows that they deliberately reject the doctrine of the Holy Trinity, and specifically of Christ. Christ's sonship with God they mock with the constant interjection, "Can God have a wife?" Ihsa, as they call JESum, they hold to be only a great prophet (Nabi), the last forerunner of Muhammad, of whom, they assert, he prophesied. (And this is true, only in a different way than they think; compare e.g.. Matth. 24, 11.) They do not know much about sin, and their self-righteousness is enormous. To wash and pray so many times a day, to read the Koran, to practice charity, to fast at times (e. g., in the month of Ramzan), to make pilgrimages, especially to the graves of deceased saints, as, for instance, to those on the Krishnagiri rock (which are supposed to protect even from cholera and pestilence the pilgrim who climbs up there), are the good works on which they rely rock-solid. Their certainty of salvation on this false foundation could be exemplary for the fickle, little-believing Christians that we are, who rely on the rock of Christ and yet are so often challenged, according to Luc. 16, 8.

The majority of the inhabitants are Hindus. Their religion is Hinduism. Whoever knows the Roman Catholics can more or less imagine a picture of Indian paganism. For the names of the saints he has only to put those of the Indian idols, of which there are innumerable, one says 330 millions. Instead of the images of the saints, there are idols made of wood, stone, copper, silver, and gold. In place of the pope, each Hindu sect has a great guru, who also rules so and so many sub-priests more or less, and whose sayings are recognized as divine. For the monks the Hindus have Sannijahsis, for the nuns Dehwadahsis (God-servants - dancing girls). The righteousness of works is the same as that of the Romans (and the Muhammedans), namely, smearing idols, offering sacrifices (bloody or bloodless) before them, standing before them with joined hands.

The gods of the region are called the "gods of the world": they bow down, go on pilgrimages to especially holy places, fast on new moons, etc., bathe in holy rivers and ponds, pour water on the feet of pilgrims, and do other good deeds, etc. The most worshipped idol in our region is Mariammen. By the way, on the Indian list of gods this is a devil who is supposed to cause cholera and other evil diseases as a subordinate of the cruel goddess Kali who demands human blood. The supreme god of most pagans in our area of work is called Siwen, for whose love they smear their foreheads and, where possible, their chests and arms with sandalwood or other ashes after every meal they have eaten (their real god is the belly). Less numerous in our region are the followers of the concurrent of Siwen, namely the god Wischnu. They are easily recognizable by a trident painted red and white on the forehead above the root of the nose. Many of the more educated know the doctrine of One God very well. Yes, it is not unknown to the people at large. "All is one," is the common speech. The various idols, among which they include the Lord Jesus, are only manifestations of this One God. Yes, since God is everywhere, every thing is a dwelling-place of God, yes, God Himself, and the highest knowledge and wisdom consists in the devilish foolishness: "I am like God," yes, "I am God." -

Poor people! Shall we not bring them the gospel?
Th. Näther.

To heed.

At the recent general Congregationalist meeting in Boston, there was again a fine discussion on the proper upbringing of children, which, however, will meet with little approval among today's Congregationalists and will have little influence on their church and domestic life, if one may judge by the present state of affairs. As we can see from the Norwegian "Kirketidende," the following was said there about proper child rearing: "Children must have food. The problem of the Christian church is basically a problem of nutrition. If the domestic priest shirks his duty, all other priests face an almost hopeless task. If Christian parents get their nourishment from the newspapers during the few free hours in the morning, and do not take the time to give their children nourishment from the Bible, one need not wonder that the Christian Church only runs its course with a limp. - Parents also need help in this work of teaching. Oh, that we had Christian teachings everywhere in all our churches throughout the world! The church has never won lasting victories without using the method of teaching, which consists in questioning and answering (catechism). With all her follies and bloodbaths, Rome goes from one victory to another, because she knows the value of a child. Through all its plans, Xavier's *) advice still rings today: 'Give me the children until they are seven years old, and someone can have them afterwards.'" (A very reprehensible Roman principle in its last part. C. D.) "Parents ought to have this work (that is, the Christian-

*) A well-known Roman missionary in the 16th century.



teachings) and the pastor should do the same. I wonder if the time will come when we will return to the good old congregationalist way of having a pastor and a teacher in every church. Instruction, untiring, continued, systematic instruction-that is what the Christian church needs above all things in our day. We live in the bookmaking age, but in our day God's lament is as in the days of Hosea, "Destroyed is my people, because they have no knowledge." - In contemplating this lamenting pronouncement of a Congregationalist, we shall rejoice all the more that right child discipline in home, school, and church is not only known among us, but that it is also lived among us. There, with today's Congregationalists, the above is a matter of pious wishes. Only a few will return to the lost knowledge that the times when every congregation had its own preacher and teacher, even among the old Congregationalists, were the best. That was then, when Christian teaching was still part of the Sunday routine among the Congregationalists. That speaker at the Congregationalist Convention, whose debate we report, wishes for the return of Christian teaching. What a sad contrast to him is formed by those who find Christian teaching old-fashioned, precisely because it is lacking among the spiritually degenerate sects, and who would like to see it abolished! In this debate it is presented as something good and well-tried, which one would like to have back. We have it, we should use it diligently, not deprive ourselves of the progress in knowledge flowing from it by staying away from the Christian teachings, and on top of that give a bad example to children and young people by careless absence.

C. Dreyer.

To the ecclesiastical chronicle.

The Lutheran Children's Friend Society of Milwaukee, Wis. which, as is well known, has as its object the placement of orphaned children in Christian families, entered into an agreement some time ago with the society which has hitherto conducted the orphanage at Wittenberg, Wis. The Wittenberg orphanage has been closed as an independent institution, and the children and property have been taken over by the Milwaukee society, which at present numbers 1,775 members. The latter thus found itself in the position of having to procure a larger children's home in which the orphans could be cared for both physically and spiritually until they found homes in families. There will probably always be orphans who cannot be cared for in a family circle. The emergency in which the Kinderfreuud-Gts IIschaft found itself has, however, been remedied in a gratifying way. A number of Lutherans in Milwaukee have purchased a suitable building and placed it at the Society's disposal free of charge. May God's blessing continue to rest upon the work of the Society. It is surely a work pleasing to Him that is done through such societies and in other ways for those who are abandoned by father and mother, a pure and undefiled service of God. Jac. 1, 27. L. F.

Poor Students. Presbyterian McCormick has given \$750,000 as a second gift to McCormick Theological Seminary in Chicago on the condition that congregations raise an equal sum to prepare poor but gifted young people for the preaching ministry. We Lutherans may also



remember that it is the duty of the church to train preachers for the service of the church. The church has the duty to establish and maintain institutions for the training of preachers. And the church also has the duty to see that these institutions are filled and that poor students are given the means to prepare themselves for the ministry of the church. Matt. 9:38. saith the Lord, "Wherefore pray the Lord of the harvest, that he would send forth laborers into his harvest." The Lord sends the preachers, but He does it through the church, and will not do it without the prayer and labor of the church. That we should ask for physicians, lawyers, merchants, and craftsmen, the Lord does not particularly call for this. Nor is this necessary, for the natural gifts are sufficient for these labors, and enough people come to them of their own accord, if only for the sake of the expected reward and honor. But it is quite different with the workers in the church. For, quite apart from the fact that only true Christians are capable of church service, the office of preaching, as Luther says, has "much toil and labor, trials and temptations, in addition to little reward and thanks in the world," and thus nothing enticing for the flesh. It is therefore all the more necessary that Christians pray to the Lord of the harvest to make young Christians willing to serve in the church, and that by willingly supporting the teaching institutions and poor students they prove by deed that their request is a matter of the heart. F. B.

Roman from our country. We have before us a printed appeal from the Rector of St. Patrick's Cathedral, New York, to his parishioners to contribute abundantly to the support of the church on the first Sunday of Advent. "The Collecte" - the appeal reads - "must amount to \$20,000 to meet all current expenses." After several reasons are given for giving abundantly, among them that America is "the hope of the Church" (of course, of the Pabst Church '), it is literally said, "But, by all means, give what you can, and may our Father in Heaven and our Giving Mother (Mary) and our Patron Saint, St. Patrick, pour out their grace on all who do their best for this great and noble work." So there the "Mutier Maria" and "St. Patrick" are placed immediately next to the Father in Heaven as dispensers of grace! So openly does Rome practice her idolatry. F. P.

Papal Privileges for 1900 The pope has sent out a document in which he grants his adorers extraordinary privileges for the beginning of the new year. In order that the year 1900, which it is hoped will usher in an extraordinarily happy century, may have a favorable beginning and a prosperous course, his Holiness, Pope Leo XIII, graciously decree that in all churches and chapels where the Most Holy Eucharist (Host) is kept, on December 31 at 12 midnight, the Most Blessed Sacrament be exposed for adoration, and that in the presence of the exposed Host only One Mass be said or sung, and that the faithful have the special privilege of receiving Holy Communion at that hour. - Thus the pope sets himself up as the god of the world, who by his abominations and privileges can bring happiness and blessing to the new year. According to the Scriptures, however, it is precisely these presumptions and abominations of the pope, who exalts himself against the Lord and his anointed, that provoke the wrath of God to approach with his judgment. And if God again gives us a new year, and still longer tolerates the world with its sins and the Antichrist with his blasphemies, he does this because he is a long-suffering, patient God, who does not want anyone to be lost, but that everyone should turn to repentance. 2 Petr. 3, 9. F. B.

From World and Zett.

A terrible end was met by Joseph Haigh, a farmer near Donnelly, Minn. He became a murderer of his own son, and then took his own life in order to provide the remaining members of his family with an insurance sum of \$2000, and thereby a carefree existence. His farm was mortgaged \$2000, and this debt caused him much anxiety. Recently his son joined the order of Modern Woodmen and had his life insured to the amount of K2000. It was then that his father had the unfortunate thought of murdering his son so that the family could use the "death benefit" to pay off the debt. He himself was prepared to sacrifice his own life after the deed was done, so as not to fall prey to the executioner. Haigh actually carried out his terrible plan. From behind he shot a charge of lead through his son's head. Beside the corpse the old man killed himself by a shot in the heart. The "blood money," as one political newspaper calls it, will be paid to the survivors. So sometimes the "life insurance" of the godless lodges, which is supposed to be a work of mercy, becomes a cause to entangle men in temptations and snares, in foolish and harmful lusts and vices, which sink men into ruin and damnation. 1 Tim. 6, 9.

We hope that the "Lutheran" will find its way into many Christian homes in the new year and in its new garb, which have not yet been open to it. The following little Christmas story, with which the "Missourier," published in Buffalo, accompanies its recommendation of the "Lutheran," shows how one can also do something in another way for the distribution of church magazines:

"It was on the afternoon of Christmas Day that Franz Wittorp, the farmer, was sitting by the stove blowing mighty clouds from his pipe.

"Father," his wife said to him, "what's troubling you this afternoon? You seem to have very heavy thoughts/

Yes, Mother," he said, "I am thinking about it, I have been celebrating Christmas for thirty years, and others have had nothing, and the shepherds only celebrated Christmas once, and then the whole people had something; and didn't the pastor say today that we should do it the way the shepherds did it? They spread the word, and all the people rejoiced.

"Yes," said the woman, 'dear man, how are you going to do it?'

Yes," he replied, "I am thinking about it, because I see that it must be done, the only question is how.

L. F.

"Then there is a knock at the door, and in comes the schoolteacher, bringing the latest church bulletin, and the schoolteacher has to sit down behind the stove, and the farmer tells him what he has just been talking to his wife about.

"Then the schoolteacher smiles with pleasure and says: See, the old widow Pörschel has so often expressed the desire to hold such a paper, but she can't pay for it, so I actually thought I'd knock on the rich farmers' door and ask if they wouldn't have so much heart for their poor brothers and sisters that they'd help them to have such a Christian entertainment as well.

Schoolteacher," said the farmer happily, "God the Lord has sent you here. Now I know how to spread the word.' And with that he went to his table and opened the drawer. Here are ten thalers, that is how much an evening used to cost me when I was still serving the devil, that is how much my Saviour should be worth to me. For these ten thalers, order ten copies of the church bulletin and distribute them to all those who find it difficult to keep them.

"Dear reader! You have celebrated Christmas many times, have you celebrated it like the shepherds?" L. F.

Help, Lord JEsu, let it succeed!

In a village in Germany, a family was gathered around the father of the house in a Christian house on New Year's Eve to celebrate the transition from the old to the new year with song and prayer. A number of young boys, however, who celebrated the end of the year in a different way, had promised the shepherd, who was also the night watchman, a bottle of wine if he would go there at midnight, stick his horn in the window of that house, and blow in the middle of the prayer. The watchman, accustomed to do many a thing for the sake of a drink, had willingly accepted the commission, and went there at midnight. When he arrived at the house, he heard the singing begin in a solemn tone: "Help, Lord Jesus, let it be successful, help, the new year is coming! And behold, the watchman was suddenly filled with courage, and he listened devoutly. After the song, the prayer began; he heard the father of the house warmly and heartily thanking for all the blessings with which God the Lord had blessed his own in the old year; then followed the prayer and intercession for all people, for the whole congregation, also for the dear old pastor and the teacher, for all the needy and sick in the congregation, and especially for Annaliese, the sick wife of the shepherd and night watchman.

Then the shepherd could stand it no longer before the window, he went in to the congregation that lay praying on their knees, and he also fell down and wept tears of repentance, in which the angels in heaven had their joy, for the New Year's night became Christmas for the night watchman, since Christ, his Helland, was born to him, and the heavenly hosts sang anew: "Glory to God in the highest, peace on earth, and goodwill toward men!"

In the previous issue of this newspaper we urged our readers to **distribute good church publications**, especially the "Lutheran", the oldest organ of our Synod. May they all, as time and opportunity bring, put in a good word with their relatives and acquaintances, with their confreres and fellow members.

Obituary.

On November 23, after a prolonged illness, Father Karl Eikmeier, pastor of the Free Church parish at Steeden, Hesse-Nassau, Germany, passed away at the age of 49 years, 10 months and 23 days, and was buried to the earth on November 27. L. F.

Inaugurations.

On the 23d of Sonnt, n. Trin. G. Tönjes was introduced to his congregation at Fremont, Nebr. by J. Hilgendorf.

By order of the Honorable President of the Nebraska District, ? Wilhelm Bäder on the 24th of Sonnt, n. Trin. in his congregation at Milton, Nebr. introduced by H. Prange.

By order of the Honorable President Spiegel, Rev. L. Müller was installed in his office at Kingsley on the 25th Sunday, A.D., and at Traverse City, Mich. on the 26th Sunday, A.D., assisted by L. Schmidt, by W. Bekemeier.

By order of the Honorable President Rösener was ? W. G. Bernreuther on 26 Sonnt, n. Trin. in the Lutheran St. Pauls-Gemeinde zu Stover, Mo., introduced by C. M. Colditz.

By order of the Honorable Praeses Spiegel, Father W. Bekemeier was introduced to his congregation at Arcadia, Mich. on the 1st of Sunday, the Adv. by W. T. Schalm.

At the request of the Venerable Praeses Rösener, Father R. Winkler, assisted by PP. W. Zschoche and F. Geske, was introduced by O. R. Hüschen to his congregation at New Wells, Mo. on the 2nd Sunday of Adv.

On the 3rd of Sunday, the Adv. Rev. W. Wambsganß was installed in Bethlehem parish at Sheboygan, Wis. assisted by PP. Wolbrecht and Bürger introduced by J. Strasen.

Church dedications.

On the 20th of Sunday, A.D., the Bethlehem Lutheran congregation at River Grove, Ill. dedicated their newly built little church (14X28 feet) to the service of God. Collecte: -100.00. Celebrant Preachers: PP. A. Bartling, C. Schmidt and E. Zapf.

On the 25th Sunday after Trinity, the Lutheran congregation of St. Paul's in Lowell, Nebr. consecrated their newly built little church (20X30 feet) to the service of God. The festival preachers were PP. H. Willens and W. Wambsganß (English).

H. Wm. Meyer.

On the 26th of Sunday, A.D., the Lutheran congregation of St. Paul's, Chicago Heights, Ill, dedicated their newly built church (42X74, with altar niche and 95-foot steeple) to the service of God. Preaching were PP. L. Lochner, A. Brauer, and T. Jöckel (English).

Carl Schroeder.

On the 1st of Sunday, Adv. the Lutheran congregation of St. Paul's in Freeman, S. Dak. consecrated their newly built church (18X32X64, altar niche 16X16, steeple 85 feet) to the service of God. The sermons were preached by Fr. Melcher, Prof. Arndt and

Albert Brauer.

On the 1st Sunday, Adv. the new church of St. John's Lutheran congregation near Herington, Kans. was dedicated to the service of God. (Size: 38X64, without altar niche and spire; spire 90 feet high.) Festive preachers were: Father C. H. Lüker and Prof. A. W. Meyer (Eng.). Otto Mencke."

On the 1st Sunday, Adv. the Lutheran Immanuel congregation at Lake Ridge, Mich. consecrated their renovated church with school building and 67 foot high tower and bell to the service of God. The celebratory preachers were PP. J. Krüger and A. Arendt (English). Collecte after deduction: -62.30. Paul Woldt.

On the 1st of Sunday, Adv., the Lutheran Trinity congregation at Herndon, Va. consecrated their newly built little church (20X30 feet) to the service of God. The festival preachers were Rev. H. Schroeder and (Eng.)

I. M. Eberlein.

On the 2nd of Sunday, the Adv. the Christ Lutheran congregation at Liberty Township, Mo. branched off from the congregation at Sweet Springs, Mo. dedicated their church (24X36 feet) to the service of God. Preachers were: Pros. A. Bähler and

W. C. Bähler.

Krhuleinweihrrrrg.

On the 1st Sunday, Adv. the Lutheran congregation of St. John's, South Branch, Minn. dedicated their newly built school (28X40 feet, with bell tower) to the service of God. The festival preacher was Rev. J. Porisch.

F. Sell.

Glskerrweihe.

On the 2nd of Sunday, Adv. the Lutheran congregation of St. Peter's near Lester Prairie, Minn. dedicated their new bell to the service of God. Praeses Pfothenauer preached the sermon.

G. H. Büscher.

Organ dedication.

On 2 Sunday, Adv., the Lutheran congregation of St. Matthew's in Hudson, N. A., dedicated their new church organ to the service of God. The sermon was based on the 150th Psalm by the local pastor, I

. C. Kretzmann.

KirrweihfubNäurrr.

On the 25th of Sunday, A.D., the Lutheran congregation of St. John's in Hamlin, N. A., celebrated the 25th anniversary of its consecration. The festive preachers were PP. R. Eirich and Geo. Bornmann. Collecte: -65.00.

G. Mühlhäuser.

Church and Mission Festival.

On the 1st Sunday of Adv. the Lutheran Immanuel congregation at Granite City, Ill. celebrated its annual church and mission festival. The festival preachers were PP. C. L. Janzow, L. Hölter and E. T. Coyner (English). A. H. Almstedt.

Mission Festivals.

On the 13th of Sunday, A.D.: The congregations at Marengo and Union, Ill. preachers: PP. Piehler and Bertram. Collecte and revenue: -102.94.

On the 20th of Sunday, A.D.: St. John's parish at Defiance, Ohio. Preachers: PP. F. Reinking, E. Jüngel, and I. Lindemeyer (English). Collecte after deduction: -37.71.

On the 26th of Sunday, A.D.: St. John's parish, New York, N. A. Preachers: Pros. H. Stein, PP. W. Dallmann (English), and H. C. W. Stechholz. Collecte: -75.53.

On the 2nd Sunday, d. Adv. St. Lucas parish at Chicago, Ill. preachers: PP. C. Schmidt and A. Ullrich. Collecte: -84.00.

Conference display.

Rock River Pastoral and Teachers' Conference Jan. 2-4 at the home of Fr. Häuser in Portage, Wis. People should report in time to the kastor looi. Theo. Hoffmann, Secr.

Election display.

Mr. P. W. Dau having definitely declined the appointment of the Board of Supervisors of Concordia College, Fort Wayne, to the professorship of Mathematics and Natural Science at that institution; and the Electoral College having decided to call a new election in case Mr. Dau should decline,

So herewith goes out to all synodal congregations, to the supervisory authority and the teaching staff of the institution concerned, as well as to the members of the electoral college, the request to propose suitable men for the vacant professorship within the next four weeks from the date of this announcement, that is, by January 16, 1900 at the latest.

Fort Wayne, Ind, December 19, 1899.

C. Large,
SecrrtLr of the Electoral College.

To the communities of the Jowa District.

The provident fund is **empty**.

Homestead, Iowa, December 11, 1899.

C. W. Baumhöfener.

Reminder.

All who have reports to send in for the "Statistical Yearbook" of our Synod for the year 1899 are requested to do so immediately in the first days of January 1900. The gentlemen

District Presidents,

Pastors,

Directors of educational institutions,

Chairmen of the Mission Commissions and the General

Support Commission,

Directors of charitable institutions (orphanages, hospitals, old people's homes, institutions for the deaf and dumb) are therefore urgently requested to prepare their reports in good time so that they can send them to the undersigned at the beginning of the new year.

Schemes for the parochial reports with detailed instructions will again be sent in several copies to all pastors. Also, these schemata will again be printed on the cover of the "Lehre und Wehre" and the "Magazin". Those who do not have a scheme by 1 January should notify the Oonooräia kudUsdloZ Houss by postcard, whereupon a few copies will be sent.

L. Fürbringer, Oonoorckia OolloZs, 8t. I, ouis> Alo.

Thanks.

On behalf of my Grace congregation in Sioux and Scotts Bluff County, Nebr., I express my heartfelt thanks to the congregations and pastors of the Conference of Northern Nebraska for the -50.00 granted for the school and church building of this congregation, which I received on November 19. Now the building, which has been planned for nearly six years, can be completed and, God willing, we can soon have a happy church dedication. We wish all kind donors God's rich blessing and willing hearts to continue to help such poor churches quickly.

E. H. T. Walther, k.



Receipts into the Michigan District treasury:(November.)

Synodal treasury: Wyandotte -2.50. Waldenburg 9.50. Gd. Rapids 24.17. P. Hagens Gem. 2.30. Amelith 5.00. Frankenlust 17.05. P. Trinklein v. A. Kuch 5.00, v. C. B. White 5.00. Redman 6.52. Bay City 18.55. St. Johns 1.24. ? Hagens Gem. 2.01. (S. -98.84.)

General Building Fund: Mt. Clemens 30.75. P. Meineckes Gem. 12.00. Frankenmuth 21.25. Saginaw O. S. 9.00. Ruth 9.00. Frankenmuth 18.50. U. Claus' Gem. 11.04. Benona 5.45. Elbridge 1.47. P. Umbach v. H. Krämer Sr. 1.00. (S. -119.46.)

General Inner Mission: Waltz & New Boston, Missionscoll., 3 p.m. Saginaw W. S. Jun. 9 (S. -Jun. 24).

Heathen Mission: Teacher Damme's School Coll. 2.00. Waltz and New Boston, Mission Coll., 2.45. Fr. Succop of Mrs. Janes 5.00. (S.-9.45.)

Mission in London: Teacher J. G. Weiß' Schulk. f. d. Schule .89. Monitor desgl. 5.75. U. Wangerin of Mrs. W. Stein .25. (p.-689.)

Deaf and Dumb Mission: Gd. Rapids, Mission Feast Coll., 3 p.m. Manistee 10 a.m. Fr. Gräbner v. Mrs. Eliz. Schoeller 1.00. (S. -26.00.)

German Free Church: Manistee f. Berlin 10.00.

Danish Free Church: Gd. Rapids, Missionscoll., 10.00.

Negro Mission: Waltz & New Boston, Mission Festival Coll., 3.00. Gd. Rapids desgl. 8.00. Amelith 5.00. Fr. Trinklein v. G. Lang 2.00. Manistee 25.00. Richville 8.40. N. Detroit 3.40. (S.-78.80.)

Jewish Mission: Waltz & New Boston, Mission Festival Coll., 2.00. Manistee 5.00. N. Detroit 3.00. (S.-10.00.)

Emigrant Mission in New York: Gd. Rapids, Missionsfestcoll., 10.00. Fr. Gräbner v. M. Engelhard 1.00. (S. -11.00.)

Inner Mission: P. Kruger v. N. N. 5.00. Frankenmuth 33.56. Bridgman 4.00. Waltz & New Boston, Mission Festival Coll., 45.00. Utica (? Wilson) 5.00. Gd. Rapids, Mission Festival Coll., 50.00. Amelith 10.00. U. Trinklein v. d. Gem. at Amelith 4.55. By Kass. Bartling 1.00. Lenox 3.00. Posen 4.00. Jackson 22.60. River Rouge 3.40. Manistee 60.00. P. Mayer v. J. Bickal Sr. 5.00. Ailey 8.60. Fowler 4.00. U. Schauer by G. Geifert .50. Belknap 5.00. Pinconning 1.80. P. Gräbner by M. Engelhard 2.00. P. Schatz' Gem. 16.00. Jackson 46.40. P. Gräbner by Mrs. Eliz. Schöller 3.00. U. Mayer v. Wwe. List 1.00. (p. -344.41.)

Relief Fund: Petersburg 6.00. Wyandotte 4.40. Big Rapids 581st U. Franks Branch .83rd Teachers I. G. K. 1.00. P. J. H. 5.00. Frankentrost 8.75. Utica (? Wilson) 4.25. Millers 7.12. U. Wilson's Women's Ver. 10.00. Amelith 5.00. P. Schinnerer, Hochz. Schnell-Wüpper, 5.56. Saginaw W. S. 29.64. New Boston 3.35. Manistee 13.86. Macomb 3.68. Frankenmuth 26.48. Moltke 4.41. Rogers City 4.41. U. Mayer by J. Bickal, Sr. 3.00. Fowler 3.85. St. Louis and Mt. Pleasant 4.01. P. Claus' Gem. 17.07. Coldwater 5.75. Utica (? Schöch) 4.67. (S. -187.90.)

Deaf and Dumb Institution: Ludington 5.75. Hagens Jungfrauenver. 11.91. J. Nuechterlein, Hochz. Haubenstricker Beyer, 6.30. (p. -2396.)

Old People's Home in Monroe: Schulk. d. Lehrer: Bode 4.25, Ritzmann 3.82, J. G. Weiß 4.58, Käselitz 1.05, Bürger 2.00, Salchow 5.28, Sebald 3.00, Rein 4.45, Bramscher 4.55. Monroe (Nov.) 5.00. Colon (? Backus) 5.00. Waltz 3.00. Millington 2.29. Zucker, Couvertcoll., 1.50. River Rouge by Schulk. et al. 6.65. Jonia 6.25. P. Hagens Gem. 14.56. U. Gräbner by Mrs. E. Schöller 5.00, by Mrs. Carol. Dargatz 1.00. Woodmere 12.56. (p.-95.79.)

English Mission in Michigan: Waltz & New Boston, mission coll., 7.00. Gd. Rapids, mission feast coll., 26.68. Manistee 10.00. (p. -43.68.)

Poor Michigan students: Mount Clemens 7.25. Petersburg 2.00. U. Bauer v. Mr. Lewerenz 1.00. Waldenburg (? Böhling) 6.50. P. Smukals Gem. 14.03. I. Hügli v. A. Dezur 1.00. Gd. Rapids 16.05. Richville 5.75. Monitor 13.50. (S.-67.08.)

Students in St. Louis: Fr. Smukal's women's ver. f. C. Lorenz 15.00. Fr. Trinklein, Hochz. Reinhard-Förster f. A. Sebald, 5.50. Frankenmuth, Hochz. Haas-Nägele f. K. Beyerlein, 9.00. Hermannsau Frauen- u. Jungfrver. f. J. Salvner 10.00. (p.-39.50.)

Students at Fort Wayne: P. Hagens J. M. Ver. f. A. Hahn 11.91. P. Mayer v. M. M. f. H. Gross 1.00. P. Lobenstein's women's ver. f. F. Schwede 13.89. (p. -26.80.)

Students in Milwaukee: U. Schinnerer, Hochz. Gehringer Rudiger f. E. Müller, 7.12.

Michigan District Church Building Fund: Amelith 6.35. P. Mayer, Hochz. Keller-Zißler, 5.00. Sebawaing f. Bay City 22.67. (S. -34.02.)

Children's Friend Society of Michigan: P. Bauer of F. Karth 1.00. Ruth 2.00. Big Rapids, School K., 4.50. k. Heinecke, Hochz. Rau-Kuhl, 4.91. teacher Richerts Schulk. 5.00. teacher J. A. Weiß' Schulk. 3.38. (S.-2079.)

Indian Mission: Saginaw W. S. a. d. Sparkasse d. N. N. 1.00. Fr. Succop v. Mrs. Janes 1.50. Fr. Hügli by W. Schiefelbein 1.50. Fr. Wangerin v. N. N. 1.00. (S.-5.00.)

Esthen- und Lettenmission: Saginaw W. S. a. d. Spark. d. N. N. 2.00. U. Mayer v. d. Frauen sr. Gem. 8.00, from J. Bickal sen. 2.00. P. Gräbner from M. Engelhard 1.00. U. Umbach from J. C. Licken 5.00, from Mrs. Alfr. Bach 1.00, from I. F. Auch 2.00. P. Hügli from W. Schiefelbein 1.50. (S. -22.50.)

Community in Bismarck, Mo.: k. Hügli v. A. Dezur 1.00.

Township at Watertown, Nebr.: k. Umbach v. J. F. Also 3.00.

Southern District Mission: Bingham and Siegel 6.30. P. Umbach of J. F. Also 5.00. (S. -11.30.) Total: -1338.35.

Subscribed to the General Building Fund: Bay City 50.00. Wyandotte 50.00. (S.-100.00.)

Detroit, Mich. December 5, 1899, G. Wendt, Cassirer.

Income to the Middle District coffers: s

Synod treasury: Gemm. d. kk.: Biedermann, Kendall, ville, - 12.00, Ludwig, Preble, 5.00, Saupert, Napoleon, Re-, formationfcoll., 20.56, Jaus, Fort Wayne, 4.86, Lothmann, < Akron, 25.00, Brauer, Hammond, Reformationsscoll., dch. F. I W. Findling 8.00, Preuß, Friedheim, 17.65, Jensen, Vöglein, > by H. Stellhorn 8.95, Heinicke, Evansville, 3.21, Zschoche, Soest, 8.00, Zorn, Cleveland, dch. J. H. Welcher 100.55, Klausung, Frances, 20.00, Rösener, North Judson, Reformation Fcoll. 6.90, Wambsganß, Indianapolis, dch. F. Buddenbaum 52.61, Seuel, Indianapolis, dch. C. F. Schwier 38 60, Franke b. Fort Wayne 7.41, Zollmann, Farmers Retreat, 11.76, Stock b. Fort Wayne 16.15, Heinze, Decatur, 5.75, Querl, Toledo, 10.67. (S. -383.63.)

Building Fund - New Buildings: Gemm. d. kk.: Giese, Indianapolis, 1st plat, dch. H. Kubitz 17.50, Brueggemann, Hilliards, 9.00, Dublin 3.00, Meyr, Brownstown, 1st fl., 36.75; Heinicke, Evansville, 20.00, Diederich, Hoagland, 1st fl, 37.25, Swan, Cleveland, 88.00, Seuel, Indianapolis, 2nd chlg-, by C. F. Difficult 83.25, Mohr, Staser, 48.50, Barth, Weites, Reformation scoll., 17.25, Zollmann, Farmers Retreat, 23.02, Rump, Tolleston, 13.00. (S. -396 52nd).

Building fund at Fort Wayne: P. Jaus' Gem. at Fort Wayne 6.00. P. Schutte's Gem., Crown Point, 2nd Draw, 12.00, by Aug. Kopelke 1.00, o. Victoria Schmidt.50. (S. -19.50.)

Inner Mission: Gemm. der ?k.: Schumann, Salomonis, 1.70, Ludwig, Preble, 4.07, Tocsin 3.93, Katt, Terre Haute, Theil d. Missionsfcoll., 72.00, Schlesselmann, Euclid, 13.00. 1". Schlesselmann of N. N., 10.00, Claus' Gem. of Elkhart, 13.00. 1^.

Lothmann' Akron, by H. Frick 10.00. Gem. in Lancaster dch. Vicar M. Fleckenstein 6.04. I?. Heinze's Gem. in Decatur for South Distr. 7.46. P. Zschoche's Gem., Soest, 12.00. P. Lange, Fort Wayne, by Wwe. Cath. Meyerding 1.00. Hofmann's Gem., Napoleon, 5.71. I'. Schutte, Crown Point, by Father Germann 1.00, by Mrs. Dr. Pettibone 1.00. Potts Gem., Vallonia, jubilee feast, 9.00. Praetorius' Gem., Louisville, mission fcoll., 45.00. ?Wambs aanß, Indianapolis, v. Mother Brmkmann .50. P. Kaiser's Gem., Jonesville, 3.60. Kretzmann, Vincennes, v. F. T. 5.00. P. Zoch's Gem., White Oaks, Missionfcoll., 24.50. k. Zorn, Cleoland, dch. J. H. Welcher: a. d. Missionfcoll. 12.48, v. Flora Möllert 2.00, v. Mrs. M. Bohn 1.00, v. Whlte 1.00. Soeistx, Zanesville, by. Miss L. Schreiber 10.00. I>. Niemann, Cleveland, v. Mrs. W. 1.00, F. W. 1.00, L. W. 1.00, Mrs. Z. .50. I". Zollmann, Farmers Retreat, by night" .25. Mrs. S., Fort Wayne, 10.00. k. Ilse, Collinwood, by Mrs. Neumann 1.00, Gogolin 1.00. k. Schumms Gem, Auburn, 3.25. (S. -294.99.)

Negro Mission: P. Schlesselmann, Euclid, by N. N. 5.00. k. Jaus, at Fort Wayne, by Aug. Busse 1.00. Claus' Gem., Elkhart, mission coll, 4.00. Lancaster Gem. reformation coll, by Vicar M. Fleckenstein 6.03. P. Zschoche, Soest, by N. N. 1.00. P. Schwan, Cleveland, o. Ferd. Wachs 2.00, Carl Plautz 2.00. 1>. Schälike, Crown Point, v. Adolf Walk 1.00, Mrs. Gauss .50. Fr. Praetorius' Gem. of Louisville, Missionfcoll. 10.00. Kretzmann, Vincennes, by F. T. 5.00. Fr. Zorn, Cleoland, by Mrs. M. S. 2.50. Fr. Stock at Fort Wayne v. N. N. 2.00. Mrs. S., Fort Wayne, 3.00. (S. -45.03.)

Emigrant Mission: Fr. Ludwig's Gem., Tocsin, 2.9L.

Jewish mission: Mrs. S., Fort Wayne, 2.00.

Heathen Mission: Bro. Schlesselmann, Euclid, from missionary box 5.00. Bro. Thieme, South Bend, o. Mrs. Fischbach 1.00, Mrs. Rosa Krause .50. Seuel's parish, Indianapolis, Reformation coll. dch. C. F. Schwier 23.52, v. N. N. in Fortville 1.00. Schmidt's Gem., Decatur, 9.00. Zorn, Cleveland, by Mrs. M. S. 2.50. Mrs. S-, Fort Wayne, 2.00. P. Schumm's Gem., Auburn, 1.00. (S. -45.52.)

Deaf and Dumb Mission: P. Claus' Gem. of Elkhart, mission coll. v. 3.50. P. Praetorius' Gem. of Louisville, mission coll. v. 10.00. I". Luehr, Fort Wayne, v. F. S. .50. P. Thieme, South Bend, v. N. N. 2 41. (S. -16.41.)

Mission in London: P. Brueggemann's Sunday school children at Dublin .45. P. Heinicke's parish, Evansville, 2.00. School children of teachers at Seymour: Seidel 3.44, Wilder.91, Miss Schmidt 1.51. P. Markworth, Waymansville, sil. High; by H. T. & H. S., 3.75. P. Schlesselmann, Euclid, by N. N. 10.00. Mrs. S., Fort Wayne, 2.00. (S.-June 24.)

Mission to Berlin: Bro. Heinicke's parish, Evansville, 2.00. Mrs. S." Fort Wayne, 2.00. (S. -4.00.)

Indian Mission: Gem. Lancaster dch Vicar M. Fleckenstein 6.03. P. Kretzmann's Frauenver." Vincennes, 2.50, by F. T. 2.50. Left Gem., Laporte, by L. Schumm 7.00. (S. -18.03.)

Mission at Albany, Ind: Fr. Katts Gem. of Terre Haute, part of mission coll. 4.00. Fr. Markworth, Waymansville, silv. High tz. H. T. and tz. S., 5.00. (S. -9.00.)

Slovak Mission: Sämmtl. Gemm. in Cleveland, Resormationfcoll., 144.29.

Esthen-, Finnen- und Lattenmission: P. Wambsganß' Confirmanden, Indianapolis, from Cenikasse 2.42, desgl. dch. F. Buddenbaum 2.30. P. Kretzmann's Women's Ass., Vincennes, 2.50, from F. T. 2 50. P. Links Gem., Laporte, dch. L. Schumm 14.00. P. Schmidt, Seymour, by H. Droge 3.00. P. Luehr, Fort Wayne, by F. S. .50. (S. -27.22.)

English Mission: P. Rimbach's Gem. of Zanesville, 30.00. Mrs. S. of Fort Wayne, 3.00. (S.-33.00.)

Students in St. Louis: P. Bohn, Fort Wayne, Hoch;. Albersmeyer-Groth, 4.15. P. Jensen, Göglein, Hochz. Meyer-Burchard for S. M., 11.20. 1>. Reinkings Gem. in Ridgeville Corner for B., 10.00. P. Niemann's Women's Ass., Cleveland, by H. J. Hesse for S., 18.00. Kaiser's Gem., Huntington, dch W. Stroebel for G. Cheese, 12.50. P. Wambsganß's Gem., Indianapolis, Reformation Coll. dch. F. Buddenbaum for K. 23.47, v. Dameuchor for W. H. 14.00. k. Lothmann, 'crown, v. young people for F. N. 15.00. Mrs. S., Fort Wayne, 4.00. P. Gross' Women's Ass., Fort Wayne, 20.00. P. Weseloh's Sewing School, Cleveland, for Schulz 10.00,

for Bewie 10.00. P. Heinze, Decatur, of Wwe. Holle 5.00. (S. -157.32.)

Students in Springfield: P. Weseloh's Women's Ass., Cleveland, by F. Bodenstern for Oetjen 10.00. k. Niemann's Gem., Cleveland, for Brenner 46.38, by Mrs. K. f. dens. 2.00. P. Groß's Women's Ass., Fort Wayne, 10.00. k. Weseloh's Young Frver. of Cleveland, for M. Hemann 10.00. (p. -78 38.)

Students in Fort Wayne: P. Jungkuntz' St. Peter's Parish, Columbia City, 10 23. P. Rösener, North Judson, by Mrs. G. N. 2.00. P. Lothmann, Akron, by the young people 5.00. P. Jungkuntz, Columbia City, Hochz. Fruit-Auer, 3.74. k. Niemann's Gem, Cleveland, 5.75. (S. -26.72.)

Students at Addison: P. Jungkuntz of St. Peter's Parish, Columbia City, 8.50, Hochz. Fruit-Auer 2.91. (S. -11.41.)

Negro School in Dry, N. C.: P. Seemeyers Gem., Schumm, School Harvest Coll., 24.00.

Orphanage in Indianapolis: P. Schlesselmann, Euclid, v. N. W. 1.00. G. Wendt, Kaff., Detroit, 9.09. k. Koch's comm., Huff, 5.49. P. Kretzmann's women's comm., Vincennes, 10.00, v. F. T. 5.00. P. Kaiser's comm., Jonesville, 5.95. (S. -36.53.)

Orphanage at Wittenberg: P. Stock b. Fort Wayne v. N. N. 1.50, N. N. 1.00. (P. -2.60.)

Institution for the deaf and dumb: P. Luehr at Fort Wayne by F. S. 50.

Hospital in Cleveland: P. Wesel's comm. in Cleveland, 20 00, by Mrs. Larch 6.00. Comm. of PP. in Cleveland: Walker 11.00, Keller 18.80, Sauer 24.30, Niemann 253 00, Weseloh 88.40, Zorn 48.40, Swan 20.66, Westerkamp 6.00. (S. -494.55.)

Saxon Free Church: Bro. Keller's congregation, Cleveland, 6.66. Bro. Knust's congregation, Lhuckery, 8.00. (S.-14.66.)

Danish Free Church: Fr. Keller's congregation, Cleveland, 6.66. k. Schutte's, Crown Point, of Father Germann, 1.00. k. Schmidt's Gem., Monroeville, 1.90. P. Lothmann, Akron, home communion, 1.00. (S. -10.56.)

St. Peter's Parish in Indianapolis: Fr. Niemann, Cleveland, v. Fran K. 1.00.

Champaign Parish: P. Schmidt's Decatur Parish 5.00.

Watertown parish, Nebr.: k. Ratherts Gem., Newburgh, dch. F. Bick-r 17 49.

Parish in Painesville: P. Schlesselmann in Euclid v. N. N. 5.05.

Negro Mission in Mansura, La.: P. Schlesselmann, Euclid, v. N. N. 10.00.

Mrs. H. Nehrenz: P. Schlesselmann in Euclid, Hochz. Manke-Meyer, 6 26.

Support Fund: North Indiana Pastoral Conf. 5.50. Fr. Lindhorst's congregation, Reynolds, 8.00. Fr. Brueggemann, Hilliards, from Mrs. Andr. Reumr 3.00. P. Heinze in Decatur by Mrs. G. 3.00. Gem. d. kk.: Heinicke, Evansville, 4.00, Diederich, Hoagland, 7.20, Zschoche, Soest, 6 00, Schutte, Crown Point, 10.20, Koch, Huff, 6 18, Schmidt, Seymour, 16.75. Southern Indiana Pastoralconf 20.00. k. Schlesselmann, Euclid, v. N. N. 10.00. P. Tirmenstein's comm. in Logansport dch H. W. Hoppe 18.00. Mrs. S., Fort Wayne, 2.00. P. Weseloh's comm. in Cleveland, 27.00. (S. -145.83.)

Total: -2513.88.
Fort Wayne, November 30, 1899.

C. A. Kämpe, Kassirer.

Entered the Coffee of the Nebraska District:

Inner Mission: Missionsscoll. der Gemm. der kk.: Küster, Zion, -13 00, J. G. Lang 92.20, Brakhage dch. Ernst Boldebeck 70.00, Hosius 110.11. Fr. Aug. Leuthäuser of sr. St. Matth. Gem. 7 00, of s. preaching place at Wahoo 2.50. D. C. Mary's, mission scoll. of Gem. to Lincoln Creek, 41.30. Mission f oll. of Gem. of kk.: Mießler, Immanuel, 63.50, Häßler 200.00, Hildebrandt 24.00, Kühnert 36.00, Seltz 68.10, Vahl 43.00, Rademacher 31.46, Lübker 23.58, Jung u. Baumgärtner 75.25, Ziebell 22.61. A. Firnhaber, Germantown, 30.00, Baumgärtner 48. 13, Wilkens 25.00, Oelschläger 52 65, Holstein 34.50, Denninger 46.35, Schabacker 114.00, H. Wm. Meyer 61.00, Allenbach 23.00, Haack, St. John in Cordova, 11.25, F. Mießler 23.00, Muller, Christus Gem., 146.80, Millies dch. C. H. Ude 28.00. Fr. F. H. Iahn v. sr. Gem. 60 36th Mission sfestcoll. of the Gem. of the kk.: Prange 32 00, Matuschka 50.00, Schubkegel, Trinity, 30 00, Gehrke 15 10, Kollmann at Daykin 61.00, Becker, Seward, 50.00, Harms 65.28, Tiemann, 27.00, H. E. Meyer 30.60, Grupe 63 00. Sexton at Clearwater 18.00, Landgraf, Majors, 36.00, Giese 34.60, K. Iahn, Immanuel, 21.50, Frese, Christ Gem, 89.76. Fr. Hilgendorf, communion coll. sr. Gem., 10.84. Missionary coll. of comm. of ck.: Klawitter, 19.10; Bullinger, St. Paul's Gem., 31.76; Rittamel, 55.00. P. Rittamel, communion coll, 6.65. C. H. Ude, communion coll. by Fr. Millies' congregation, 2.00. Mission feast coll. by congregation of kk.: Holm 58 05, Mahler 43.50, Wallner 28.00, Schormann 18.50. Fr. Just a. d. bell-bag sr. Gem. at Ainsworth 7. ^5. Fr. Hanssens Gem. missionary coll. 60.00. (S. -2572.14.)

Negermission: Missionsscoll. d. Gemm. d. kk.: Lang, Theil, 6 00, Brakhage dch. Ernst Boldebeck 12 40, Häßler 10.00, Rademacher 5 75, Lübker 11.79, Jung u. Baumgärtner 5.00, Wilkens 14.00, Allenbach 12.00. P. Wind v. Mrs. S. Salomo 1.75. P. ^aack v. d. St. Joh.-Gem. in Cordova 5.00. P. F. H. Iahn v. H. Bremer 5.00. P. Prange, Missionsscoll., 10.00. k. Schubkegel v. d. Dreieinig! Gem. 7.30. Fr. Gehrke, part of the Missionsscoll., 5.00. Fr. Becker v. Prof. Hack edde 10.00. k. Cholchers Gem. 8.40. Fr. Rittamel, Theil d. Missionsscoll., 6.68. Fr. Eckhardt, Coll. sr. Gem., 5.60. P. W. Flach, communion coll., 6 90. >p. -147.47.)

Deaf and Dumb Mission: Fr. Brakhage's Gem., Theil der Missionsscoll. by Ernst Boldebeck, 4.90. Fr. Becker 10.00. k. Leimer v. L. Brockmann 2.00. (p. -16.90.)

Indian Mission: P. Vahl, Theil d. Missionsscoll. sr. Gem., 10.76. Fr. Jung 5.00. (S.-15.75.)

P. Rathke, 5.00. Missionary coll. of the church: Rademacher, part, 5.00, Ziebell, Oxford, part, 10.00, Willens, part, 14.00, Allenbach, part, 11.78, Haack, part, 5.00. 8. F. H. Iahn v. H. Bremer, 5.00. 8. Prange, part of the missionary festival coll, 10.00. 8. Treskorvs Gem. 3.00. Missionary Festival Coll. of the ?k.: Schubkegel, Theil, 7.25, Becker, Theil, 10.00, Mahler, Theil, 22.00. (S. -108.03.)

Jewish Mission: Missionsscoll. d. Gemm. d. 88th: Vahl, Theil, 10.75, Rademacher, Theil, 2.50, Baumgärtner, Theil, 5.00, Schubkegel, Theil, 7.25, Becker, Theil, 5.00. (S. -30 50.)

English Mission: Missionary coll. of the Gemm. of the ?k.: Rademacher, Theil, 2.50, Baumgärtner, Theil, 5.00, Schubkegel, Theil, 7.35, Becker, Theil, 10.00. 8. Mahler, Communion coll. of sr Gem., 5.00. (S. -29.85.)

Emigrant Mission:?. Becker, Theil d. Missionsscoll., 5.00.

General Mission: Fr. Guys Gem. 5.00.

? E. Walther's congregation: Fr. Bergt v. d. jungen Leute sr. St. Joh.-Gem. 7.50. Fr. Hofius' Gem. 2.00. Fr. Leuthäusers St. Matthäus-Gem. 4.00. ? Mießler's congreg. at Iceland 5.00. Fr. Schormann's Imm. congreg. at Ashton 2.00. ? Harms, Sept. Coll. sr. Gem., 7.46. P. Winter v. Gemm. at Leigh & Howells 3.85. P. Gehrke 4.00. P. Leimer, Communion Coll. sr. Gem., 7.46. P. Holm 1.00. P. J. G. Lang v. s. Gesangver. 6.05. (S. -50.32.)

Poor students: P. Kühnerts Gem. 7.40.

Mission School in London: Fr. Kühnert's Gem. 2.55. Teacher Gradoske's pupils 1.30. (p. -3.85.)

Orphanage in Fremont: P. Hofius v. P. Timm 1.50. ? F. H. Iahn v. H. Bremer 5.00. P. Joh. Meyers Bethlehem's Gem. 7.67. (p.-14.17.)

Widows' and Orphans' Fund: Fr. Rademacher, Hochz. Retzlaff-Kemper, 5.88. P. Lübker, bell-bag coll. sr. Congregation, 6.65. Fr. H. Mießler's congregation on the Island, 5.00. Fr. Gehrke, 3.00. Fr. J. Lang, communion collection, Congregation. Congregation, 9:80 p.m. Fr. Bergt, communion coll. sr. St. John's Congregation, 12:00 p.m. Fr. Leimer, quarterly coll. sr. Congreg., 1 p.m. Fr. Becker of Seward Congreg. 5 p.m. Fr. Hoffmann of Aug. Hohenstein 1 p.m., of?. Winter 3 p.m., of Fr. H. Bremer 10 p.m. Fr. Holm 5 p.m. Fr. O. v. Gemmingen of N. N. 3 p.m. (p. -82.33.)

Deaf and Dumb Institution: C. H. Ude, Soll. d. Dreieinigk. Gem., 2.90.

Teachers' college at Seward: D. C. Mariens, bell-bag coll. of congreg. at Lincoln Creek, 31.65. Chr. Dittmer, debit. of Zion's congreg. at Riege, 4.72. P. Holm 2.00. Albert Schmidt v. P. Schroeder's congreg. 30.80. (p. -69.17.)

Synod building fund: P. Jungs Gem., 2nd Sendg., 19.00. ? Kühnert v. J. Heitshusen 1.00, v. J. Kindsschuh .25, v. H. Köhler .50, of W. Peters .50, of J. Niehaus .25, of Mrs. Köhler 1.00, of D. Ellinghausen .50. P. F. H. Zahn's Gem. 16 25. P. Becker of the Gem. at Ruby 4.62. P. Mahler, Hauscoll, 36.20. P. Predöhl v. d. Zions-Gem. zu Wellfleit 4.65. C. Weiershäuser von P. Gutknecht's Gem. 30.00. ? Hofius' congreg. 20.00. (p. -134.72.)

Synod treasury: P. Joh. Meyers Bethlehem parish 6.50. ? Becker's congreg. in Seward 12.70. P. Schabacker of Hebron 2.25. P. W. Flach of sr. Congreg. 9.00. (S.-30.45.)

Parish of Flens bürg, Germany: P. A. Firn Haber 8.38.

Parish in Berlin, Germany: P. F. H. Iahn v. H. Bremer 3.00.

Building Fund of the District: P. Leimer, Extracoll. sr. Comm., 10.70.

Student W. Klare in Seward: P. Grupe, Hochzcoll. Bartels Lütke, 22.10.

Student Th. Gutknecht: P. Gutknecht, Coll. on W. Hilmers silb. Hochz., 11.25.

Student H. Buls: P. Becker's comm. in Seward 12.00.

? Jahn's parish in Buffalo County: Peter Richter v. P. Wambsganß' Gem. 8.64.

Parish at Lhampaign, Ill: P. Becker's parish at Seward 4.90. P. Holm .50. P. Cholcher's parish 5.47. (P. -10 87.)

Seminar in Uelzen, Germany: Fr. H. Schulze, Thank Offering for God's Protection in Adversity by Her. Brundieck, 10.00.

k. Manteufels Parish: P. Holm 1.00.

German Free Church: Fr. Mahler from the collection bag 5.00. Fr. Schabackers Gem. 5.00. (S.-10.00.)

Danish Free Church: Fr. Mahler from the collection bag 5.00. Total: -3438.89.

Bancroft, Nebr. 1st Nov. 1899, F. H. Harms, Cassirer.

Income to the Wisconsin District coffers.

(until 1 December 1899):

Synodal treasury: Huchthausen, Calumet, -10.00, Voit, Howard, 23.05, Wolbrecht, Sheboygan, 29.21. ? Wichmann, excess of visitor's travel expenses, 3.00. Gemm. d. ??: Seuel, Freistadt, 19.64, Keller, Racine, 8.15, Küchle, Milwaukee, 22 70. (S. -115.75.)

General synodical building fund: P. Schultz, Phillips, post-tr., .25. P. Studtmann, Beloit, Reformation coll., 10.16. Gemm. d. ??: Grothe, Reeseville, 14.10, Bürger, Sheboygan, 12 25, Löber, Milwaukee, 34.20. P. Wichmann, Cedarburg, Reformation coll., 18 55, Evensong 3.00. P. Schmidt, Milwaukee, Reformation coll., 13.47. Gemm. of the??: Stelter, Rankin, 5.12, Horn, Pt. Washington, 5.50, Bräm, Bear Grass Creek, 8 90. P. Seuel, Freistadt, v. N. N. 4.00. Gemm. d. ??: Huebner, Adell, 100 00, Theel, Newton, 7.00, Crystal Lake 5.25. P. Schleif v. Teacher Tisza for Milwaukee 1.00. P. Maack, Jr. coll. at Pittsville, 3.60. (S. -246.35.)

General Inner Mission: Gemm. of the??: G. Naumann, Woodvrile, 2.70, Glen Wood 2.30, W. Naumann, Town Washington, 6.10. (S. -11.10.)

Inner Mission: P. Schultz, Prentis, salary, 175. Gemm. d. ??: Schultz, Prentis, .52, Enery 1.07, Park Falls 1.47, Th. Bretscher, Caledonia, 12 90, Dorpat, Town Wilzon, 12.00. P. Huebner, Adell, v. N. N. 5.00. P. Kuechle v. Mrs. Schabarum 1.00 u. J. Neunuebel 1.00. Missionsscoll. d. Gemm.

of the kk.: Mundinger, Manawah, 40.00, Brandt, Milwaukee, 11.92, Nammacher, Ashippun, 25.00, Rudolph, Milwaukee, 17.50, Schmidt das. 30.00. Assorted of the kk.: G Naumann, Hudson, 3 81, Roberts .55, Bräm, Augusta, 12.00, Reuschel, Dilman, 2.78. P. Kleinhans 9.50. P. Rubel, Missionscoll., 40.00. P. Keller, Racine, desgl, 80.00. P. Sievers v. N N. 1.00. Gemm. d. kk.: Imm, Spencer, 5 50 & 6 50, Schultz, Emery, 1 28, Crystal Lake 1.13. P. Ristow, Auburndale, v. N N. N. 3.00. (S. -328.18.)

General English Mission: P. Mundinger, Manawah, Mission Coll., 5.85.

English Mission at Milwaukee: P. Rubel, Milwaukee, Mission Coll. 7.59. P. Keller, Racine, desgl. 10.00. k. Sievers v. N. N. 1.00. (S. -18.59.)

General Deaf and Dumb Mission: k. Krusche, Coll. at Grand Rapids, 4.35. P. Rubel, Coll. at Milwaukee, 5.00. (S. -9.35.)

Emigrant Mission in New York: P. Becker, Sandusky, Meyer-Krüger High., 8.15.

Southern District Mission: P. C. F. Keller, Coll. at Racine, 15.65.

General Heathen Mission: P. Schmidt, Milwaukee, Mission Coll. 7.00. P. Keller, Racine, desgl. 10.00. k. Sievers of N. N. 1.00. P. Th. Brettcher of weiland Mrs. Friederike Uecker 11.00. (S. -29.00.)

Negro Mission: mission coll. d. Gemm. d. kk.: Mundinger, Manawah, 10.00, Nammacher, Ashippun, 11.52, Schmidt, Milwaukee, 10.00, Rubel 10.00. P. Lübke, Forestville, .25. P. Kühle v. Mrs. Schröder .25. P. Sievers v. N. N. 1.00. P. Schief v. Caspar Lindenschmidt 2.00. k. Houses, Coll. in Lewiston, 2.10. (S. -47.12.)

General Indian Mission: Th. Menk, Kassirerd. Minn. & Dak. distr., 8.49. P. Huebner of N. N. 2.00. k. Nammacher, Ashippun, Missionscoll., 5.00. P. Becker, Kitzbach Werth Hochz., 4.55. P. Kühle v. Mrs. Mitzfeldt 2.00. k. Sievers v. N. N. 1.00. (S. -23.04.)

General mission to the Jews:?. Sievers v. N. N. 1.00.

Lettenmission: P. Kühle v. C. Reineck 1.00. P. Sievers v. N. N. 1.00. (S. -2.00.)

Esthenmission: P. Sievers v. N. N. 1.00.

Saxon Free Church: P. Huchthausen by K. Greb 2.00. k. Hübner by N. N. 3.00. P. Sievers by N. N. 1.00. (S. -6.00.)

Danish Free Church: From A. F. A. in Milwaukee, 1.00. ?. Daib, Merrill, Young People's and Young Reformers' Foundation, 7.90. (p. -8.90.)

Mission to London, England: P. Rubel, missionary feast coll. 5.00. P. Keller, Racine, desgl, 8.29. P. Sievers v. N. N. 1.00. (S. -14.29.)

Mission in Berlin: P. Keller, Missionscoll., 8.29.

Mission in South America: P. Dürr, Coll. in Wayside, 3.33.

Students in Springfield: For Arthur Schneider: ?. Schönbeck, Coll. and by N. N., 3.00. For A. Lange: k. Schönbeck, Coll. and of N. N., 3.00. For J. Sillack: P. I. Strasen v. Frauenver. 5.00. For F. Brockmann: P. Becker, Wm. Krögers Hochz., 15.65. (S. -26.65.)

Students in Milwaukee: P. Rubel, Coll. in Milwaukee, 8.00. Gerthenbach Köllner Hochz., in Racine 4.00. For A. Baumann: P. Matthes v. Jungfrver. 10.00. For Fr. Feiten: Teacher Pielh v. Frauenver. 10.00. For Karl Pluntz: Fr. Lange, Coll. in Ashland, 7.00. For E. Meyer: Fr. Sievers v. Frauenverein 10.00. (S. -49.00.)

Students at Fort Wayne: For G. Barth: P. Becker, Kitzbach-Werth High., 10 30.

Milwaukee household fund: P. Wolbrecht v. Mrs. A. Wilke .25, H. Rennert, L. Mau and Mrs. Oettking .50 each, I. Jung Sr, G. Grube, E. Zimmermann, H. Köhn, M. Kühn, W. Köhn 1.00 each, F. Köhn 2.00, Bodenslein Bros. 5.00. (S. -14.75.)

Wisconsin Synod seminarians: For Schmeling: Fr. Rubel, Coll., 3.50.

Unterstützungskasse: Contributions by the kk.: Bartling 4.00, Präger 2.00. Gemm. by the kk.: Ebert 7.75, Bürger 8.00, Pröh 16.90, Wichmann, Fredonia, 3.10, Cedarburg 5.00, Feustel, West Bloomfield, 13.13, Reuschel 7.05. P. Matthes v. d. Milwaukee Proff. u. kk.-Conf. 13.80. P. Löber v. Mrs. N. N. 1.00. P. Seuel v. N. N. 1.50. Teacher Ahrens v. etl. teachers 8.00. P. at Hudtloff, Alb. Beyersdorfs Hochz., 2.36, W. Hoffmann Hochz. 1.99. P. Becker, Coll. in Sandusky & Willow, 10.35. (p. -105.93.)

Churchwardens' Fund: Röhrs 11.55, Strasen, Milwaukee, 15.00, Bartling, Waterford, 5.26, Monhardt 6.30, Präger 9.11, Wilhelm 3 70, Hudtloff 2.15. P. Schmidt, Milwaukee, Mission Coll., 7.07. Gemm. d. kk.: Brandt, Lebanon, 11.53, Lübke, 4.12, Kühnert 4.20, Theel 4.75, Daib, Merrill, 8.81, A. Plaß 2 30, Raihjen, Otter Creek, 7.52, Sievers 20.00. (S. -123 31.)

South Superior Kirchbaukasse: P. Keusche, Stiemke Knuth Hochz., 3.01, Hahn-Müller Hochz., 1.35. (S. -4 36.)

Parish at Whittlesey: P. Wilhelm, Coll. at Mayville, 6.00. P. Brettcher, Redfield, Klump-Häse Hochz., 7.72. (S. -13.72.)

El Paso Parish, Tex.: P. H. Erck, Oshkosh, v. Karl Ruhnke 5.00.

Parish at St. Joseph, Mo.: Fr. H. Erck, Oshkosh, v. Karl Ruhnke 5.00.

Orphanage in Wittenberg: P. Cl. Seuel, Freistadt, v. N. N. 1.50.

Ev.-luth Kinderfreund Society: P. Diehl, Coll. at Ellisville, 20.30. P. Schilling, Coll. at Loganville, 8 61. P. Wichmann v. Oswald Pinkert 1.00. P. Keller of N. N. 1.00. P. Sievers of N. N. 1.00, Koplins gold. Hochz. 16.25. P. Schlerf v. Kaspar Lindenschmidt 2.00. (S. -50.16.) Total: -1316.18.

NL. In last receipt read under "Orphanage in Wittenberg": P. Bürger (not Bürger) 11.00.

Milwaukee, Wis. 2 Dec. 1899.

G. E. G. Kühle, Kasfirer.
2820 8tate 8t.

Received for the orphanage at Addison, Ill, since October 3, 1899: From Illinois: Addison: Prof. F. Lindemann 2 pr. shoes, Mrs. H. Steele a woman's jacket, Wwe. Stünkel 1 basketful of meat and bread. P. C. M. Noack's comm. in Arlington Heights 20 pp. Cart. From Belvidere by Miss. Laura Koch of the Lutheran Sewing Society 5 corsets, 14 pr. stockings, 4 pr. gloves, 1 apron, 5 quilts. From Chicago: H. A. S. 1 barrel full of tr. garments, P. H. Engelbrecht's Gem. v. Wwe. Schwerin 12 handkerchiefs, 2 Pr. wool. Stockings, 2 set of undergarments, 11 ad. Gingham; Mrs. Fritz Tode 8 handkerchiefs, 1 pr. trousers, 1 petticoat, 37 ad. Clothes and hair ribbons. From the sewing circle of the Junafrauenverein in P. L. Hölter's Gem.: 2 woolen blankets, P. H. Succops Gem. of Mrs. Hedder 2 pr. stockings, 3 pr. gloves, 1 cap, 1 pr. shoes, 1 shirt, 1 petticoat, 1 overskirt, 10 ad. wool. Clothing: 1 package each of separate items from W. Thoms and C. Tantow. P. H. Wunders Gem.: Mrs. Sophie Fleischer 6 Pr. wool, knitted stockings. Des Plaines, P. W. Lewerenz' Women's Club: 36 sheets, 12 pillow cases, 4 quilts, 20 shirts, 8 dresses, 10 aprons, 10 pr. stockings, 6 hats, 3 boy's waists, 3 cards of buttons. Elk Grove, P. H. Haake's Gem. in Distr. No. 1 collected by W. and H. Deeke: 40 pp. Cart, 22 p. Grain, 7 p. oats, 1 p. turnips. Evanston by Wwe. A. Teßmann dch. P. J. D. Matthius 3 new girls' hats. From the Maidens' Ver. at La Grange, 7 covers of pot. Mrs. Sophie Jagner in Lemont 1 pr. wool, gestr. stockings, P. E. A. Sieving in Plato Centre from Mrs. Johnson of Adeline 2 dresses, 2 petticoats; N. N. 1 pr. pants, 1 pr. stockings and 1 lot of tr. things. Teacher W. Simon, Schaumberg, 6 pr. boys' trousers. From the Women's Ass. at Springfield, 2 quilts. From Iowa: P. H. Niemand's Frauen- u. Jungfrver. in Charlotte: 14 towels, 12 handkerchiefs, 1 pr. gloves, 6 pr. stockings, 3 pr. pants, 10 pr. underpants, 2 bodices, 6 undershirts, 2 overshirts, 6 blouses, 10 petticoats, 10 dresses, 1 nightdress, 11 aprons, 1 cap. Mrs. Ernestine Kornhaaß at Fort Dodge: 1 quilt, 3 pr. stockings, 4 plain skirts, 1 remainder Calico; Mrs. Christiane Runge at Reinbeck 3 set of undergarments, 5 pr. wool. Stockings. From P. G. Reisinger at Springville, N. A., 18 pr. str. wool. Stockings, 1 pair of boy's trousers, skirt and shirt. St. Louis, Mo., 6ovoorcklLkubUsdiuA8ou8k: Books for our 97 orphanage school children amounting to -91.39, L. Lange Publ. Co. 1 Ex. Evening School, 1 Ex. Homo Journal.

Many thanks to all dear donors and a "Vergelt's Gott"!
Addison, Ill, 1 December 1899.

Ernst Leubner, orphan father.

Received for the orphanage in Wittenberg, Wis:

By P. C. A. Brettcher, of C. Schroeder, Scofield, Wis. at -1.00. Mrs. L. Virbel, Helena, Mont. at 5.00. H. A. Mueller, Brainerd, Minn. at 5.00. Chr. Böse, Wausau, Wis. at 100.00. (S. -111.00.) F. A. läckel.

Received with thanks for mission to New Albany, Ind: From the churches of the kk.: G. Markworth -8.50, F. Kaiser 5.44, Trautmann 8.00, Pohlmann 5.00, F. Meyr 7.75, G. Fischer 8.35, Ph. Schmidt 6.00, R. Eirich 10.60, C. Schleicher 15.00, congregation at Bradford 10.00, both congregations at Louisville, Ky. 15.00.

Seymour, Ind, Nov. 21, 1899, Ph. Schmidt.

I have received the following gifts for the building of schools in my mission church: Through Kaff. Waltke from Fr. Brink's parish at Sweet Springs -11.20; by Claus Junge from Fr. Möller's parish at Mora 13.20 and by Fr. Matuschka from his parish at Lake Creek 11.00. Also by Kaff. Gem. at Lake Creek 11.00. Also by Kaff. Waltke, formerly, of Bro. Biltz's congregation at Concordia 15.00. -Wishing hearty thanks and God's gracious recompense on behalf of my congregation Theo. Bundenthal.

Sedalia, Mo. the 4th of December, 1899.

I hereby certify to have received a Collecte of -6.35, collected at Pautsch Bart's wedding for my sons (at Concordia College at St. Paul). God Bless!

Good Thunder, Minn, Nov. 29, 1899.

Chas. Runner.

Received with heartfelt thanks for poor students: From N. N. dch. Fr. Amstein a good cloth skirt, and from Fr. Reisinger a box of mostly new clothing. May the faithful God bless the kind givers abundantly for this.

Springfield, Ill, December 11, 1899, J. S. Simon.

Received for the church building of the parish at Birnamwood, Wis: From the Gemm. of PP. Rathjen, Bonduel, 42.00; Naumann, Washington, 3.00; List, Wittenberg, 14.65; Engel, Tigerton, 12.55. - To all cheerful givers, a plentiful "God Bless!" Birnamwood, Wis. 7 Dec. 1899, J. Ebert.

Received for the Indian Mission from two friends of the same -1.00 each, from N. N. 2.00 with heartfelt thanks.
Shawano, Wis. 12 Dec. 1899, Th. Nickel.

The receipts of Messrs. P. Stahmer, Aug. Trapp, and several small receipts had to be deferred for want of room.

New printed matter.

A Brief Study of the Bible. By J. Schaller. St. Louis, Mo. Concordia Publishing House. 1899.
VI and 280 pages. Price: -1.25.

That a book like this could appear in the midst of the Lutheran Church of America is a new proof that God the Lord has appreciated this distant Occident.

Der Lutheraner.

The Church of the Lord, which has the power to shelter a great orthodox church, rich in many noble fruits, in this evening time of the world. In Asia, where the cradle of mankind stood, where the books of the Old Testament and a part of the books of the New Testament were written, in Greece and Rome, where St. Paul, the great apostle of the Gentiles, preached and wrote, and in Germany, where in the days of the Reformation the greatest scribe since the time of the apostles worked, no publisher would have been found today who would have dared to publish such a book with the prospect of the necessary sales in his environment. For either darkness covers the earth and darkness the peoples in those countries, or even among those who still want to be Christians, the twilight of so-called science is the cause that only relatively few still have eyes that would welcome this book with joy. On the other hand, here in our country thousands will gladly and gratefully reach for this Bible study, which provides information and instruction in such a clear, comprehensible manner about the origin, language and form, the division and arrangement of the contents, the manuscripts and translations of the books of the entire Holy Scriptures. As this book is especially suited to serve the students of our higher educational institutions as a manual for the introduction to the Scriptures, so it will also be read and studied by preachers and teachers and the Lutheran Christian people with benefit and blessing, and will provide guidance and encouragement for a more diligent and understanding use of the dear holy Bible book itself. A. G.

Lections for Lutheran Sunday Schools. Monthly

4 lections on 4 ropes 8X5-1/2, each page decorated with a picture. Price per Jahraang: 1 copy 25 Cts, 10 copies -1.50 50 copies \$4.75, 100 copies -8 00. To brziehen from Rev. A. T. Hanser, 214 Southampton St., Buffalo, N. Y.

Lectionsbuch für ev.-luth. Sonntagsschulen. Edited by the pastors P.Graupner and R T. Vorberg. 40 lessons on 40 pages 7X5. Stiff paperback. Price: 15 Cts. postage free, 12 copies \$1.50 and postage, 100 copies -10 00 and postage. To be obtained from Rev. P. Graupner, Elmira, Ont. can.

These are two resources for Sunday School teaching that we like. In both, catechism and biblical history are taught in a proper manner, and a number of core sayings are presented for memorization. No. 2 brings more sayings and in each lesson also some song verses; in No. 1, on the other hand, questions are asked about the biblical story. Thus each of the two publications still has its special merits, and we leave the mischief of them to those who are more experienced in Sunday-school teaching, but would like by these few lines to call the attention of our pastors to this heste. L. F.

American Lutheran Almanac and Year Book.

1900 American Lutheran Publication Board, Pittsburg, Pa.. 101 serials 9X6. Price: 15Cts. postage paid, by the dozen \$1.20 postage paid.

This is the calendar of our English sister synod, which, in addition to the usual calendar, statistics and address list of pastors, professors and teachers of the entire synodal conference, contains a 28-page biography of our blessed Dr. Walther, written by P. E. L. Janzow, to our knowledge the only detailed, faithful sketch of the life of this great church teacher in the English language. The calendar therefore deserves wide distribution. We immediately add that this biography has also appeared in a very beautifully decorated and illustrated separate edition, which is especially suitable as a gift:

Life of Bev. Prof. C. F. W. Walther, D. D. By C. L. Janzow. Edited by the Revision Board, English Evangelical Lutheran Synod of Missouri and other States. American Lutheran Publication Board, Pittsburg, Pa. 1899. 64 pages 9X6. Price: 25 cents postage paid, 12 copies -2 25, 100 copies -16 00.

L. F.

Uerärte Advesserr:

Rev. 6th ^Selckt, Seullckis,, vice 6o., Nebr.
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Rev. Ll. Lavliler, 969 back;? 8t., 8aa Rrsadseo, Oal.
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The "Lutheraner" is published every fourteen days for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where it is brought to the house by porters, the subscribers have to pay LS cents extra.

To Germany the "Lutheraner" is sent by mail, postage paid, for \$1.25. Messages containing business, orders, cancellations, funds, etc., should be sent to the address: vonooräla padlisdinx Ronso, 3vSvrrson Xvv. L öllaini 8t., St. l^onis, Llo. to be sent to.

Letters containing information for the journal (articles, advertisements, receipts, address changes, etc.) are to be sent under the address: "l-ardornnor", vonooräi". Sovainarv, to the editor. In order to be included in the following issue of the journal, all shorter advertisements must be in the hands of the editors "spatesten" on the Thursday morning before the Tuesday whose date the issue will bear.